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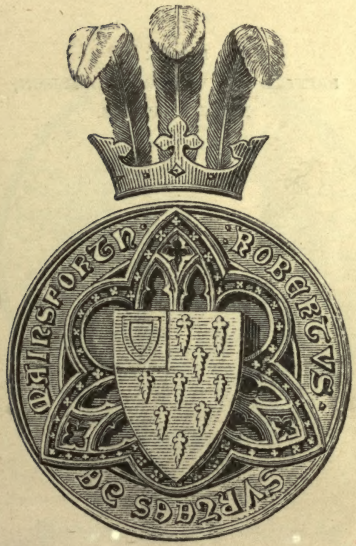

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MEMORIALS

OF THE

ABBEY OF ST. MARY OF FOUNTAINS.

COLLECTED AND EDITED BY

JOHN RICHARD WALBRAN, F.S.A.

In ecclesiis benedicite Deo Domino, de fontibus Israel.

PSAL. LXVII., v. 26.

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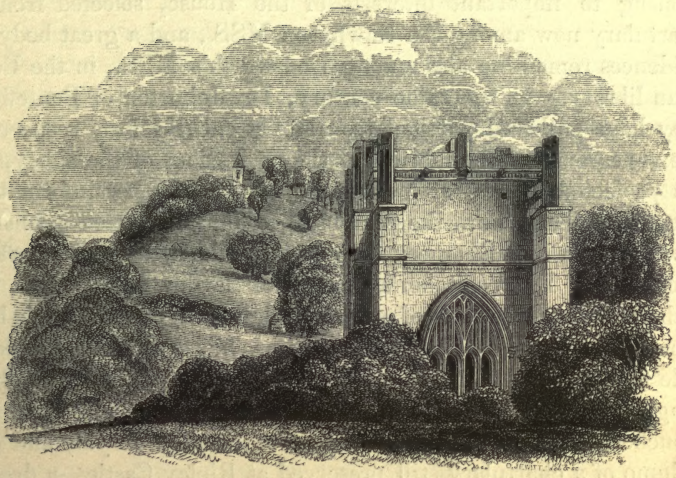
1863.

At a Meeting of the Council of THE SURTEES SOCIETY, held in the Castle of Durham, on Friday, the fourteenth of December, 1860—

It was ordered "THAT A VOLUME OF THE CHARTERS, ETC., OF FOUNTAINS ABBEY should be prepared as one of the publications of the Society for 1862, by MR. WALBRAN."

JAMES RAINE,
Secretary.



FOUNTAINS ABBEY AND HOW HILL, FROM THE NORTH.

PREFACE.

ALTHOUGH the Abbey of Fountains occupied, for four centuries, a high and influential position among monastic institutions, and the beauty of its extensive ruins has long been an object of daily admiration, no adequate attempt has yet been made to gratify enquiry, from original records, into the long and varied train of circumstances by which that position was acquired and maintained—the sources, management, and application of its revenues—the personal history of its more eminent members—the social results which it developed beyond its walls—or into the many topics and subjects involved in its history, of general interest and application.

The subject, however, though treated partially, has not been entirely neglected. The Chronicle, which is the most important document in its history, was published in the year 1655, in the "Monasticon Anglicanum," accompanied by twenty-five charters

relating to important interests of the House, selected from a chartulary now among the Rawlinson MSS., and a great body of evidences remaining also among Dodsworth's MSS., in the Bodleian library. In the same century, Dr. Johnston of Pontefract may have gathered particulars, not yet entirely lost, respecting the appearance of the fabric and the possessions of the abbey, for his projected history of Yorkshire; but no further information was disseminated until the year 1758, when Dr. Burton published his "Monasticon Eboracense"—a work which, with the sterling exception of Dr. Whitaker's account of Sawley and Bolton, has hitherto formed the basis of our scanty knowledge of the Yorkshire monasteries. His article on Fountains, however, though creditable for its period, is, with a trifling exception, composed of short English notes of charters of endowment, taken chiefly from the Coucher and President Books, now at Studley Royal, and one volume of a chartulary still preserved at Ripley Castle—a dreary waste of dateless facts, unanimated by reflexion and unconnected with anything but topographical arrangement. Subsequently, though much original matter has been published respecting the structure and architectural features of the abbey, and the extensive excavation undertaken by the late Earl de Grey, its general history only has been approached by a publication which appeared at Cambridge, about thirty years ago, entitled "Delineations Graphic and Descriptive of Fountains Abbey," in which no original records appear to have been consulted.

It has seemed therefore desirable to the Council of the Surtees Society, in its endeavour to illustrate the intellectual, moral, religious, and social condition of the district once comprehended in the ancient kingdom of Northumbria, to place before the members and the public, such a series of the records of this great House as may not only immediately promote that purpose, in the absence of a sufficient History of the Institution, but will also serve, whenever such a work may be undertaken, to lighten the toil of the author, through this collection of materials, and to abridge its magnitude, by the perpetuation of documentary proofs, which may not therefore demand detailed repetition. And the general object of the Society is, in this case, peculiarly attainable, through the unusually varied character of the voluminous papers of the abbey; while the local result may be secured through the assemblage of such a

body of records in the hands of the editor, as may not readily occur again to an individual enquirer.

Fortunately, during that remote period in which the House exhibited its primeval and natural vitality, we are guided by the hand of one, who, in the prolongation of an existence greater than is usually allotted to man, witnessed its rise and its progress until it reached its best, if not its most splendid, development, and who had the ability to observe, and the inclination to relate with candour and fidelity, such phases and incidents of monastic life as too frequently have eluded historical research. I allude to the Chronicle, or, "*Narratio de fundatione Fontanis Monasterii*," dictated by Serlo to Hugh de Kirkstall. Of the personal history of Serlo, little or nothing more is known than may be gathered from their work. When requested by Hugh to supply him with information, he said,[1] "It is now the sixty-ninth year of my conversion. When I first went to Fountains to associate myself to that holy brotherhood, I was, as I remember, about beginning my thirtieth year. What occurred there then I must needs know. When the monks left the Monastery of York, I myself was present. I had known their names and faces from my boyhood, I was born in their country, was brought up amongst them, and to several of them I was related by ties of blood. And although I am, as thou may see, far advanced in years, I am very grateful to my old age that my memory remains unimpaired, and particularly retentive of those things committed to it in early years. Such things, therefore, relating to the origin of the Monastery of Fountains, which I personally witnessed or have gathered from the credible report of my elders, I will now relate at thy bidding." How his youth had been occupied, we are not told; but, in a subsequent part of the Chronicle,[2] immediately before the relation of the origin of Newminster Abbey, in the fifth year of the establishment of Fountains, he says that, about this time, he bade farewell to the world and made his profession in the mother house. He may however have visited it before, since he had seen Geoffry a monk of Clairvaux, whom St. Bernard had previously sent there to instruct the monks in the discipline of the Cistercian order.[3] In the year 1147, when a colony was dispatched from

(1) See page 2. (2) Page 58. (3) Page 47.

Fountains to found the abbey of Mount St. Mary at Barnoldswic, he was one of the brethren selected for that purpose; and, after their fruitless sojourn there, was translated with the rest of them to the newly established house of Kirkstall.[1] Here, he continued to reside when the Chronicle was written,[2] for, in speaking of the foundation of Vaudey Abbey, he says it occurred "Ipso anno nostræ fundationis"; so that his knowledge of what passed at Fountains, subsequent to his removal, could not be entirely derived from personal observation. In speaking, indeed, of Robert de Pipewell, the fifth abbot of Fountains, who died in 1179, he observes that, he never knew a man who fulfilled the pastoral office in a more becoming manner,[3] but, from the constant intercourse which must have been necessarily maintained between the parent and the dependant houses, he was as well acquainted, no doubt, with the persons and characters of other rulers of that abbey, as with those of this man in particular. The supposition of Leland, which has misled subsequent writers, that this Serlo was the same person as the Canon of St. Peter's, York, of that name, who retired to Fountains, is sufficiently refuted by the narrative of the monk himself.[4] The industrious antiquary indeed appears to have known nothing more of him than his connexion with this Chronicle;[5] but Pits[6] has a Biography of him—adopted by Henriquez[7]—in which he discovers him to have been an elegant poet, an eloquent rhetorician, and a profound grammarian; and besides his share in this Chronicle, and a Treatise on the rise and progress of the Cistercian Order in England—which is probably the same work—to have written seven other books, the mere titles of which, perhaps, suggested the praise he has bestowed upon them. At all events, until they are thoroughly examined, it will be safer to adopt the caution than the statement to which it is subjoined—"Nisi forte quædam ex iis tribuantur Serloni, Normanno," or to other writers of that name. Of these seven books, Pits styles the first, De bello inter Scotiæ Regem et Angliæ Barones, Latinis Rythmis, lib 1. "*David ille manu fortis, sceptrum;*" and refers to

(1) Page 93.
(2) Page 93, line 22.
(3) Page 114.
(4) Page 53.
(5) Comment. de Script. Brit., vol. i, p. 159.
(6) De Illust. Ang. Script., p. 223.
(7) Fascic. S. Ord. Cist., vol. ii, p. 394.

a copy in the library of Corpus Christi College, Cambridge. The second; De differentiis verborum, lib. 1. The third; De morte Sumerledi Regis Manniæ, lib. 1. "*David Rege, mortis lege clauso.*" The fourth; De Oratione Dominica, lib. 1. "*Protector noster Dominus Jesus.*" MS. Cantabr. in collegio S. Benedicti. The fifth; De dictionibus dissyllabis, lib. 1. "*Dactile conveniens digitis.*" The sixth; De dictionibus æquivocis, lib. 1. "*Est vates arator cultro telluris.*" The seventh; De dictionibus univocis, lib. 1. Though an unwise act of respect for his memory, an exception, on behalf of our Serlo, may be entertained, respecting the above-mentioned poem on the Battle of the Standard; if merely from the fact, that the only copy which I believe is extant, is found in a MS. volume, in the Library of Corpus Christi College, Cambridge, which contains also an early copy of the Epistle of Archbishop Turstin, relating to the secession of the first monks of Fountains from St. Mary's Abbey; and may, therefore, have been placed in connexion with it, when some evidence of its authorship remained. The book, however, contains other treatises relating to the history of the North. The poem has been printed by Twysden, in the *Decem Scriptores*,[1] as "Descriptio Serlonis monachi, fratris Radulphi abbatis de Parcho, de bello inter regem Scotiæ et barones Angliæ"; but, from the subjoined specimen, it will be found that, however its merits were once magnified by the popularity of the subject, we cannot say of him, in this respect, as Longinus did of Homer, that he retains his greatness when the ardour of his rays is gone.

"Verum Angli fugientes ut amentes barbaros
Insequuntur, atque sternunt ut canes lepusculos.
Tunc abjectæ manticarum mole cum viatico,
Plus timore sunt repleti quam pane vel caseo.
Seminantur hinc per agros panes atque casei,
Crudæ carnes et illotæ velut canis usui.
Utrum enim crudam carnem sive coctam comedant,
Nil differre sed utramque licitam existimant.
Nec equina carne vesci minus ducunt licitum,
Quam eorum quæ mugitum præbent animalium."

Our knowledge also of Hugh, the monk of Kirkstall, who recorded the facts related by Serlo, amounts to no more than we

(1) Decem. Script., vol. i, fol. 331.

glean from their Chronicle; and to the mere effect that his monastic profession was received by Ralph Haget, the seventh abbot of Fountains, apparently while he held the same office at Kirkstall, between the years 1181 and 1190.[1] Yet it is not improbable that, guided also by the reminiscences of Serlo, he may have been the author of the greatest portion of that History of the origin and early days of Kirkstall, now in the Bodleian library,[2] from which an extract respecting Abbot Haget will be found at the 124th page of this volume. If, too, he was the continuator of the Chronicle of Fountains to the time of Abbot John de Cancia, he must, at the least, have been living in the year 1219. Bale[3] copying an inadvertent statement of Leland,[4] calls him Hugh de Kirkstede, and thus has so far upheld the literary reputation of that Lincolnshire house. But the elder antiquary subsequently rectified his error, in a memoir which I subjoin,[5] for the satis-

(1) See pages 1. 117. 124. 133.

(2) MS. Laud., G. 9. At the 142d page, is written, "This Booke was founde, wheras Thomas Folkingham did preserve it from burninge, anno dominæ Eliz. Reg. 37, 1° Maii, 1575."

(3) De Script. Illust., cent. iii, p. 269.

(4) Lel. De Script., vol. i, p. 186.

(5) "De Hugone Kircostallensi."

Hugo, Kircostallensis monachus, Bernardinæ sectæ adolescens socium se adjunxit; imperiumque *Rodolphi Hagethi*, olim equitis strenuissimi, postea abbatis vigilantissimi, primum Kircostallensis, deinde et *Fontani* monasterij agnovit. Is, quia intellexerat fuisse incrementa magna et illustria hominum suæ religionis, nec minora basilicarum sumptibus infinitis quotidie excrescentium, honesto quodam animi studio, alacritate atque adeo impetu ardebat *Res gestas* in *Anglia à Bernardinis* victuris commendare chartis, id quod et *Thurstinus*, archiepiscopus *Eboracensis*, antea, sed succincto libello de *Origine Fontani Monasterii*, præstiterat. Atque, ut illud apte, significanter, accurate præstaret, rationem disquirebat expeditam. Quærenti, *Fontes* eximii nominis monasterium, à quo, velut ab equo Trojano, alia plurima prodiere, materiam præsentem, eamque cum amplam, tum plane claram exhibuere.

Lætus hoc omine, *Serlonem* in consilium suscipiendum putavit. Ille, olim canonicus *Eboracensis* ecclesiæ, pertæsus strepitum, fastum et pompam rerum humanarum, relictis fortunis et quidem splendidis, *Fontes*, hausurus dulciores sanctæ vitæ aquas, alacriter petiit. Serlo, qui tum ex monacho Fontanensi Kirchostallensis factus est, agens annum vitæ pæne centesimum, videns quo tenderet *Hugo* collaudatum egregie in singulis instruxit. Dictabat Serlo; dictata excepit ille, ac exceptas in suas lucide distribuebat partes. Sic historia rerum à *Bernardinis* in *Anglia* gestatum in volumen accrevit, circa primos Henrici tertii regis annos. Dedicavit opus Joanni, *Fontano* abbati."—*Lelandi Comment. de Script. Brit.*, vol. i. p. 245.

faction of those who—remembering merely its length—may suppose that I have insufficiently availed myself of his facts.

The several contributions of Serlo and Hugh de Kirkstall to the composition of the Chronicle are to be estimated by the internal evidence, afforded in three different passages. Hugh, having determined to record the origin and prosperous development of Fountains, sought from his brother monk, Serlo—"ad majorem evidentiam"—a relation of those particulars which rested in the tenacious memory of that observant centenarian, arising either from personal observation or authentic tradition; cautioning him to refrain from all ill-defined subjects, and to suppress all doubtful matters. I must pass by the question whether he used the words, "ad majorem evidentiam," in explanation that the information of Serlo was to be adopted as the stem and body of the history, on account of its authentic and comprehensive character; or that a narrative, which Hugh had sketched, was to be rendered the more acceptable and trustworthy, from its containing the statements of such an intelligent and well-informed person. Serlo's answer I have already recited. Hugh then proceeds to tell us, "Scripsi, itaque, ex ordine, quæ ex ore senis audivi, *rem supra vires aggressus, curam tamen adhibens ut rei series servetur*, imposterum, donec veniat qui dignitatem materiæ cultiori stilo adæquet. *Me igitur excipiente senior suæ narrationis seriem ita exorsus est.*"[1] Herein, Hugh evidently alludes to difficulties other than those of an amanuensis, whether they related to the arrangement of the matter or the style of diction, or both combined, or to the work in general. The narrative then proceeds, without any further indication whether Serlo is dictating or Hugh composing, until the account of the death of the first abbot, where the first part of it concludes with these remarks, from Hugh: "Hæc sunt quæ de origine sanctæ matris nostræ Fontanensis ecclesiæ, ex ore senis accepi; annotans, ex ordine, rebus gestis usque ad dormitionem sancti et venerabilis patris nostri Ricardi, primi abbatis de Fontibus. Reliqua quæ sequuntur, *prout senior noster prosecutus est*, sequens libellus explicabit."[2] This division, which occurs only in the oldest manuscript copy of the Chronicle, apparently marks a period when Serlo paused awhile in his

(1) Page 3. (2) Page 72.

dictation, in order to allow Hugh time to arrange the preceding particulars; for, in commencing "Secunda pars libelli," he says "*Digestis*, ex ordine, quæ ex ore senis accepi de egressione patrum nostrorum, etc., senior noster *suæ narrationis seriem ita* prosecutus est." This narrative ends with the relation of the death of abbot William of Newminster in 1190, the change having been considered of sufficient importance to require a short explanatory chapter, headed, "De fine *dictorum* senis Serlonis," which commences with the announcement "Huc usque, senior, narrationis seriem prosecutus, dicendi finem fecit."[1] Serlo then requested Hugh to proceed, alone, with the biography of the next abbot —Ralph Haget—on the ground of his intimate acquaintance with him. Hugh readily accepted the suggestion, but how far he wrote, at that time, is rendered doubtful from the circumstance that, in the oldest manuscript of the Chronicle which has reached us, the account of Haget, and the narrative in general, ends with the period of Haget's translation from Kirkstall to Fountains, coincident with the time when Serlo withdrew from the work.

Upon the whole, we may assume that Hugh de Kirkstall employed Serlo as a living record, whose facts were indisputably authentic and whose diction he generally adopted, not as a servile amanuensis, but as an editor; eliciting by cross examination and discussion, the whole attainable truth, and arranging and combining the results in a lucid and consecutive narration. He no where pretends, while Serlo was by his side, to exclusive information; in fact it does not appear that he was ever resident at Fountains. When he speaks from personal knowledge, in the case of Haget, he intimates the fact, and during the progress of the work, as I have just observed, shews us as clearly as the immediate object of it required, how it was conducted. The documents which are introduced, consisting of the letter of Turstin and those of St. Bernard, would be equally well known and accessible to both. In short, Serlo must be allowed the merit of a sagacious and faithful observer, and Hugh, without whom he would have become as seed corn that has not been sown, that of an intelligent and careful reporter. The eye that saw and the hand that wrote, are, alike, resting now, we may deem, under the common shade

(1) Page 116.

of the venerable pile where the observer and the reporter long prayed, and walked, and took counsel together; more than six centuries having passed over their heads, ere their work, associated with many a name and fact familiar to their ears, has appeared, in its entierty, in these multiplied copies.

The period of time when the composition of the Chronicle was commenced may be ascertained with considerable accuracy. Serlo tells us that, he was beginning the thirtieth year of his age when he made his monastic profession at Fountains; and, subsequently, he mentions the occurrence of this event, before narrating the foundation of Newminster Abbey in 1137-8. By adding, therefore, to that date, the sixty-nine years which he said had elapsed between the time of his profession and that when Hugh de Kirkstall applied to him for information, we find the circumstance must have occurred about the year 1207, and during the abbacy of John de Ebor., who succeeded Ralph Haget. The objection raised by the continuation of the Chronicle to the abbacy of John de Cancia, who was elected in or about the year 1219, may I think be removed by the supposition that the narrative ended originally—as it does in the oldest extant copy of it—with the account of Haget's abbacy at Kirkstall, and that, subsequently, it was continued, either by Hugh or another person, to its present termination. There are few circumstances recorded, in this latter portion, that might not have been known to Hugh in 1207; but the scope and object of his work did not necessitate their introduction; and it would have been obviously improper in him, to have detailed the actions and pourtrayed the character of the abbot to whom it was dedicated, and of whom, indeed, the Continuator—sympathetically reticent on the subject of John de Cancia and his predecessor—speaks in the past tense. From a note in Leland's *Collectanea*,[1] it would appear that some additional matter had been added to the copy which he used, relating to Stephen de Eston, John de Cancia's successor.

Nothing whatever is known of the original manuscript. When Leland was at Fountains and examined the Library before the Dissolution, he appears from the notes in his *Collectanea*[2] not even to have seen a copy of it; in fact he tells us, in his *Comment. de*

(1) Lelandi Collect., vol. iv, p. 110. (2) Lel. Coll., vol. iii, 44.

Scriptoribus Brit., that when he was at York during the visit of King Henry VIII., to that city—an event which occurred in September, 1541—after the dissolution of Fountains, he went purposely to Ripon, "casu reperirem," as he says, "Hugonis, monachi Kirchostallensis, librum de Origine et Rebus præclare gestis Fontani monasterii celeberrimi."[1] His extracts from it will be found in his *Collectanea*,[2] accompanied by notes from two Lives of St. Wilfrid, and a book of Privileges granted by King Athelstan to the Church of Ripon, which he, no doubt, saw at that time. As Bradley, the last Abbot of Fountains, was then Residentiary Canon of the Collegiate Church of Ripon, it may reasonably be supposed that he had preserved this book at the dissolution of the abbey, and that Leland had been accidentally prevented from using it before. His notes contain some information, not to be found in any extant copy of the Chronicle; as, for instance, where he mentions that, the monks of Kirkstead sent out a colony of monks who built the abbey in Norway called "Houethia—et illa concepit et peperit aliam in eisdem partibus;" and that the bishop of Bergen, who founded the abbey of Lysa, was called Sigward. But I apprehend that he derived these facts from subsequent entries or side notes in the manuscript, or that they were reported by Bradley, or whoever it may have been who told him that, the elm tree of the first monks still flourished; that Herleshow was within the park of the monastery; and that vestiges of the manor-house and chapel of Serlo de Pembroke, at Cayton, were then remaining.[3] Be this as it may, this manuscript, whether it was the original written by Hugh or a transcript, is believed to have perished; and the only mediæval copy of the Chronicle known to be extant, is one which formerly belonged to Dr. Thomas Gale, dean of York, now happily preserved in the library of Trinity College, Cambridge. In Barnard's Catalogue of MSS.,[4] published in the year 1697, a MS. volume, in folio, intitled "*De Fontanensis Monasterii Origine*," is reported to be in the library of Sir Henry Langley of Shropshire, Knight, but all my efforts to learn its subsequent fate have been unavailing.

(1) Com. de Script. Brit., cap. clxv., p. 194.
(2) Lel. Coll., vol. iv, p. 105. (3) See also page 128, note 6.
(4) Cat. MSS. Angl., Oxon, vol. ii, p. 216.

Gale's manuscript has, therefore, been used for our text; with the exception only of that part containing the epistle of archbishop Turstin, which is taken from a much earlier copy. It is written in a hand which refers it to the early part of the fifteenth century, on a parchment roll of four membranes, nine feet two inches in length and ten inches and a half in width, the writing being continued on part of the outer side. It contains nothing to shew where or by whom it was copied, or to whom it belonged before it fortunately came into the hands of Dr. Gale. The caligraphy is of an inferior character, and the scribe has not been quite equal to his work. There are very few stops or capital letters; so that it is often difficult to tell where one sentence ends and another begins. Many words are obviously omitted through carelessness; many, after making due allowances for archaisms, are mis-spelt, and the contemporary but partial revision and correction has, sometimes, been unskilfully performed. There is, however, no reason to suppose that, otherwise, this is not an authentic copy. The omissions supplied from other copies are distinguished, in the text, by enclosure within brackets, and assigned to their respective authorities in the attendant notes, where also will be found a collection of the various readings, except those of so trivial a character as, in no respect, to merit notice.

Hugh de Kirkstall has introduced into the Chronicle, copies of six documents, the derivation of which requires particular notice —the epistle of Turstin respecting the secession of the first monks of Fountains from St. Mary's abbey, York, and five letters of St. Bernard; one being to the first abbot of Fountains, another to archbishop Turstin, two to Geoffry abbot of St. Mary's, York, one to the Convent of Fountains after the death of the first abbot, and another to Murdac, when abbot of Vauclair. The Chronicler merely prefaces Turstin's letter by the remark, "Extat adhuc epistola ejusdem quam utique ad majorem veritatis evidentiam huic narrationi nostræ censuimus inserendam;" but it is of the less moment to enquire whether the word "adhuc" referred to the existence and access to the veritable document under Turstin's hand, or to a transcript; since an extant copy, made in the latter half of the twelfth century, which was preserved at Fountains,[1]

(1) See page 11, note 1.

agrees so closely and fully with the manuscript used by the Chronicler—excepting, of course, clerical errors, careless omissions and a few transpositions of words—as to satisfy us that he recited the letter with abundant accuracy. Considering the variations of diction sometimes introduced by monastic scribes, and the probability that the Gale text may contain such results, I will not assert that Hugh de Kirkstall used the copy to which I have alluded; though, from its superior antiquity, and its long possession by the monks of Fountains, I have thought it more worthy of a position in the text. Our Chronicler's copies of the epistles of St. Bernard, as they appear in the Gale MS., agree verbally with none others extant, either in the collected editions of his works or elsewhere. Hugh de Kirkstall does not intimate whence he derived them, nor whether those received at Fountains escaped the great conflagration which occurred there in the year 1146. Their accuracy is apparently not equal to that of other copies, and the variations are such as may have occurred through repeated transcription; but the several points of difference, and the sources whence they have been ascertained, will be best understood by reference to the notes. One of the epistles to Abbot Geoffry of York is not found in any other extant copy of the Chronicle. Three of the letters, only, appear in the Parisian edition of St. Bernard's works, printed in 1513; but the whole are included in that of Mabillon, who unfortunately does not mention whence he derived them.

Besides the Gale MS., there are three comparatively modern copies of the Chronicle, of all of which no mediæval original has been traced. Their variations from it amount to several hundreds of instances, and in the abridgment of as much matter as, collectively, would fill about six pages of our printed text. One copy, very correctly written, and, I have no doubt, a faithful transcript of its original, occupies sixty-seven pages of the Lansdown MS., No. 404. The same volume contains, also, a survey of property belonging to the bishopric of Ely, dated in the year 1606; but it is written in another hand and on a different kind of paper, though, probably, both the documents are of the same date. Another copy is to be found in the Arundel MS., in the British Museum, No. 51, written, very closely but distinctly, on twenty-eight folio pages of paper. Its age is ascertained by a record

which follows it, in the same handwriting, entituled "The founders of Walden Abbey in Essex; copied out of an old parchment roule in the hands of Mr. Christopher Bird of Walden, 1600;" a circumstance which identifies the MS. with that entered as volume 51 in Barnard's Catalogue of MSS., published in 1697,[1] under the head "*Bibl. Norfolcianæ in Collegio Greshamensi*," and in connexion with its book stamp, "*Soc. Reg. Lond. ex dono Henr. Howard Norfolciensis.*" The text of the Chronicle published in the Monasticon Anglicanum, in 1655,[2] is taken—according to the side note at its head, "*Ex MS. de orig. Monasterii de Fontibus in bibl. Arundeliana*"—from this MS.; there being, in the Catalogue just quoted, no other copy of the work in that library. A glance, however, at the collations appended to our text will shew that, this is an erroneous statement. How it may have arisen is inexplicable, unless Dodsworth—who died in August, 1654, when, according to his will, dated 30th June in that year, the printing of this volume was not entirely completed—was unable, at this part of it, to revise the proofs, and that, the note was written by some person who guessed that the Arundel MS. was the authority. Dodsworth's own copy of the Chronicle, being the third manuscript I have alluded to in the abridged form, remains in the twenty-sixth volume of his collections in the Bodleian Library, but it is not noted whence it was transcribed. It agrees with the text of the Monasticon throughout the large portions which I have compared, and I may confirm the supposition, that the one was taken from the other, by the fact that, the blank space which occurs in the 58th line of the 738th page of the printed book has a corresponding hiatus in the manuscript; furnishing also conclusive proof against the use of the Arundel MS., which contains, in a most intelligible form, the words required. It has been written in the early part of the seventeenth century, but by so incompetent a person that, we find "nonus animus" instead of "nonus annus," "maxime tenat" for "maxime tenax," "adequat" for "adequet," and the like.

These three copies of that which, for the mere sake of distinction, I call the Curtailed Chronicle, are referred to a common original by the identity of the abridged matter; though they

(1) Cat. MSS. Ang., vol. ii, p. 74. (2) Mon. Ang., vol. i, pp. 733–752.

frequently vary in their readings from one another. They contain, neither one nor all, any information that is not found in the Gale MS., with the important exception that, they furnish us with the continuation of it, to the time of abbot John de Cancia. Of this portion, the Arundel MS. has furnished our text. The passages purposely omitted—with the exception of part of an admirable oration at page 77—are confined to the Epistle of Turstin. They are all of a theological character, and from the fact that one considerable instance is represented by a paraphrase, it would appear that the writer considered them of secondary importance to the historical narrative. As regards such variations as may be ascribed less confidently to the ordinary causes, the absence of a mediæval MS. of the Curtailed Chronicle occasions the remark that they have no connexion with the change of religious opinion after the Reformation. Sometimes they are directed to the correction of the Latinity, but generally "cultiori stilo" by which Hugh de Kirkstall, as he says, anticipated a future writer "dignitatem materiæ adequet."[1] Occasionally, perhaps, their author has ventured a little further. Thus—in speaking of the commotion which occurred after the death of archbishop Turstin —he adds to the word "contentio," the degree "non modica." Instead of the description of "pars altera"[2]—applied to those who, soon after that event, opposed the election of William the treasurer of St. Peter's York—he writes, as if from sympathy with the side espoused by the Cistercians, "pars vero sanior;"[3] and the feeling is still more evident when—alluding to the treatment received by their successful candidate, Archbishop Murdac, from the citizens of York—he would make the impartial chronicler call them, "vulgus semper ignobile."[4] In a very few instances, he may have more correctly represented facts; as, at the ninety-second page, where the chronicler saying that, Henry de Lacy "erigit monasterium," at Barnoldswic, he writes, "erigit officinas;" and more consistently with the five years residence of the monks there. On the same page, he substitutes the word "locum" for "domum," in reference to the abbey of Vaudey; to mark, perhaps, in some degree, the original settlement in the neighbourhood, rather than in the identical house. And, again,

(1) See page 3.
(2) Page 79.
(3) Page 79.
(4) Page 103.

at the eighty-sixth page, where, in stating the acquisition of certain estates of Fountains, during the abbacy or the archiepiscopate of Murdac, he uses the terms "in diebus illis," instead of "in diebus ejus;" which, in one particular, is more correct in point of a few weeks. Yet, after all, the two latter may be unintentional deviations. Some of the various readings of the Curtailed Chronicle may be more authentic or faithful to the original text of Hugh de Kirkstall's manuscript than the Gale MS., as especially may be the case in an instance which is noted at the ninety-third page; but I have made no consequent conjectural alterations in the text, and for such additions as are obviously required for the completion of the sense, I have invariably given the authority in the notes.

There is no clue that will enable us to conjecture either when or by whom the Curtailed Chronicle was prepared. I will not venture to assume, from the occasional omission of the word "noster," which Hugh de Kirkstall applies to Fountains, or even from the substitution of another word for it, that he was not a member of that house or of one of its affiliated abbeys; but the fact may be not unworthy of notice. Thus, in the passage, "Anno quinto a fundatione *matris nostræ* monasterii de Fontibus, vir nobilis Ranulphus de Merlay, Fontes *nostros* visurus accessit."[1] The words "matris nostræ" and "nostros" are omitted. At the sixtieth page, the sentence relating to Newminster, "Hic primus palmes quem vinea nostra expandit, hoc primum examen quod ex nostro apiario evolvit," is contracted to "Hic primus palmes qui de vinea nostra processit." Again, in speaking of Meaux abbey,[2] "Hæc soboles matris *nostræ*" is changed to "*sanctæ* matris." It would appear, however, that the writer had some knowledge of that house, for he adds—and in this solitary instance only—to the facts of the Gale text, "Domus opulenta frugibus et exuberans in his quæ nascuntur in aquis, in omnibus accomoda nisi quod in hyeme difficilis est accessus." In considering the period when this curtailed edition was produced, two titles of chapters peculiar to it, will probably be referred by some enquirers to a more modern source than the original of the Gale text. In the first instance, "Qualiter viculus de Herleshou monasterio de

(1) Page 58, lines 7 and 8. (2) Page 96.

Fontibus addictus sit,"[1] is changed to "Quis contulit *eis* Grangiam de *Morker* et Forestarium quæ dicitur Warkesale." Now, though this shews that the person who first made the alteration had a knowledge of the places, inasmuch as Morker is not mentioned in the text or elsewhere in the Chronicle, still, as Herleshou—which was familiarly known as such to Serlo—was not granted to Fountains by the name of Morker, and lost its distinctive name, as a district, only by inclusion within the Grange of Morker; the substitution of the latter for the former appellation, in an historical document, must point to a period when the name of the Grange had become, by process of time, more familiar than that of a component part of it. In the second instance, the title, in the Gale MS.,[2] "De monasterio Fontanensi incenso," answers far more accurately to its subjoined chapter, and harmonizes better with the object of the author to narrate the history and fortunes of that house than, "De electione archiepiscopi Willielmi et contradictione," of which the chapter does not treat, except in a local result. In after days, however, when the Chronicle was disseminated in multiplied copies, and was regarded rather as a history of the rise and progress of the Cistercian order in England than as that of a particular house, this title might have been inadvertently substituted by a transcriber, more interested in the general subject than in this particular incident.

The variations between the several copies of the curtailed Chronicle are unimportant, and require no particular notice here. The singular nature of the errors may, however, excuse me for mentioning that the text of the Monasticon, by its use in one instance of the word "cum" instead of "sine," puts into Archbishop Turstin's mouth the very argument of his opponents at St. Mary's Abbey, that he "ought not to visit their chapter *accompanied by* his clerks."[3] In the other instance, by the introduction of two letters, it represents Archbishop Murdac as, "Homo magnanimus, et in causa *in*justiciæ omnino invincibilis."[4] In alluding to Alan, the first abbot of Woburn, it omits, however, the assertion, "Hic unus ex primis patribus qui de cœnobio Eboracensi egressi sunt,"[5] which, from other parts of the

(1) Page 54. (2) Page 97. (3) Page 25, line 7.
(4) Page 85, line 3. (5) Page 88.

Chronicle,[1] appears to be unfounded in fact. After a perusal of the Lansdown copy, I did not find variations of such importance as to induce me to encumber the notes by their repetition, but I had it before me during the process of collating the Gale with the Arundel text, and have occasionally noticed its readings. All else that I have to say, either respecting the text of the Chronicle or its copies, will be found in the notes.

The object of the present work renders it unnecessary for me, in prefacing the observations I am about to make in order to enable the reader to obtain a view of the origin and general history of Fountains, to enter on a consideration of the position and influence of Monachism in Yorkshire, either before or immediately after the Norman Conquest. When Archbishop Turstin ascended the *cathedra* of York in the year 1114, he found, within his own domains at Ripon and Beverley, secular canons enjoying some of the estates of the Saxon Minsters of St. Wilfrid and St. John, but the only convents of monks, then endowed and established within the county, were probably those of Whitby, Selby, St. Mary's York, and the Priory of the Holy Trinity in that city, in all of which the Benedictine rule was professed. The little valley of the Skell, into whose bosom the seeds of grave events were soon to be cast, was then but a thorny retreat for the beasts of the field and a hiding place for thieves. The founder of Byland and Newbrough was unborn. The paternal anguish that raised the noble piles of Kirkham and Rievaux was then known only to Him who decreed it. The matin bell of Bolton had never

"Roused the stag in Barden-fell;"

nor the vesper chimes of Kirkstall, or Jervaux, or Sawley, or Meaux, or Roche, or of seventy houses more, guided the benighted and weary wanderer to their hospitable gates. The tide of eleemosynary dotation, which, in the ever recurring cycle of human events has washed over another strand in our own day, had indeed begun to flow, but the men, through whose benevolence these monastic institutions were to germinate great social results, were babes crying in their cradles, amid grim warriors sufficiently engaged, during intervals of peace, in the retention or establish-

(1) Pages 9, 26.

ment of their secular interests. The presiding presence of a man, disposed and gifted like Turstin, in the chair of York, was most favourable to the development of the movement within his province. He is said, indeed, to have been the founder of eight monasteries. In two instances, at least—those of Fountains and the Benedictine Nunnery of Clementhorpe[1]—this is proved by records to have been the fact; in two more, his advice is specially mentioned in the instruments of foundation; and in the rest, we may infer that the statement implies his active agency. Embsay, afterwards translated to Bolton on the Wharfe,[2] was founded in the year 1120;[3] Nostell in the year 1121;[4] and, within the five years preceding 1124, Guisbrough was instituted by Robert de Brus, "consilio et ammonitione Calixti Papæ secundi et Turstini Eboracensis archiepiscopi."[5] In what particular year Drax was founded by William Paynel, or Bridlington by Walter de Gant, has not been definitely ascertained; but, in the one case, Turstin was the adviser of the deed,[6] and, in the other, he witnessed the

(1) Mon. Ang. vol. i., p. 510.

(2) The unfortunate accident which is said to have occasioned the translation by Alice de Romillè has found an eloquent and deathless record in the pages of Wordsworth and Rogers, and is otherwise too well known to need mention here; but it is remarkable that the question by which the huntsman intimated her loss has not been correctly related. Dr. Whitaker, whose narrative first interested Wordsworth in the story, reports "What is good for a bootless Bene," deriving his information from Dr. Burton, who refers to Dr. Johnston as his authority, who quotes the Dodsworth MS. vol. cxxv., fol. 144. But Dodsworth, in recording the tradition, has written *bale* instead of *bene*, meaning thereby an unavailing complaint. "The huntsman coming to his mother, to acquaint her of his mischance, questioned her after this manner—asking her, 'What was good for bootlesse bale?' She, divining her sonnes deathe, answered, 'Endless sorrow.'"

> "What is good for a bootless bene?"
> With these dark words begins my tale,
> And their meaning is, whence can comfort spring
> When prayer is of no avail?
>
> "What is good for a bootless bene?"
> The Falconer to the Lady said;
> And she made answer "ENDLESS SORROW!"
> For she knew that her son was dead.

(3) Mon. Ang. vol. ii., p. 100.

(4) Hunter's South Yorkshire, ii., 204.

(5) Foundation Charter, Mon. Ang. vol. ii., p. 147.

(6) *Monitu* et consilio domini Turstini, Ebor. archiepiscopi.—*Foundation Charter, Mon. Ang.*, vol. ii., p. 96.

charter of foundation.[1] Before any of these structures could have assumed their proportions—indeed in the year 1122—the loss of an only son drew the powerful baron Walter Espec within the sphere of the prevailing influence, and if, as has been said, in the agony of his sorrow, he vowed the erection of three monasteries, whereby Christ should become his heir, he nobly fulfilled his vow. All these Priories were given to Canons of the Order of St. Augustine; and, as Espec was advised by his uncle William, rector of Garton,[2] who was a canon of Nostell, this house was also bestowed on the same prevailing order.

But a far mightier influence than all these combined was then dawning on the world from the cloister of Clairvaux, and its rays were soon to foster immense results in the Yorkshire vales. It was the ardent aspiration of St. Bernard that the vine he was assiduously tending should extend its branches and bear fruit in other lands; and accordingly a body of Cistercian monks,[3] but not members of his own house, were sent into England, where competent lands for the establishment of a monastery were conferred upon them at Waverley, in Surrey. William Giffard,[4] bishop of Winchester, was their first benefactor; with the consent of King Henry I. and the brethren of the Benedictine house of St. Swithin. The juxtaposition, in the collected editions of St. Bernard's works, of a commendatory Epistle, sent with certain monks to that monarch, with a letter addressed to Henry of Blois, who succeeded bishop Giffard in the year 1129,[5] has induced a supposition that these were the same brethren who settled at Waverley. Guided, however, by the Chronicler of Fountains, and a comparison of the terms he uses,[6] in reference to the foundation of Rievaux, with those of the letter sent to the

(1) Mon. Ang. vol. ii., p. 161.

(2) Ibid, vol. i., p. 728.

(3) Anno MCXXVIII. ordo Cisterciensis primo venit in Angliam. Abbatia de Waverle fundata est, filia domus de Elemosina, hoc est transmissis illuc de Elemosina xij monachis cum abbate, ei subjectionem et obedientiam, sicut filia matri debet.—*Annal. de Petroburgen.*

(4) "Willielmus Giffard Dei gratia Episc. Wynton, &c. Sciatis me dedisse &c. assensu domini nostri regis Henrici, et tocius fratrum Wyntoniensis ecclesiæ conventus, monachis de Cistell., terram de Waverli, &c.—*Carta fund. per Inspex. Mon. Angl.*, vol. i., p. 703.

(5) Anglia Sacra, vol. i., 282.

(6) See page 3.

king,[1] it would appear more probable that the mission sent by St. Bernard from Clairvaux, was directed immediately into Yorkshire. Turstin was, personally, acquainted with St. Bernard, and may have suggested the mission. Certain it is that when they arrived there, he effectually promoted their object. Espec was still undivorced from his sorrow, and when Turstin counselled him to befriend them, he settled them on the banks of the Rie, not far from his castle of Helmsley, where Rievaux now stands in hallowed beauty. The king not only sanctioned but advised the application of the gift, and Pope Innocent confirmed the whole proceeding by his pontifical authority.[2] When the charter of endowment was placed in the hands of the abbot William, there were present Thomas, Provost of Beverley, whom St. Bernard anxiously wished to draw into the Order; Eustace Fitz-John, of Knaresbrough Castle, who became the founder of the Priories of Malton, Watton, and Alnwick; five brethren of the Priory of Wartre; but none of the parochial clergy, unless comprehended among three chaplains who are named. The solemn importance of the occasion is however indicated by a recital, in that instrument, of the assent of several members of the founder's family interested in his estate, and of the advice of eleven of his subinfeudatories, who, with many of his friends and neighbours, were then assembled. The endowment consisted of nine carucates, or about a thousand acres of land, and the abbey was founded in the year 1131.[3]

The little seed soon sprung up and became a goodly tree, even

(1) Ad Henricum regem Anglorum.

Henrico illustri Anglorum regi Bernardus abbas dictus de Claravalle, cœlorum Regi de terreno regno servire fideliter et humiliter obedire. *In terra vestra tenetur præda Domini* mei atque vestri; et illa præda pro qua maluit mori quam carere illa. Ego eam sequi disposui; et mittere *de nostra militia qui in manu valida* si vobis non displicet requirant, *recuperent et reducant.* Et nunc hujus rei gratia, premisi hos quos præsentes cernit exploratores; qui esse rei indagent sagaciter renuncientque fideliter. Assistite eis tanquam nunciis Domini vestri; et in ipsis feudum vestrum deservite. Ipse vero ad honorem suum, ad salutem vestram ad patriæ sospitatem et pacem, lætum vos et inclitum perducat in bonum ac placitum finem.—*S. Bernardi Opp. Om., Edit. Mabillon*, 1690, vol. i., p. 98.

(2) Carta fund., Mon. Angl., vol. i., p. 729. Ex Regist. de Rievaux, in bibl. Cott. Jul. D. 1, fol. 24.

(3) Ibid, p. 728. Ex MS. in bibl. Cott. Vitell., F. iv.

among the heathery wilds of Blackmore. And, ere the monks had laid the foundations of their church, the odor of Clairvaux with which they were suffused, was wafted in refreshing fragrance to many a heart, sympathising in cloistered solitudes with these saintly men from a far off land, who exhibited on earth the conversation of heaven, and were at peace with all but their own frailties and the common enemy. Especially so was it in the great Benedictine Abbey of St. Mary, at York; an institution established immediately without the walls of the city, by Earl Alan, of Richmond, which had been enriched by the gifts of the Norman Conqueror, was franchised by his son Rufus, who became their patron, and was then attracting endowments far and wide from the chivalry of the north.

There were here at this time, to adopt the language of our Chronicler, religious men walking in the steps of their fathers, and going on their way without a murmur, according to the institutions they had received from their elders. They lived by the guidance of the traditionary customs of their predecessors; honestly, indeed, under a rule and an abbot, but far short of the precepts of that rule; short of the vow of their profession; a long way short of the perfection of the Cistercian discipline. Having heard of this order, some of its members, accused by their consciences how insufficiently they fulfilled their profession, and measuring their own defect by the perfection of others, were moved by a pious emulation. They began to be wearied of their pristine lukewarmness, to blush at want of perfection, to condemn indulgences, and to disdain their accustomed fare.

They were ashamed of stopping short of perfection, of having sat so long in the land of Moab, and to have accepted an inheritance beyond Jordan. They were wearied of the fever and the fret of men, and the clamour of the city. They aspired ardently towards a desert abode, manual labour, and the simple fare of the Prophets. There was an internal strife and the spirit warred against the flesh. They desired to clothe themselves in sackcloth, to be encased in the hair shirt, and to amend by severer discipline the indulgences of a more remiss life. The most prominent of these men were Richard, the sacrist of the house, and his brethren Ralph, Gamel, Gregory, Hamo, Thomas, and Waltheof. They entered into a bond and stablished their purpose; as yet, however,

the matter was concealed from the Prior, under a fear that he might oppose and frustrate it. But their apprehensions were groundless. For, even then, he had experienced the same prevention of grace, was excited by the same aspirations—resulting in the same spirit they themselves had conceived. He was ashamed of having accepted the name of a monk in vain, the habit without the employment, the sign without the signification, and to have professed without studying perfection. He heard the vows of the brethren, yielded his assent, and, giving thanks to God, willingly associated himself with them. And this man, whose name was Richard, was a pious person fearing God, discreet in secular affairs, a friend of men in power, beloved by all who knew him for his religious character, and intimately known to Turstin, Archbishop of York. Now, therefore, they met less reservedly, conversed more confidently, and, by mutual exhortations, attracted others also. At length they became thirteen in number, among whom there was but "one heart and one soul." All were pleased with the holy simplicity of the Cistercian order, all desired to be associated with its progress; to be grafted into that fruitful olive tree; to experience the benefit of poverty. They conferred together concerning their departure from the convent, and the manner in which it should be accomplished, fearing neither poverty nor the inclemency of the winter; considering only how the object might be effected without scandal and disturbing the peace of the brotherhood.

A difficulty occurred here. Already their intention was divulged. Already it was rumoured among the monks that the Prior and his associates, influenced by a spirit of inconstancy, were indoctrinating a secession from their own people, and devising unlawful novelties, in contempt of the Order, in dishonour of their house, and to the confusion and scandal of the whole congregation. They charged them with inconstancy, blamed their indiscretion, exhibited to them the presumed guilt of their transgression, and nearly all the brethren, concurring in opinion, a grievous tumult was raised in the house. It appeared to them a gross error to relinquish a certainty for an uncertainty, affluence for poverty, to disregard alike fraternal peace, the scandal afforded to the weak, and their former profession in that place. A dangerous thing too it was held, to contemn the statutes of their

fathers, to abandon common councils, and to rend the unity of fraternal harmony. The subject was reported to the abbot—Geoffry by name—an aged man, and almost worn out with years. He was alarmed at the novelty of the thing; accounting it his calamitous fate that in his latter days such misfortunes had befallen him; this dishonour of his house—this desertion of the Order—this undoing of his sons. He admonished them to desist from their undertaking, to change for the better their rash anticipations, to remember the nature of their former profession; that they were not at liberty to act on their own authority, nor had licence to violate the obligation they had so solemnly contracted. He threatens them with the discipline of the Order, the severity of the attendant punishment, and shews them that, since the result of their course was uncertain, they obviously had been transgressors by its very initiation. He urged upon them, by all means, to change their purpose, to recall their intention and to extinguish the spirit which they had acquired. But their resolution remained unshaken; their purpose unchangeable; and the more he strove to dissuade them, the more fuel was supplied to the fervor of their faith.

Such was the result of repeated discussions apparently commenced on the 28th of June, 1132, between Prior Richard and his friends, and abbot Geoffry; the final answer of the bewildered old man having been procrastinated until the 8th of September following. In the mean time, however, a rumour of a sedition in the House had escaped beyond its walls, and reached, though in an imperfect form, the ears of the archbishop. Within, the reformers were not only suffering increased persecution, amounting almost to open violence, from their enemies, but their trials were embittered by a defection of friends. In this extremity, they fixed their hopes of succour and deliverance on the well-known character of the prelate. Having found an opportunity, Prior Richard approached him, disclosed his purpose, asked his advice, and humbly implored his aid. He laid before him the opposition of the monks, the prohibition of the abbot, and the binding discipline of the order. He shewed him the importance of their profession, the laxity of their religious life, the provocation of their consciences, their anxiety for perfection, and their inability to effect their object, without the intervention of his

episcopal authority. Turstin assented to his wishes, promised his assistance, and ultimately—after a fruitless endeavour to mediate between the parties, at an interview where the abbot confessed the justice of the complaints and his indisposition to restrain the reformers, but his inability to comply without the consent of his Chapter—he fixed a day for the Visitation of the Monastery.

Meanwhile, however, a promised truce was employed by the monks, rather in preparation for a still greater demonstration of hostility than in seeking the blessings of peace. They called in to their councils the neighbouring monks of Marmoutier—probably those resident in the Priory of the Holy Trinity in the city—and certain Cluniac monks who were tarrying in the vicinity; and, in their presence and amid their acclamations, they denounced them as deserters and violators of the common Order, and repudiated the authority and dignity which the Prior, Sub-Prior, and Sacrist held as delegated rulers under the abbot. The jealousy, too, of the old man was now aroused lest the archbishop should take advantage of the coming Visitation to favour the adverse party, and initiate some novelty to the prejudice of his House. He sent, therefore, messengers throughout England to the monasteries, engaged men of learning, and convoked a great multitude of monks, so that, if need should be, they might enable him to resist the archbishop and repress the audacity of the reformers.

At length, on the 9th of October, 1132, the appointed day of visitation arrived, and Turstin rode up to the abbey gate. He was attended by Hugh, dean of St. Peter's, York, William the Treasurer, Hugh de Sotavagina the poet and historian, and Serlo a canon, all members of that church, William Prior of Guisbrough, William de St. Barbe, Ansfrid the archbishop's chaplain, and Robert, master of St. Peter's Hospital. Leaving the horses at the gate with a humble retinue of attendants, they proceeded to the Chapter House. The abbot encountered them at the doorway, backed by his host of monks, and peremptorily forbade the entrance of the company. It was not fit, he objected, that the archbishop should come with such a crowd; that Seculars ought not to be present at the private meeting of the Chapter; he must dismiss his followers and enter alone, that the discipline of the cloister might not be disturbed by the insolence of his clergy. Turstin replied that his attendants were good and wise men, and his

private friends, and that it was not fit he should sit alone without advisers in such an assembly; particularly as they themselves had admitted many monks from remote parts. The words had scarcely passed his lips, before the whole Chapter was in such an uproar as to exhibit rather the mutinous blustering of drunken and demented men than that monastic humility of which no semblance appeared. Many rushed forward, throwing out their arms as if to wrestle; all declared loudly that they would be provoked to extremities, if he should enter.

Turstin then commanded silence. "God is my witness," said he, "that I intended to be present with you as a father; meditating no kind of evil toward you, wishing only to promote peace among you and Christian fraternity. Now, however, since you strive to take away that which belongs to my episcopal authority and office, I, also, take away from you that which is indispensable to you. Your Church, therefore, is interdicted."

"Willingly, for aught we care, for an hundred years," bawled one fellow, Symeon by name, and the scoff was echoed around. "Seize them!" "Seize them!" then rung through the cloister; and laying hold of the Prior and his companions, forthwith they would have hauled them away; intending, after a preconcerted scheme, either to thrust them into prison or to exile them from the convent under restraint. Protection only was found by clinging round the person of the archbishop, and, as he passed away towards the south door of the church, the impotent malice of the advancing monks with their tottering abbot sated itself in reiterating, "Seize the rebels!" "Lay hold of the traitors!" until the sanctity of the place of refuge sent them back to their capitular machinations. While the prelate and his friends were seated in the church, the closed outlets of the abbey were so insidiously beset by the servants of the house, that his fears compelled the defence of the door opening into the cloister. Meanwhile, the news of what was passing had spread outside the walls, and the populace assembled, but without attempting to interpose either by word or deed.

Finding that it was impossible to establish concord among the monks, Turstin returned home, taking with him the thirteen associated brethren—twelve priests and one sub-deacon—including the Prior, Sub-Prior, Sacrist, Almoner, and Precentor of the

abbey. In after days, they were honorably known as Richard the first abbot of Fountains, Gervase abbot of Louth-park, Richard the second abbot of Fountains, Walter abbot of Kirkstead, Robert abbot of the same house, Ralph abbot of Lisa, and Alexander abbot of Kirkstall; Geoffry the painter, Gregory, Thomas, Hamo, and Gamel died in a private station, as monks; Robert, a monk of Whitby, associated himself with them, and was, perhaps, popularly remembered longer than the rest as the sainted abbot of Newminster.

The secession of so many superior officers of a wealthy and flourishing House, especially when countenanced by the archbishop of the province, was regarded by the abbot and his advisers as a grave symptom of innovation, affecting not only the Benedictine rule, but the cause of religion in general. He sent messengers, therefore, to King Henry—probably as patron of the abbey—detailing his cause; the presumption of the archbishop; the apostacy of the monks; the subversion of the Order, and the confusion of religious sanctity: asserting that it was verily absurd for a monk to infringe the form of his profession, to change the ordinances of his predecessors, to prescribe a law to himself, and to transgress the bounds that had been prefixed by his fathers. The abbot wrote also to bishops, abbots, and holy men, in abhorrence of the rising innovation, and of the common injury inflicted on religion in general by this event.

Turstin perceiving this, and desiring to defeat the malice of the adverse party, now wrote, at great length, to Corbeil, archbishop of Canterbury, legate of the Apostolic see, detailing the origin and progress of the secession. As he would never acknowledge the ecclesiastical supremacy of the southern primate, it is probable that he partly addressed him in his capacity of legate, and from a desire to secure the advantages—as he suggests in his prefatory observation—arising in difficult matters from intercommunication between the sons and chief rulers of the church. As a copy of the letter is before the reader,[1] and the chief facts have just been detailed, it is unnecessary to allude to it much further in this place. The whole matter is stated in a temperate and impartial manner, and in that part which embraces Prior Richard's

(1) Page 11–29.

discussions with the conservatively-minded abbot, the philosophic student of history will find several points of a highly suggestive nature. Incidentally, too, we catch a clearer insight into the intellectual and religious character of the writer than otherwise could have been derived from any other contemporary source. In his concluding observations, he entreats the archbishop, for Christ's sake, to extend his authoritative protection to those who aimed at a safer and stricter way of life; to monish abbot Geoffry, if he had personally visited him, to raise no impediment in the path of the brethren; and, if he had come and departed, that he would exhort him immediately, by letter, to cease the pertinacity of his persecution, and to strengthen, rather, the hands of those who longed only to obey the Gospel of Christ, and the rule of the Benedictine order in its verity. He held up, as examples to the abbot and his brethren, the command of Pharoah to Moses, "Go ye, serve the Lord, only let your flocks and herds be stayed;" the decree of Artaxerxes that Ezra and the people of Israel that were minded of their own free will, should go up to Jerusalem; and how the angel of the Lord spake to Jacob, saying, "Arise get ye out of this land, and return to the land of thy kindred." Nor did he refrain, in enforcing his positions, from pointed reference to the Pharisees, whom our blessed Lord denounced as neither entering into the kingdom of heaven nor suffering those who would enter to go in; to the Jews, of whom the prophet Isaiah reported that they were a people who honoured God with their lips, while their hearts were far from him; and to the evil teachers, of whom the apostle Paul declared that they professed to know him with their tongue while their deeds denied him. And because this was the practice of many, and familiarity begat audacity, why, he asked, should a few who held that opinion be censured as prevaricators and deserters of a holy rule. A multitude of sinners creates no impunity in sinning; and they were not engaged in the act of impeding but of protecting, who wished to observe the rule of the Order, nor in that of censuring, who hastened to change the place of their abode. God, he said, was not to be accounted for the sake of the place, but the place was to be chosen on account of God. The holy Benedict had sufficiently proved that, "In every place, one God only is served, one King fought for," and He wills us to covet holy danger, "who is our succour in dangers and

tribulation." Assuredly, he continued, they were of a Pharisaical or heretical opinion who neither feared themselves nor suffered others to be afraid, since Truth himself has taught us that, unless our righteousness shall exceed the righteousness of the Scribes and Pharisees, we shall in nowise enter into the kingdom of Heaven. So that, if an angel from Heaven shall preach contrary to what He has preached, let him be accursed. Whosoever, therefore, preaches contrary to what Christ has preached, hastens to impede those who long only for evangelical peace, and to observe the rule of their religious profession. Whosoever he may be, he must be resisted to the last with that command of incarnate Truth, "If thine eye offend thee pluck it out, and cast it from thee." Verily, thus, the intelligence conveyed by the eye, when it is an hindrance to the preservation of Truth, is to be most cautiously watched in the cause of God. Thus it is, as by the "wisdom of the serpent," to restrain the head, which is typical of the mind, from every fallacy that may hurt the soul. Nevertheless, since offence might be given to the weak, who less relish truth, he entreated his brother primate and all who should hear his prayer, to strive to ensure peace between the abbot and his brethren; reminding him, however, in conclusion, how a similar secession from the House of Molesme had first generated the most perfect pattern of Cistercian life. Throughout the epistle, no opportunity is taken to recommend the establishment or introduction of this object of his admiration; but in one place, he emphatically enunciates his conviction that, no Christian man would be found so rash or foolish as to dare a comparison even of Cluniac monks, in any of their houses, with the Cistercians, in point of observance of the Gospel or the rule of their profession.

Whether Corbeil interfered or not, is unknown. Probably he did not; if he did, his intentions were fruitless. Yet still abbot Geoffry persisted, through messengers, to solicit the banded brethren to return to his abbey, sometimes using threats, at other times, exhortations. Evidently he was less disturbed by the gushing of the little brook than by the commotion of the river pool into which it was cascading. They remained, however, utterly immovable; deaf to the enchanter; and like the rapid rotation of wheels onward, they return not again. They steadfastly set their faces towards Jerusalem; they make a covenant

with their soul; and walking before God will not "hearken to the voice of the charmer, charm he never so wisely." For the present, they abode with the archbishop in his palace, unemployed in labour, but not misspending their time, compensating bodily exertion by orisons and tears, and anticipating the fast-days of solitude even within the city.

"Alas, while we are upon earth," says their Historian, "there is no security from temptation;" and, sharing the common lot, they were now to experience a new phase of their troubles. The Tempter, who envied their first advances to a holier life, made his appearance, and assailed two of the brethren—Gervase and Ralph —least defended by "the shield of faith" and of prayer. He suggested to them poisonous counsels, faithless thoughts, the austerity of discipline, a dread of solitude, the infirmity of the flesh, the habits of their former life. He hinted at the difficulty of the ascent, the consequent injury from a fall, the dangers to which their condition would be obnoxious, the suspicions inherent to novelty. He persuaded them to return to their former condition, to be reconciled to the brethren; that their former mediocrity was sufficient for them, that safety lay in a mean—nor, said he—taking up the words of Elijah under the juniper tree—are ye better than your fathers. He insinuated how arduous a thing it is to dwell in the desert, to relinquish accustomed objects, to strain the endurance of man beyond human nature, and to remain unaffected by the sufferings of the flesh. And they fell. Wise men or weak, they returned to the abbey; a scandal to their friends and a derision to their enemies. But Gervase acquiring energy from his fall, and again associating with the brethren, washed away, by change of conversation, the stain of his apostacy. Ralph, however, "made terms with his flesh and his belly clave to the ground." It was an inauspicious omen. It was the first cast of seed corn into a goodly field, where the Tempter was, at length, to reap an abundant harvest, waving wildly over the graves of the unvanquished.

Among other possessions which Turstin enjoyed, in right of his see, was a considerable estate at Ripon, where he had a palace and a park, and exercised great secular jurisdiction, extended by the favour of the Saxon Kings, over lands which had been conferred on the celebrated monastery of St. Wilfrid. It was a

noble and picturesque domain, between the rivers Ure and Nidd, verging on the great plain of York on the East, and the confines of Craven in the opposite direction, including, in the higher and western portion, a wide tract of bleak and barren moors, and intersected by the valleys of the Laver and the Skell. In the town, also, near the confluence of their waters, there stood one of the Mother Churches of Yorkshire, then occupied by a college of secular canons. When the Christmas of the year of which we have been speaking arrived, Turstin came hither to celebrate the feasts of that holy season, accompanied by the brethren who hitherto had dwelt with him. Whether another purpose was originally entertained must rest unknown, but, on the day after they had commemorated the Nativity of our Lord—the 26th of December, 1132—he passed with that faithful band towards the valley of the Skell, and, after traversing about three miles, halted by the side of the stream, in a narrow glen overgrown with thorns and brushwood, and overshadowed by the mount of Herleshow, begirt with sylvan gloom. This was to be their home; this the scene where the longed-for trial was to be fulfilled. An abbot must be chosen, who should be to them "a father and pastor of souls." The choice fell upon Richard, their late Prior. The archbishop confirmed their election, gave him the episcopal benediction; and here he left them. What is the man of God to do? He has monks, but no monastery. Like his Master, he has not where to lay his head. No heart was there to welcome them, like that of Espec, breaking with the reed on which it leant; no harried soul to propitiate consolation with its gifts, like that which "answered groan for groan" by the waters of Bolton; no refuge from the winter's storm; no possessions, but the raiment which they wore; no food, but the temporary provision of the archbishop; no place of shelter, but the impending rocks.

In this very depth of desolation, defence against the elements was their most urgent requirement; and they availed themselves of the protection of a noble elm tree which stood in the midst of the valley; and which continued to flourish—a silent monitor—when after four centuries of power and pride, they who dispersed what these men gathered,

"Cast *a last* longing, lingering look behind."

Having thatched a hut around its stem, which served as their

church and their home, they betook themselves to their labours. Some plaited mats, others gathered sticks and stakes from the adjacent wood for the construction of an oratory; some busied themselves in laying out a little garden. None eat the bread of idleness. When the uprising sun glanced each morning into the glen, it found them thankfully occupied; when it was sinking behind the giant boles of the yew trees—the only living things that their eyes and ours have looked upon—contentment shone on their uplifted brows; and when the stars smiled and twinkled in the frosty sky, they listened to their joyous songs of prayer and praise.

The winter having passed away, the brethren began to consult about the rule of life they should adopt, and the form of discipline; having hitherto been afraid to yield too implicitly to the impulses of their personal feelings, lest perchance they might be led by an illusion. Seeing no way more direct to the perfection they had in view than the adoption of the Cistercian Rule, they sent messengers to St. Bernard, informing him that they had chosen him as their spiritual father, Clairvaux as their nursing mother, and were prepared to follow his counsels and to obey his commands. They told him also their simple history; of the persecution of the abbot, and the liberality of the archbishop. The holy man, delighted by the manifestation of a spirit so nearly akin to his own, joyfully and readily granted their request, declaring, in a letter which he wrote to the abbot and his convent, "This is the finger of God!"—a manifestation the more glorious since bad men had not been converted into good, but that a far rarer event had happened in good men having become better; and exclaiming in the fervor of his joy, "Would that I might come over and behold this exalted spectacle." His great heart warmed more ardently towards his old friend Turstin, when he heard from the poor sufferers for conscience sake, how he had comforted and protected them; and at the same time he wrote to him, eloquently enunciating his conviction that, although his praises were already in all the Churches, yet how signally he had now illustrated his eminent piety and adorned his high office; and how the bestowal of alms[1] on a needy fellow-creature, which is a mere service to nature, was distinguished in his eyes from that ardent lovingkind-

(1) Page 38.

ness to the poor of Christ which, by honouring the sanctity of another, begets grace to the giver.

The delighted messengers, refreshed and comforted by personal communion with the holy father, now returned to Fountains, accompanied by a monk of Clairvaux, Geoffry by name, whom he sent to instruct the brotherhood in the discipline of the Order and other cognate matters. Our informant, Serlo, who had seen him, says he was a man far advanced in years, of a grave and modest deportment, well experienced both in religious and secular matters, and had been much employed in the instruction of those, who, on adopting the Cistercian Rule, had subjected themselves to his House. He was amazed at such frugality in England, such ready obedience, such extreme abstinence in diet, and gravity of manners. From his lips, they received the form of the holy Institution, as molten wax the impression of the seal. He instructed them, too, in chanting and singing, after the Cistercian mode. By his counsel, also, they erected humble places of abode, and laid out the several necessary offices. Meanwhile, seven clerks and ten laymen were received into the society; but still no property was acquired, and very little means of sustenance afforded, but such as they received from the archbishop.

Ere long, a famine arose in the country, and afflicted the brethren most severely. They had neither bread, nor corn, nor means of procuring any, and their sufferings were aggravated by the multitude of poor people who resorted to them. The abbot wandered about the surrounding country, seeking food and finding none. Distress was on every side and perplexity dominant. At length, they were reduced to such an extremity as to appease their hunger by a pottage of herbs and leaves, rendered less unpalatable by the addition of salt—the elm tree which had sheltered them in the winter, affording them nutriment in summer.

One day during the famine, a traveller knocked at their gate and asked earnestly for bread; still more importunately pleading his utter destitution, when the porter told him that he had none to give him. To outward appearance, he was distressed and wasted with hunger, and he resolutely refused to leave the spot unless his demand was satisfied; still insisting and imploring, in the name of Christ, that a loaf should be given to him. The porter went to the abbot, and told him of the demand and his

inability to comply with it. Moved by the cries of the poor man, the abbot called the monk who had the care of the provisions, and desired him to give him a benediction. The monk told him that their whole stock consisted but of two loaves and a half, and they would be required by the carpenters who, immediately, were coming to their meal. "Give one loaf to the poor man," said the abbot, "reserve a loaf and a half for the workmen. As for us, God will provide, at his pleasure." The stranger took the loaf and departed, and, as the holy man had spoken, so was the event. For Eustace Fitz-John, of Knaresbrough Castle, having heard of the distressed condition of the brotherhood, had already sent them a cart-load of bread of the finest quality, and, even now, two men who had drawn it, were standing at the gate where the beggar had received the benediction.

Having plodded on for two years under a grievous burden of poverty, without any prospect of ultimate solace, the patience of the brethren began to fail and their trial to exceed endurance. The abbot, therefore, being almost desperate, went over sea to Clairvaux, and, having stated their hopeless position and prospect, begged of St. Bernard that they might be settled in that part of the country. His request was granted, and a grange of the House, afterwards converted into the abbey of Longué, in the diocese of Langres, in the Haut Marne, was assigned for their reception, until more commodious provision could be made for them. But God had disposed far otherwise. For, while the abbot was still beyond sea, Hugh dean of York—feeling his health declining—retired to Fountains, bringing with him not only a great store of money and personal property, but a valuable collection of books of the Holy Scriptures, which he had collected with great care and expense. The money having been divided into three portions, one was applied to the use of the poor, another to the works of the fabric, while the rest was reserved for general purposes. When, therefore, abbot Richard returned, the whole aspect of affairs in Skelldale had so far changed for the better, that the intended emigration was abandoned.

It was, I apprehend, at this period, when a permanent settlement must first have appeared hopefully attainable, that the place of their residence was legally conveyed to the monks, together with two carucates of land in Sutton, about three miles north of

it, by that charter of archbishop Turstin, of which a copy will be found at the 156th page. A portion of land, adjacent to their site, which had been granted or surrendered to the monks by Wallef son of Archil, a sub-infeudatory of the archbishop, was also included in it. The presence, among its witnesses, of William, Hugh's successor in the deanery of York, appears to refer it to this time, in opposition to the statement of our Chronicler, who had been informed that both the site of the abbey and the lands at Sutton had been given to the brethren, on their first arrival in Skelldale. Both estates, indeed, may have been then assigned, without a conveyance in fee, but, at the same time, it is difficult to understand how the possession of a tract of corn-bearing land, at Sutton, can be reconciled with that utter condition of poverty with which the Chronicler also tells us the brethren were afflicted during, at least, the two first years of their residence at Fountains. William St. Barbe the Dean, William the Treasurer, Hugh the Precentor, William and Osbert, Archdeacons, and all the Canons of York Minster, together with five Canons of Ripon, witnessed, and thereby perhaps undertook to confirm a transaction which alienated a portion of the patrimony of St. Peter and St. Wilfrid, but the results of which they could have as little anticipated as the peculiar fortunes by which some of them were to be attended. The dean—a pious and benevolent man—when elevated to the see of Durham, had to resort to the sword to drive out Cumin, the usurper. The Treasurer, after embroiling the North in a factious warfare in which the rising house of Fountains was laid in ashes, became its patron, as Archbishop of the Province; and, when he had long lain in the grave, received canonization, after his merits had been testified by one of its abbots. Osbert, the archdeacon, became so virulent an opponent of the sainted prelate as to have rendered himself the suspected author of his mysterious death; and it has been through the assiduous care of the poet-historian, Hugh the Precentor, that the noble deeds of our founder, Turstin, have been rescued from oblivion. Others of the witnesses may have held lands in the vicinity of Fountains. Either Wallief de Studley, or his brother Richard, both of whom were present, was, singularly enough, a lineal ancestor of the present noble owner of the abbey; while William de Percy, no doubt, was that powerful Baron of Topcliffe

and Spofforth, who is now resting, with his daughter Maud, Countess of Warwick, within its walls, among others of his illustrious descendants, by whose benefactions and influence it was enriched, and by whose solicitude it was protected to the last. When, after the lapse of more than seven hundred years, all who stood around the founder, in the performance of that solemn act, have passed away from human eyes to forgotten graves, for ever, with generations of those for whom he provided consolation and a home, its simple record—a mere frail strip of parchment that might have been destroyed in a moment—is now lying before me, as sound and legible and perfect, though despoiled of its seal, as on the day when Turstin delivered it, in their presence, to the keeping of the brethren.

It is somewhat remarkable that the monks, now settled and established through the bounty of the archbishop and the dean of York, should have been indebted to another accession of unexpected good fortune from that church. Serlo, one of its Canons, who, like Dean Hugh, had attended Turstin on the memorable day of the Visitation of St. Mary's abbey, and who also witnessed the foundation charter of Fountains, finding his end approaching, retired here with his wealth. Tosti also, a fellow canon—a jocund and social man withal—joined the society and the Order, and enriched them with a great amount of personal property. Whether it was this visible improvement of their temporal condition, or an increasing opinion of the sanctity of the monks, or a persuasion of their merits, or the vigor with which they were uprearing their house, that now attracted the patronage of their neighbours who had neglected them, is only for charity to determine; but, very soon after the arrival of the Canons, Robert de Sartis and Raganilda his wife, owners of the vill of Herleshow, a district within which the abbey had been founded, conveyed it to them, with some contiguous lands and the Forest of Warsall. Then, too, Serlo de Pembroke, a young man of the King's household, who owned the adjacent vill of Cayton, being on the point of death, bestowed that fertile estate upon them, and came hither to find a grave. When, also, King Stephen was at York, in the year 1135, they procured from him not only the necessary confirmation of these possessions, but an attendant exemption from all aids, taxes, danegelds, assises, pleas, and scutages, as well as

of all customs and land service due to the superior lords. The charter was witnessed, among others, by archbishop Turstin and his brother Audoenus, Bishop of Evreux, and was most probably obtained at the instance of the former.[1]

Such was the temporal position which the brethren had acquired, within three years from the time when they sat houseless under the elm tree. "Henceforth,"[2] says the jubilant Chronicler, "the Lord blessed our valleys with the blessing of heaven above, and of the deep that lieth under—multiplying the brethren, augmenting their possessions, extending the vine, and giving to it showers of his benediction. Externally, the House was increased in wealth, much more, internally, in holiness. Its name became famous, and the princes of the earth reverenced it."

The vine that had struck root so vigorously downward, soon "bore fruit upward." No colony, indeed, went out spontaneously to attract others to a similar mode of monastic life; but, in the year 1137, Ralph de Merlay, a powerful Northumbrian baron, having witnessed the conversation of the fraternity at Fountains, resolved, through compunction of conscience and "for the ransoming of his soul," to found a monastery of the same Order. A site having been chosen near his castle of Morpeth, he erected an abbey which received the name of Newminster, and on the 5th of January, 1138, twelve monks, with that Robert as their abbot who afterwards attained the honours of sanctity, were sent out hence to take possession of the place. Nor were their devoted labours unworthy of the school in which they had been nurtured; for, within ten years after the time of their foundation, they had supplied members for three convents which became of no small reputation: Pipewell abbey in Northamptonshire, Sawley abbey in Craven, and Roche abbey in South Yorkshire.[3]

Two years had not elapsed before another man of high station, Hugh Fitz-Eudo by name, felt occasion to vow the erection of a Cistercian monastery. Though he dwelt at Tatshall, in the fens of Lincolnshire, the fame of the monks of Fountains had reached him; and coming hither, he sought and obtained from abbot Richard, the necessary number of monks, upon whom he bestowed lands on the banks of the Witham, seven miles from Horncastle,

(1) Regist. Privil. in bibl. Coll. Univ. Oxon., fol. 1.
(2) Page 57.
(3) Page 58.

where rose the abbey of Kirkstead. Probably he may have been influenced by his diocesan, the princely Alexander of Lincoln, a friend of archbishop Turstin, who, indeed, at this very time, "led by a pious emulation," offered the abbot of Fountains to establish a convent of his monks on an island in the river Slea, called Haverholme, not far from the town of Sleaford. The abbot having consented to engage in both these undertakings, brethren were dispatched to each place, in order to erect the necessary offices. All things being set in order, in a temporary manner, on the 5th of February, 1139, one body of monks went out from Fountains to Kirkstead, under the abbacy of Robert de Siwella, one of the original members of the House; the other to Haverholme, under that of Geoffry, the backslider, who, for a while, deserted his brethren when lodged in the archbishop's palace at York. The latter colony, however, soon after became dissatisfied with their situation, and were removed by the founder to the vicinity of Louth. Both Houses long enjoyed great temporal prosperity, albeit fostered by commercial undertakings which never could have been contemplated by their founders.[1]

Hitherto, the devoted band, who had first found a refuge in Skelldale, and on whose exertions and sufferings these results had followed, had endured no other severance than that which called three of them away to labour in distant vineyards, comforted by the hope of rejoining their kindred souls in that eternal home where separation can be no more. But soon, now, the noble-hearted pastor, who had vitalized the original secession by his intellect and piety, and whom they had cheerfully followed through all their afflictions, was to be removed from them to a sphere of action little consistent with his former aspirations, and from which he was never to return. In the year 1138, when Alberic, Bishop of Ostia, the papal legate, arrived in England, the abbot of Fountains was summoned to attend him, and a close friendship was the result. Perceiving him to be a man of unusual prudence and ability, the legate relied greatly on his counsel; and after his visitation of most of the cathedral churches and convents in the kingdom, and the conclusion of his mission, desired him to return with him to Rome, and employ talents, too shining for concealment, in the service of the Pope. They left England together,

(1) Pages 61–69.

in the beginning of the next year, but, shortly after he had arrived at "the Eternal City," he was seized with a fever which terminated his eventful life, on the 30th of April, 1139. Whether he had intended to have abandoned his flock, at the will of his superiors, can only be a matter of conjecture; it is probable, however, from the report of Richard of Hexham,[1] that he contemplated only a temporary absence, and that his chief object was to attend a Council about to be held at Rome, on the part of archbishop Turstin, and to conduct a negotiation for the surrender of his see to his brother Audoenus bishop of Evreux.[2]

Acting by the advice of St. Bernard, the convent elected, as their second abbot, Richard, once sacrist of St. Mary's abbey, the first person, apparently, who became so dissatisfied with its discipline as to move his associates to desert it. He was a simple-minded, godly man, his virtuous soul lighting up his face, and had drawn the affections of many towards him by his singular ability in probing the consciences and curing the spiritual wounds of those who resorted to him for the purpose of confession. He accepted an office with reluctance which interfered with the habits of his contemplative life; and, while he performed the part of Martha from necessity, he groaned in his soul for the retirement of Mary. He was diffident, too, of his own merits, and regretted, particularly, an hesitation of speech in the delivery of his discourses which, in reality, was the result of natural bashfulness. For four years, the man who had sat patiently and hungered amid wintry storms, when the nature of the trial nourished his peculiar idiosyncrasy, quailed and murmured under the imposition of a sacred duty, which visited him in the shape of an unwelcome probation, and he endeavoured at last to escape from it. Once, twice, and a third time, he journeyed, in vain, to St. Bernard, begging to be absolved from his office; and, far away from the brethren with whom he had been so long and intimately associated, to find a home and a grave at Clairvaux. Overcome, at length, by his importunity, the holy father consented to his prayer, but on the condition that it should not tend to the prejudice of the convent, and met with the approbation of his brethren. He arrived at Fountains with letters to that effect, on the eve of Whitsuntide, and, on the fourth day after, produced them to the

(1) Decem. Script., col. 329. (2) Pages 70–72.

chapter. The joy with which his return had been welcomed was at once turned into sorrow and sadness. An universal cry proclaimed, "We will never consent;" and, then, the feelings of the assembly finding a vigorous and eloquent expositor in one Hugh de Matham, he addressed him in an oration which left the abbot no alternative but submission, when, after a most cogent argument, he warned him how St. Paul—longing to be dissolved and to be with Christ—was willing to remain in the flesh for the sake of his brethren; how St. Martin—even within sight of the golden gates, even when the Bosom of Abraham was open to receive him—would have tarried awhile for the welfare of his flock; and how it was their fixed and inflexible determination, while his life should be spared, never to suffer him to be severed from them. After communing awhile with himself, he said that he had hoped to have found more favour in their eyes, and a more ready acquiescence to their mutual advantage; they must, however, receive it as a fact that, within the passing year, he should be released from his administration. And so surely it came to pass. For, within that period, having occasion to attend the general Chapter of the Order, he was taken ill at Clairvaux, and closing his eyes on the world within its hallowed walls, was committed by St. Bernard to the tomb.[1]

But, though personally disinclined to rule, the affection with which he was regarded by his convent is some proof that the House was not compromised under his government. The Chronicler, indeed, tells us that, in his time, it increased both in the number of members and in possessions. It received, also, a Bull of privileges from Pope Innocent the Second, which laid the foundation of a long series of those exemptions and franchises, which, however powerfully resultant, in principle, in the consolidation of the Papal influence, and consequent relaxation of episcopal authority, finally operated, with reference to their recipients, as the tares which the enemy sowed among the wheat. Upwards of an hundred of these documents, bearing directly on the interests of Fountains, will be recited or noticed in a subsequent volume. At present, therefore, I need only remark that by that which was granted by Pope Innocent, on the 16th of September, 1141, he took the abbey and the monks under his protection—

(1) See page 79.

granted them an immunity from the tithes of the lands which they tilled—licensed them to receive any person into the house—forbade all men to receive or entertain professed brethren who had deserted it—and, exempting the monastery from interdict by the archbishop, bishop, or ordinary, enabled them on such occasions, with closed doors and excommunicated persons excluded, to celebrate divine offices, unless the abbot or his monks were manifestly in fault.[1]

During the abbacy of Richard, and on the 6th of February, 1140, the venerable Founder of Fountains, worn out by old age and the labours of an eventful life, was called away to the mercy of God. Insubordination at once prevailed in his diocese, both among clergy and laity. Men of greater influence than honesty appropriated to themselves the moveable property of the see. Earl Alan of Richmond made a predatory foray on the inhabitants of Ripon;[2] and for upwards of a year there was a great contention about the appointment of a successor. At length the choice of the more powerful section of the electors placed William the Treasurer of York Minster in the archiepiscopal chair, influenced, as was alleged, by the command of King Stephen, to whom he was related, and the application of bribes. He then received the temporalities of the see from the King, and departed to Rome to sue for the pall. Notwithstanding his love of seclusion, the abbot of Fountains had ranged himself among the dignitaries—abbots, priors, archdeacons and deans—who had opposed the pretensions of the Treasurer, and now, accompanied by William abbot of Rievaux, Waltheof prior of Kirkham, Cuthbert prior of Guisbrough, and Robert master of St. Peter's Hospital, he forthwith followed him, to prosecute an appeal against his election before the Pope. Whether they were actuated by a natural jealousy of the interposition of secular influence, or had been awakened by the magic call of St. Bernard, with whose principles all of them were imbued, must rest a matter of opinion. It seems, however, that the argus-eyed champion of the Church wrote a vigorous letter on their behalf to the Pontiff, which will be found among the notes to the eightieth page; but, for some length of

(1) Regist. Privil. in bibl. Coll. Univ. Oxon., fol. 17.
(2) Jo. Hagust., Decem. Script., col. 268.

time, the matter remained undecided, and pending the ultimate event, abbot Richard died.

Although, as the sequel proved, there were inmates of the abbey sufficiently well qualified to have assumed its administration, the occasion of abbot Richard's death was seized by St. Bernard as an opportunity not only for introducing a ruler who would elevate and develope the position it had acquired, but who would also energize and expand the Cistercian movement within a much wider sphere. With that quick and intuitive perception with which he was gifted, he selected from that array of talent at his command, Henry Murdac, abbot of Vauclair, whom he had allured from an influential position in Yorkshire, and desired him by letter[1] to proceed to Fountains; and, if elected, to receive the professions of the brethren. He wrote also to the Prior and convent,[2] informing them of the death of their Superior, beseeching them to be unanimous in the choice of his successor, and to be guided in all respects by his representatives, William abbot of Rievaux and the abbot of Vauclair, to the latter of whom he had committed the Visitation of the abbey and its dependant houses.

Murdac was, of course, unanimously elected, and the convent soon felt the effects of his ascetic spirit and an indomitable resolution to be jeopardised for the sake of justice, rather than, under his presidency, justice should be endangered. His administration, says the Chronicler, was magnificent. He rooted up and destroyed whatever he found in the Lord's vineyard of an alien plantation. "He removed the high places, cut down the groves, broke down the walls, and Jerusalem was searched with candles." Hitherto, there had been "in the tabernacle of Jacob," images carried privily away from the house of Laban, and some inmates, tainted with the love of gain which they had brought from their former abode, who looked at them askant with loving eyes. But the stern abbot turned the house upside down, committed the idols to the flames, scoured off the rust of their former life, and exalted the house to a state of discipline which emulated the perfection of Clairvaux, in statutory exercises and holy conversation. Temporal prosperity, too, continued to flow upon them, and during his time, they acquired the granges of

(1) Page 83. (2) Page 81.

Cowton near Northallerton, Marton-le-moor near Ripon, and Kilnsey-in-Craven.[1]

Elevated now to a pre-eminent position of spiritual influence, among the northern monasteries, the noble "vine," thus tended and nurtured, began again to send forth vigorous and prolific shoots, and one of its first fruits was the foundation of the abbey of Woburn, in Bedfordshire. Moved in his heart by a desire of "redeeming his sins," through the foundation of a Cistercian abbey, Hugh de Bolebec, a man of influence and high social position in that part of the kingdom, visited abbot Murdac at Fountains, and by his advice consecrated the vill of Woburn, with an adjacent estate, to divine uses. The abbot received the rich man's gift, and the necessary buildings having been constructed in the usual manner, a convent of monks was dispatched thither from Fountains, in the year 1145.[2]

The next year was distinguished by a development of a far more unusual and interesting character. Sigward, Bishop of Bergen in Norway, being in England, was attracted to Fountains, and influenced by a mode of religious life which he had not previously witnessed, earnestly besought the abbot to furnish him with the spiritual means of establishing an abbey of the Cistercian order in his own country. Murdac discussed the proposition with his monks, and thirteen of them having consented to brave the perils and trials of a missionary life in a barbarous country, they departed from Fountains with the Bishop, on the 10th of July, 1146. Their patron provided them with a home, in a valley a little to the south of Bergen, which received the poetical name of Lysa, *lys* signifying light in the Norwegian language; and the ministration of the brethren appears to have been blessed among the people around. As it is very probable that the plan and design of the structure would be copied from that of Fountains, modified by the special requirements of the climate and the absence of skilled workmen, an examination of such ruins as are spared might suggest ideas of what the parent house may have been at that period. I have, however, hitherto been unable to ascertain more respecting it, than that sufficient remains of the church,

(1) See page 86. The *Privilegia* alluded to in note 2 could not be conveniently included in the present volume, but will be recited in its continuation.

(2) See pages 86–88.

which at some indefinite period had been raised, to show that it had been of noble character and dimensions, and that Christianity is still taught within its precincts. As years passed on, its abbot, Ranulph, who had been one of the leaders of the secession from St. Mary's abbey, grew sick and sore at heart by separation from his old associates in their Yorkshire home; and, as the old man watched with wistful eyes the sun setting on the fiord, or the friendly stars that were the only visible bonds of their union, he longed more and more to rejoin them, until, at length, he was released and returned to Fountains to finish his course in peace. Long after he was laid to rest in the valley among those whom he had loved, memorable things were told of his exalted piety, his powers of consolation, and his gift of prophecy; and oftentimes it was whispered how he had been comforted by the visitation of an angel, who occasionally awoke him, when he indulged too long in nocturnal slumber.[1]

Up to this time, though the personal characters of the abbots of Rievaux and Fountains had operated influentially in Yorkshire, the Cistercian Order had gained no other institutions from the sympathy of the great landed proprietors than, perhaps, the Nunneries of Keldholme and Swine. The year 1147 was to witness, however, the establishment of three great abbeys under the auspices of Fountains. One colony of monks from its dependant house at Newminster was planted by William de Percy, at Sawley in Craven; another, wandering hence, apparently in search of a patron, found a resting place at Roche, a few miles from Rotherham; while the third, with a brighter future in store, went out from the mother house to become, ere while, the fathers of that noble pile which still stands, teaching its stern moral among the busy haunts of men, on the banks of the Aire. An incident of common occurrence in those days was the cause of its foundation. Henry de Lacy of Pontefract Castle, one of the greatest of the northern nobles, having been visited with a protracted illness, vowed in contrition for his sins that he would erect an abbey of the Cistercian order, in honor of the Virgin Mary. On his recovery he disclosed his intention to the abbot of Fountains, and assigned the vill of Bernoldswic in Craven for that purpose. The offering was accepted; and, on the 19th of

(1) See page 89.

May, 1147, Alexander the Prior of the monastery, and one of its first fathers, conducted twelve of his brethren, among whom was our Chronicler Serlo, to the habitation which had been prepared for them. As one of the first proceedings of the abbot was to evict the inhabitants and to pull down their parish church, on the plea of providing for the peace and quiet of his monks, their position must have been much less satisfactory than they had anticipated. The climate also was unpropitious to their agricultural operations; oftentimes they were hungered; and their substance was wasted by robbers who roamed about lawlessly in the country. After a trial of five years, the monks were, therefore, in quest of another abode, when the sagacious abbot, passing through Airedale, discovered a situation with such desirable capabilities that he at once addressed himself to obtain possession of it, and by an adroit and prudent management, which will be detailed elsewhere, the monks of Bernoldswic were translated to Kirkstall.[1]

Such, at this period, was the fecundity of Fountains that, on the fifth day after the departure of the monks to Bernoldswic, another convent, with one Warine as their abbot, were sent out to institute an establishment at Bytham, in Lincolnshire, under the patronage of William, Earl of Albemarle. He was a man most famous in his generation, had commanded at the battles of the Standard and of Lincoln, had founded the abbey of St. Martin near Aumale, and that of Thornton-on-the-Humber, and singularly enough, in reference to this transaction, had for some years previously rendered himself especially obnoxious to the Cistercian party, in the strife attendant on the election of William Fitz-Herbert to the see of York. Indeed, after that event, he had seized and imprisoned some of the opponents in his castle at Bytham, when on their journey to the king to protest against it. Whether, on the present occasion, some accidental circumstance had acted on his enthusiastic and impulsive temperament, or he had been influenced by maturer motives, or had been terrified into a fanatical fit of compunction for his recent opposition to men well able to take advantage of his weaknesses, has not been related to us. His endowment, however, was not of such a character as to satisfy its recipients, and after some

(1) Pages 90–93.

time, at the request of Pope Eugenius, backed by that of St. Bernard, the Earl of Lincoln was induced to remove them to a more favourable situation, where rose the abbot of Vaudey. The antiquary Leland, soon after its dissolution, conjectured that it had "bene a great thyng;" but, at length, its glory so utterly passed away that men walked unconsciously over its foundations, until a partial excavation, about thirteen years ago, disclosed such interesting vestiges of the conventual church as to render it a subject of more than ordinary regret to students of monastic history that its prosecution should have been abandoned.[1]

When this House of Vaudey was to be built, a monk, named Adam, was sent from Fountains to superintend the work, who had been similarly engaged in the erection of the abbeys of Kirkstead and Woburn. Having thus attracted the notice of the Earl of Albemarle, he discovered that he had once vowed to go to Jerusalem, but feeling that he was now incapacitated by his advancing years and a corpulent habit, he was anxious to satisfy his conscience. The monk suggested the erection of a Cistercian monastery, promising at the same time that if he acquiesced in his advice, he would undertake to obtain from Pope Eugenius a remission of his vow. He effected this, through the influence of St. Bernard; and, the site having been left to his selection, he wandered over the wide domains of his patron until he came to a fertile spot in Holderness, where, thrusting his staff vigorously into the ground, he exclaimed to his companions, "Verily this place shall be called the house of the heavenly king; yea, the vineyard of heaven and the gate of life." The Earl, however, had intended it for a deer park, and expostulated and argued accordingly; but Dominion founded in grace prevailed, and on the 28th of December, 1150, the requisite number of monks were sent out from Fountains to initiate the abbey of Meaux. The sagacious Adam —one of the original settlers in Skelldale—was, of course, elected their abbot; but as his years increased, his singular prudence and his ability in the government of his house declined. The greater number of his flock were dispersed by poverty; and he, straining after a still higher degree of purity than he found attainable even under the Cistercian discipline, abandoned the rest and retired to a hermitage at Watton. Here he sat in solitary

(1) See pages 93–95.

sanctity for seven years, until his cell having taken fire, his life was saved with difficulty, and he consented to return to Meaux.[1] In the early history of Fountains, few things will be found more instructive, than the development of the peculiar characters of some of its first fathers.

Meaux was the last of the daughters of Fountains. It has been said by Matthew Paris that, in the year 1151, a Chapter general of the Cistercians enjoined that no more houses should be founded of their Order; but upwards of twenty were established in England alone, after that period, and the change in the tide is to be referred to more potent and general influences. The paternal jurisdiction of the abbot of Fountains was, however, extended in the year 1225, when it was ordered by a Chapter general of the Order that the abbey of Valle Salutis and its dependant abbey of Jerpoint, one of the most beautiful and wealthy of the Irish monasteries, should be given to his house. Both these abbeys were of royal foundation,[2] but unfortunately nothing more is known of their connexion with Fountains.

Reverting, now, to the period when Henry Murdac assumed the government of the house, we find the contention still alive respecting the validity of archbishop William's election, and our abbot, as the *alter ego* of St. Bernard, was necessarily one of the foremost in the opposition. A few days before the death of his predecessor, on the 12th of October, 1143, the prelate, having cleared himself of the charge of undue influence, before a council at Winchester, received the consecration which had been directed by the Pope, contingent on this result. Unfortunately for him, he was not immediately invested with the pall; and, in the year 1145, when it was sent to him by Pope Lucius, he neglected to meet the legate who had brought it. Soon after the Pontiff died, and a pupil and bosom friend of St. Bernard mounted the papal throne, as Eugenius the third. According to every principle of rectitude and equity, and the facts that have been recorded, the fundamental charge against the archbishop having been legally disproved by all the evidence that was demanded of him, he should have entered on the exercise of his rightful authority. The rancour of his opponents and of the Cistercian party, which

(1) Pages 94—99.
(2) Monast. Ang., vol. ii., pp. 1028, 1033.

must have been rooted in antagonism to a principle which they saw personified in him, now, however, became more rampant than before, and inspirited by abbot Murdac's presumption on the apostolic favour, they revived the old charge of simony, when William arrived at Rome to sue for the pall. In the midst of the conflict, the trumpet voice of St. Bernard was heard calling to his friend, "Who should shoot the arrow with a stout arm, but a son of the archers? He who sat in the chair of St. Peter, at one blow should prostrate this Ananias—this Simon Magus." Eugenius hesitated. At length, against the advice of his cardinals, he demanded the repetition of the oath on which the archbishop's innocence had previously been adjudicated, and pending the event suspended him from his office.[1]

As soon as the news of this unjust act arrived in England, William's kinsmen and friends, regarding abbot Murdac as the cause, vowed signal revenge, and hastened to Fountains to execute it. Rushing down sword in hand into the valley, they broke open the gates, stalked haughtily into the Church, ransacked the offices, pillaged the treasury, and, missing him whose life they sought, set fire to the monastery. In the blindness of their rage, he was unobserved, prostrate before the altar. The monks, stupified with grief and astonishment, could not stay the progress of the flames, and, with the exception of the oratory and some contiguous buildings, the whole pile was reduced to ashes. Ere long, they fancied they saw the descent of an avenging hand upon their enemies, when some of them wasted away by disease, some perished in the waters, some were visited by madness, and others came to violent ends.[2]

It is now impossible to ascertain either the character or the extent of the buildings that were destroyed; and conjecture is baffled by the vague information of the Chronicler—"Solum illis, in tanto discrimine, salvatur *oratorium cum officinis contiguis*, orationis, ut creditur, usibus reservatum, *ipsumque semiustum*, sicut torris raptus de incendio." I will not attempt to decide whether the term "oratorium" refers to the stone choir of the conventual church, and the injury it sustained was limited to its fittings and roof; or that, like the greater portion of the monastery, it was a temporary construction of wood and plaster unconnected with the

(1) Page 100. (2) Pages 101, 102.

church. There is no evidence to be obtained on the spot; for the choir of the original church was removed about sixty years after this misfortune happened, and the contiguous transept dates apparently so closely upon that event as to afford no definite information. Nevertheless, dating the deliverance of the monks from poverty from the year 1135, it is extremely improbable that they had been settled here in the enjoyment of competent means, for eleven years, without making considerable progress with a permanent church that could suffer little or nothing from fire. We learn, indeed, from a Bull of Privileges and Confirmation granted to the monks by Pope Eugenius, on the 29th of January, 1145, that they had already obtained considerable funds for the erection of the abbey from Adam son of Swain, a great land-owner in South Yorkshire, who afterwards founded the Priory of Monk-Bretton, and from their old friend Eustace Fitz John, of Knaresbrough Castle. Earl Alan of Richmond, who died in the year 1146, had also given them a wood near Masham, for the same purpose.[1] But, whatever may have been accomplished, they now recommenced their labours, assisted by some faithful neighbours, and, as the Chronicler says, "consurgit fabrica longe festivior quam ante fuit."

Irrespective of its criminal character, a more injudicious act than the outrage on Fountains could not have been committed by the archbishop's friends. Eugenius was looking for a pretext for his deprivation, and when the story, that lost none of its horrors in its passage through time and space, reached his ears through a passionate epistle of St. Bernard, he found the best that could have been provided for the purpose. The ardent soul of the great abbot cried out that it was wrung with inconsolable grief. Frustrated ambition, he exclaimed, was now raging with desperation. The man of perdition had fallen into a snare, and his sins were made manifest. The blood of righteous men whose souls were in the hands of God, where no torment could touch them, cried against him and his from the earth; and now the unfruitful and accursed tree must provoke the descent of the uplifted axe.

The blow was soon struck. A Council of the Church was held at Rheims in March, 1146–7, in the presence of the Pope, and thither went Murdac and the archdeacons of York, with their

(1) Page 56.

appeal and grievance. They urged that William was neither canonically elected, nor lawfully consecrated, but was intruded by royal authority; and the result was that he was deposed by order of the Pope, on the ground that, before canonical election, he had been nominated by King Stephen. The sentence was pronounced by Alberic bishop of Ostia, whom the first abbot of Fountains had accompanied to Rome.

When the election of a successor was held in the abbey of St. Martin, near Richmond, on the 24th of July following, another party struggle naturally ensued. Hilary, one of the Pope's chaplains, was the candidate of those who, most probably, were influenced by the court. The abbot of Fountains was his opponent, and, if not actually chosen, at least found equal favour. He then set out for Clairvaux, to confer with St. Bernard, and proceeded to Treves to meet the Pope, who gladly put an end to all controversy by consecrating him, on the 7th of December, and investing him with the pall.

Murdac had now to change his aggressive habit for an attitude of defence. The King would not receive him, and confiscated the stalls in his cathedral; leaving the tenants of St. Peter's patrimony exposed to rapine and violence. The citizens of York closed their gates against him; and, if any one dared to pass out to him and returned, they were cast out with stripes and the loss of their property. He retired to Beverley, and King Stephen fined the inhabitants for admitting him. At last, he was allowed to find refuge at Ripon, where he retaliated with the bolts of excommunication on Pudsey the Treasurer of York Minster, the defiant citizens, William Earl of Albemarle, and all who had opposed him. It was not until the year 1151 that he and King Stephen were reconciled, and he was enthroned in a magnificent manner, at York, on the 25th of January.[1]

After his consecration, Murdac appeared again among his brethren at Fountains, and, apparently, by his own authority appointed Maurice, a monk of Rievaux, as his successor. Within three months, however, he resigned his office and was succeeded, on the nomination of the archbishop, by Thorold, a learned and accomplished member of the same House. When he had presided two years, a quarrel arose between him and Murdac, whose

(1) Pages 102, 103.

advice and authority he had contravened, and by the advice of St. Bernard, who was unwilling to gainsay the prelate's arbitrary will, he resigned his post and returned to Rievaux. Soon after, he was chosen abbot of Trois-Fontaines in France.[1]

St. Bernard writing, on the latter occasion, to the Bishop of Ostia, who had presumed that Thorold had been ignominiously dismissed from his rule at Fountains, declared "Et quidem qui promovit ipse et amovit: non negaverim; qua ratione hoc fecerit, viderit ipse. *Nam multis displicuisse factum cognoscitur, nempe nec rationem, nec ordinem, nec consuetudinem in ejus amotione cernentibus.* Tandem archiepiscopus sic voluit, et ne contristaremus eum, nostro hortatu iste in pace cessit, et dedit locum iræ." It may have been, therefore, the loud expression of this opinion in the monastery that induced Murdac to leave the choice of Thorold's successor to those whom he had to rule; and they wisely submitted to the direction of St. Bernard. He sent to them Richard, the Precentor of his own abbey, formerly abbot of Vauclair, in the diocese of Laon, a native of the city of York, and a man who had won the confidence both of St. Bernard and Murdac by his pious and exemplary conduct. He was assisted in his administration by the archbishop while he lived, and by their endeavours the purity of the Order was perhaps elevated to the highest degree it ever attained at Fountains. But, ere long, the monks were called upon to submit to that divine dispensation which, in the year 1153, deprived them, at once, of their dearest and most potent patrons and guides, and the Cistercian Order of its brightest luminaries. St. Bernard was summoned from the world to his Father, on the 20th of August; Pope Eugenius had gone before, on the 8th of July; and on the 14th of October, archbishop Murdac joined their glorified spirits, in those realms of illimitable bliss, where "they that have been wise shall shine as the brightness of the firmament, and they that have turned many to righteousness, as the stars for ever and ever."

When Murdac died, the deposed archbishop William, who had been living in contented retirement in one of the manor houses of his uncle, the bishop of Winchester, was, after some opposition, elected his successor by a majority of the Chapter of York, and once more set out to Rome to seek the papal confirmation and

(1) Pages 105-106.

the pall. A fortunate concurrence of events promoted a claim enhanced by his personal merits, and the unjust persecution he had endured. His old opponents, St. Bernard and Eugenius, were gone. Anastasius, who then sat in the chair of St. Peter, had, when cardinal bishop of Sabine, been one of William's principal supporters. An influential cardinal sided energetically with him; and he had a zealous auxiliary and fellow-sufferer by his side, in the person of his relative Hugh Pudsey, bishop elect of Durham, whom Murdac had once excommunicated. William, therefore, obtained what he desired from the Pope; and on his return to England kept Easter day, on the 4th of April, 1154, at Winchester. But even in the full tide of his prosperity, he had not forgotten Fountains. On his arrival in Yorkshire, it was a graceful and touching act of contrition that brought him immediately to the place where he had unwittingly been the cause of so much devastation. He met the brethren with the kiss of peace, confirmed the endowments they had received from his predecessors, promised ample compensation for all the injuries and losses they had sustained through him or his cause, and assured them that he would protect and cherish them and their House with pastoral solicitude and paternal affection. Hence he proceeded to York, and was received by the citizens with triumphant acclamations; but he had not spent more than a month among them before he was seized, while he officiated at the altar in the cathedral, with a mysterious disease, which his excited friends attributed to poison mingled in the chalice, and the 8th of June, 1154, witnessed the close of his innocent and eventful life.[1] Seventy-three years afterwards, the miracles that were said to have been wrought at his tomb procured him the honour of canonization; singularly enough, after the witnesses had been examined by the abbots of Fountains and Rievaux, the representatives of two of the greatest foes to his promotion when alive.[2]

Bishop Godwin has said of him, "Methinks the man whose deprivation St. Barnard procured should not be worthy to be reputed a saint, or like to worke miracles." Let us rather regard them both as freed from those mists of this low earth in which the holiest and the best too often misunderstand each other; and, as perfected together in His presence whom they served faithfully

(1) Pages 109-112. (2) Page 174.

while here, in that eternal city of peace whence "they shall go out no more."

Abbot Richard ruled at Fountains upwards of fifteen years after he was deprived of the assistance of Murdac, the loss of whom he had soon occasion to deplore. Dissension and sedition arose in the monastery. Thorns of offence, says our Chronicler, began suddenly to spring up, the buds of bitterness to shoot, the poison of discontent to be diffused, and the arrows of scandalous detraction to fly about. Indignation was concentrated on the abbot. The sons rose against their father, the sheep against their shepherd. Richard, unable to stem the torrent of insolence with which he was assailed, retired from his office. But, suddenly, the malcontents returned to their senses and duty, with amazement at their temerity; and the abbot, having resumed his authority, expelled the ringleaders, and imposed such severe penance on the rest of the offenders that, thenceforth, nothing was attempted rashly by the convent against the form of the order.[1]

It was, I apprehend, in the time of this abbot that the fabric of the conventual church was completed; and it is probable that to him we owe the erection of the chapter-house. It has been one of the largest apartments of the kind in the kingdom, measuring 84 feet 7 inches long, and 41 feet wide, and, with the exception of the vaulting, its shell still remains perfect. Some portions of it, and those of a coeval passage on the south side, are, I think, detailed rather in the style that prevailed in France than in England, and it is not unlikely that it may have been partly copied from some work which the abbot had admired at Clairvaux or Vauclair. He was buried, in July, 1170, in this part of the abbey; and if a plain uninscribed slab, in a central position at its eastern termination covers his remains, it might worthily have borne the emphatic words in which the Chronicler has comprehended his character—"Viam vivendo monstravit."

On the decease of abbot Richard, the monks preferred the elevation of Robert, then abbot of Pipewell, to that of any member of their own convent. The character ascribed to him by the Chronicler affords abundant assurance that his presence was a blessing to the abbey.[2] Indeed, he says, that he never knew a

(1) Page 113. (2) Page 114.

man who more fitly became the pastoral office. He was a faithful and energetic administrator, prudent in counsel, discreet in judgment, and solicitous for the comfort and well-being of his brethren. To cherish the poor, to entertain wayfarers, to exercise becoming hospitality, and to procure solace for the infirm, were ever among the objects of his anxious care. In liberality and dignity he exceeded all his predecessors, ruling his brethren with much courtesy, and remembering the wholesome truth, "He that is greedy of gain troubleth his own house." He reformed, too, the whole condition of the monastery, instituting new regulations and amending the old. It would have been unusually satisfactory to have associated any particular portion of the fabric with the memory of so wise, humane, and excellent a man; but our informant, with vexatious brevity, has only hinted at the subject in the remark, "Instauravit ecclesiæ fabricam, edificia construxit sumptuosa." His application, also, of the term "instauravit" complicates the enquiry. Certainly the fabric of the church could not have required renewal or restoration. If we take the word in its sense of institution or preparation, this abbot may have supplied internal fittings and decorations to a structure of which the shell was probably finished by his predecessor. If it is to be understood that he set the work on foot again, we may, perhaps, still see evidences of his taste and judgment. A Galilee porch that has been added to the west end of the nave of the church exhibits architectural characteristics of the period. Perhaps, also, the nave itself has been extended five bays further westward than was originally intended. The plinth of this portion of the north aisle is higher than that of the eastern part, and the capitals of the corresponding columns that support the south clerestory are detailed in a different manner to those with which they range; but, as there is no alteration in the style, it is impossible to decide whether the work was suspended for a time by the original builder, or this portion has been added by Robert de Pipewell. The sumptuous buildings to which the Chronicler alludes may have been the northern part of the cloister, and the houses for the entertainment of travellers.

His successor was William abbot of Newminster, previously a canon of Guisbrough Priory. He was an aged man when he came to Fountains, but on that account there was no relaxation

in the discipline or management of the house; for he had faithful councillors, diligent officials, and sons who supported the declining years of their father by their obedience and affection. His self-mortification was so extreme, that he attenuated his body and diminished his energies by immoderate vigils and fasting. Even a Cistercian could say, that by its excess he rendered a virtuous thing the less laudable. He ruled in peace nearly eleven years, but we know no more how that period affected the condition of the monastery, than that temporal and spiritual prosperity attended his administration. He died on the 8th of October, 1190, and was buried in the chapter-house, where a plain slab bearing a small incised cross at its head, perhaps covers his remains.[1]

Again the convent elevated a member of one of its dependant houses to its presidency, in the person of Ralph Haget abbot of Kirkstall. He was a son of Bertram Haget, a person of much consideration in Yorkshire, and one of the subinfeudatories of the great baron, Roger de Mowbray, one of whose sisters he probably married. Apparently, he inherited a peculiar temperament from a family prone to religious enthusiasm. His father was the founder of the priory of Healaugh Park near Tadcaster, and of the Cistercian Nunnery of Sinningthwaite, and, after enriching Fountains with the valuable estate of Dacre in Nidderdale, became a monk in that house. His brother, Geoffry Haget, also bestowed on it the whole vill of Thorpe Underwood, in the parish of Little Ouseburn; and his sister Gundreda was not content to retire as a nun to Sinningthwaite, without investing her adopted home with the advowson of the church of Bilton near Wetherby. Our abbot, in his youth, had been trained to the military profession; but, when he was about thirty years old, he became dissatisfied and discontented with his condition. While he was thus weary of his life, hating his former conversation, and bewildered as to what shape he should find that rest without which was denied within, he came, as was his wont, to Fountains, and opened his heart to a simple-minded lay brother, Sunnulph by name, who promised to pray for him; warning him, at the same time, that the deeds of the one should not frustrate the supplication of the other. We may anticipate the result, but not the

(1) Page 115.

circumstance by which it was accelerated. He was sleeping one night, he said, in a house nigh to a chapel, and it appeared to him that he entered it and was engaged in prayer for direction on the subject upon which his mind was concentrated, when a voice from the crucifix asked him, "And why comest thou not; why delay so long?" In the morning he repaired to his humble friend at Fountains. While they were conversing together, Sunnulph became suddenly silent, and then bursting into tears, he informed him that he had felt a divine revelation that Haget should receive the habit of religion in the place where he was present, and end his days there. Forthwith, therefore, he made his profession to the abbot.

Full scope was now allowed to his religious emotions; and whither they carried him may be inferred less clearly from the assurance of his biographer that, he became the flower of Cistercian perfection, than from three incidents of his life at Fountains, the relation of which I must pass by in silence and sadness. Suffice it to say, he fancied that he was the object of supernatural revelations, and, on one occasion, beheld the beatific vision denied to eyes unpurged from mortal sense. During his military career, he had discontinued the study of literature, but, under the fostering influence of the cloister, he endeavoured assiduously to redeem the time, though he informed himself more from the book of experience than the writings of men. In the thirteenth year of his conversion, he was elected abbot of Kirkstall. "He set about the administration of affairs with better meaning than judgment, never reflecting, as his chronicler sagely observes, that a small income is inadequate to great expenses. The house, at his accession, was neither wealthy nor oppressed with debts; but his inattention soon involved it in great distress." Tribulation visited it in many shapes; contentions from without, dread of approaching evils within, a murrain among their cattle, diversion of property, want of money, and a deficiency of victuals. Worst of all, King Henry the Second deprived them of their Grange of Micklethwaite, when, infuriated against Roger de Mowbray, he seized the fee of which it was holden, and gave the lands which had furnished the chief sustenance of the monks, together with the fee of Collingham and Bardsey, to Adam de Brus, in recompence for the castle of Danby in Cleveland, which he had previ-

ously taken from him. A great dissension consequently arose in the monastery. The monks reproached the abbot as the author of their calamities, and he was not only blamed for the loss of the grange, but for a well-meant though fruitless attempt to recover it, by presenting the King with a golden chalice and a manuscript of the Gospels. The abbot bore his affliction with fortitude and equanimity; and profited so much from adversity as to study economy, and to attend more diligently to his secular charge; but, if his biographer had not venerated his character, we might have imagined that he was contemplating the welfare of Kirkstall rather than that of his friend, when he told us that he was at length removed, "*felici auspicio*," to the government of Fountains.

Upon what grounds it was assumed that, having mismanaged the temporal affairs of Kirkstall, he was qualified to undertake a far greater responsibility, and would become a competent promoter of the paramount interests of the mother house, and a watchful guardian over its eight daughters and their offspring, is not easily to be conjectured. Perhaps the valuable benefaction of his father, and the influence of the Mowbrays, to whom the convent was indebted for princely endowments, operated in the selection, and indisposed the monks to estimate his merits, as a man of business, by his success. When he entered upon his office, the strict maintenance of the Rule was the chief object of his solicitude; but, while he spared no offenders, he tempered justice with discretion. The visitation of the dependant convents had, perhaps, been partially relaxed, in consequence of the great age of his predecessor, and he now made some atonement for his depression of one of them by a searching reformation of them all. As in the days of the ascetic Murdac, "Jerusalem was searched with candles." He cut down the groves; he buried, like Jacob, "the strange gods that were in their hand under the oak by Sechem;" and punished severely "those who sacrificed in gardens." After he had ruled at Fountains about four years, a calamity happened that powerfully evoked those kindly feelings that delighted in the exercise of hospitality, and in consolation of the poor. Incessant rain, both in England and France, had produced a grievous famine among the common people, which brought in its train an acute fever, so contagious and fatal that there were scarcely found any to nurse the sick or to bury the

dead. The ordinary preparation for funerals was dispensed with, and, unless a person was of consequence or wealth, he was committed to the earth within the hour in which he died. In many places, even graves could not be readily made, and the dead were deposited together in pits provided for the purpose. The houseless poor congregated at the gate of Fountains in so great a multitude that shelter could not, immediately, be provided for them all. The abbot, therefore, ordered huts, like shepherds' tents, to be made with branches of trees cut from the adjacent wood, in which the famished people could be entertained. He procured, also, diligent persons who ministered to their necessities, and appointed priests who daily visited the sick and the dying, received their confessions, administered the Eucharist, and entombed the dead with Christian rites. After the plague had raged nearly six months, it pleased God to stay it by the winter of the year 1194.[1]

It may be that the letter which the celebrated scholar Peter of Blois wrote to the Prior and Convent of Fountains, after a very unpropitious harvest, relates to this period. From this and another epistle which he addressed to abbot Haget, it is interesting to find that he had associated intimately with the monks, during his residence at Ripon, as a Canon of the Collegiate Church.[2]

Several years before his death, Haget, on his return from a Chapter General of the Order, was so sorely afflicted with sickness at Clairvaux that his companion Ralph de Newcastle, afterwards abbot of Kirkstall, despaired of his life. Time was when one of his predecessors had longed, at Fountains, to end his days at Clairvaux; but, true to his instinct, he clung tenaciously to the assurance with which Sunnulph had possessed him in early life, that he should live and die at Fountains. No doubt, when he entered, there, into his rest, on the 4th of June, 1203, he was not singular in the belief that the old man was a prophet.

Although Hugh de Kirkstall, with the partiality of an affectionate friend, has devoted a greater share of the Chronicle to the biography of Haget than to that of any other of the abbots, it must be left to the student of never-changing human nature to infer his real character. He has, unconsciously, shaded too much of the picture with his weaknesses and imperfections, but it is

(1) Pages 117-125. (2) Pages 159-163.

sufficiently evident from the outline of the rest, that he was a holy and amiable man; and, in thinking of him, we would linger on the passage in which he assures us that, in prosperity, no one was more frugal; in poverty, no one more bountiful; in judgment, no one more just; in friendship, no one was more constant than he. His remains rest in the Chapter-house of Fountains.

John, abbot of Louth Park, in Lincolnshire, was next called to the government of the monastery. He was born in the city of York, but, as our Chronicler sarcastically observes, he derived nothing either from it, or the morals of its citizens, but his name and his nativity. In his youth he was admitted to Fountains, as a novice; became its cellarer; and was next preferred to the charge which he held when recalled to the mother house. During his rule, he walked in the footsteps of his predecessor, by maintaining strictly the observances of the Order, and followed his plans and regulations in conducting Visitations, in the discussion of causes, and in the correction of faults. While he guided and loved the humble and meek, he severely reproved and chastised the restless and dissolute; but ever exalted mercy above judgment. One who knew him has told us that, he was naturally endowed with a pleasing demeanour, was affable to all, liberal and munificent in the highest degree, bountiful and agreeable in the entertainment of guests, generous to the needy, amiable among his brethren, and honoured among the great. No one could confer a favour more aptly or gracefully; for he enhanced the value of the gift by his promptness to serve, and the engaging manner in which it was bestowed. Yet, there were some who persistently watched his conduct with a jaundiced eye, and slandered him by the report that, his munificence was assumed, in order to attract popular favour, the friendship of the great, and the consideration of the king; and that, under the cloak of religion, he aspired ambitiously to a mitre. Nothing moved, "he held the even tenor of his way;" and God blessed him abundantly in all his works, and the House with peace and affluence.

But a severe trial awaited them. They were living under the evil reign of King John, and the tyrant, depraved by evil counsellors, especially by Richard de Marisco, afterwards bishop of Durham, bethought himself that among the Cistercians, richer than other religious Orders in large stocks of wool and cattle,

readily convertible into money, he should find means for replenishing his exhausted treasury. All their houses throughout England experienced his merciless rapacity, and in very many instances, so immoderately, that the inmates were compelled to sell, not only their sheep and herds, but the sacred vessels and the vestments of their churches, and to find homes in other monasteries, or in castles, or among laymen, as they could. Nor did he spare Fountains, although he had received from the monks many and great benevolences; but extorted from them, peremptorily, twelve hundred marks of silver. The abbot, therefore, perceiving the hardness of the times, the tyranny of the King, and the oppression of the Order, deliberated what he should do, or how for a while he should succour the oppressed. Making a virtue of necessity, he lavished money that he might obtain peace; dissimulating for the occasion that which he was unable to avoid. Having thus gained the favour of the King, he opened his barns and storehouses, and relieved the necessities of the persecuted monks. We are not informed whence they came who thus profited by the prudence of our abbot, but, no doubt, more than the dependent houses had occasion to bless Fountains.

A period of great prosperity followed. Many, even from remote parts, sought admission into the monastery, and the number of monks became so great that there was not a sufficient number of altars where they might celebrate, nor was the choir of the church sufficiently capacious to receive them. The abbot, therefore, in a spirit consistent with his magnanimity, projected and undertook the erection of a structure of so unusual and sumptuous a character, that men marvelled at the enterprise and courage that dared to attempt such a work at such a period. Sufficient of it still remains to warrant this assertion, and if the magnificent Lady-chapel was contemplated in his design—a point which I have noticed elsewhere—abbot John of York deserves to be ranked among the greatest architects of his time. He was, however, enabled only to lay the foundation of the work, and to raise some pillars in the choir, before he was seized with a severe illness, of which he died. According to a Chronicle of the abbots, entered in "The President Book," this event occurred on the 14th of June, 1209; but a document, cited there, states with more probability that, he died in 1211, the year in which it is

said, in the Chronicle of Melrose, that his successor was consecrated, in that abbey, by Ralph, bishop of Down. He was buried at the east end of the Chapter-house, before the President's Seat; but the slab that covered his coffin has been destroyed.[1]

Of the origin, early history, and aptitude of the person whom the monks selected to rule the House and conduct its great architectural undertaking, we gather nothing more from our Chronicler than that his name was John, and that he prosecuted the work vigorously. The guide who has, hitherto, led us through the chequered history of the monastery, and enabled us to view an interesting series of events with the eyes of a contemporary and faithful witness, unfortunately deserts us at a period when the information he could have supplied relative to the erection of the Choir and Lady-chapel would have been of peculiar value. There are, also, few abbots of Fountains whose biographies might have been more instructive than those of the active and intelligent men who continued and completed this beautiful portion of the church. The former of them appears to have rendered useful service to King John, as well, perhaps, by his purse as by his influence and council. By a letter dated on the 2nd of September, 1212, the King, who was then at Darlington, commanded the abbot to hasten to him immediately, be it by day or by night; the quicker he came the more gratefully he would be remembered. The object may be inferred from the order to take with him the conventual seal. On another occasion the King wrote to him from Winchester, on the 21st of July, 1213. After thanking him for the honour and assistance he had rendered him, he requested that he would come immediately to speak with him; and, if by chance the King had crossed the sea before his arrival that, after the Chapter of the Order, the abbot would resort to him in Poictou. Probably the latter read, with more apprehension than satisfaction, the proposition of the tyrant to deal harmoniously with him, and to rectify such matters between them as might be necessary; and saw in the promise to engage the favour and affection of himself and his dependent abbots—who were to be informed of the assurance—but a substitution of the policy of crafty conciliation for open violence. The King, however, must have had reasons, during his troubles, for great confidence in the

(1) See Pages 125, 129, 134, 136.

monks of Fountains; for, on the 24th of June, 1215, nine days after he had procured some peace by sealing Magna Charta, he directed the abbot, or the prior in his absence, to send to him, with dispatch and secresy, all such valuable vessels, jewels, treasures, and other goods belonging to him as they had in their custody.[1]

In the fourth year of King John's successor, the eminent piety of our abbot was recognised by his promotion to the bishopric of Ely; and, after his election by Pandulph, the legate, and others empowered by the Pope for that purpose, he was consecrated at London on the 8th of March, 1220, by Stephen Langton, archbishop of Canterbury. He was received with great honour into his see, on the 25th of that month; but he enjoyed his elevation only until the 6th of May, 1225, when he died at his palace of Downham. He sought, however, to keep his memory alive among the monks of Ely, by the donation of the tithes of Hadham, to provide for his anniversary; and, no doubt, in a characteristic spirit, endowed them with the churches of Witchford and Meldreth, for the sustentation of hospitality. When the choir of Ely cathedral was repaved and altered, in the year 1770, his skeleton was found swathed in episcopal robes, tolerably perfect, together with an oaken pastoral staff, gilt and painted, and a ring which was removed, and may now be lost. Matthew of Westminster has characterized him as a pious, just, and simple-minded man; and we may infer that he was reputed to be a judicious one, from the fact that, before the canonization of Hugh of Lincoln and William of York, Pope Honorius III. requested him to examine into their merits.[2]

John de Cancia was his successor at Fountains. We know nothing more of his previous history, than is suggested by his surname; but, judging from the special duties that would be required of him, and the results of his abbacy, we may presume that his proficiency in architecture influenced his promotion. He completed, and, perhaps, amplified the great design of abbot John of York, that had been prosecuted by his predecessor; instituted nine altars in the Lady-chapel, and decorated it and the choir, if not the whole of the church, with a beautiful geometrical pavement; a small portion of which still remains. He built, also, the southern half of the dormitory of the monks, with an undercroft for the

(1) Pages 164–165. (2) See Pages 128, 134, 137, 171–4.

purpose of an ambulatory; an infirmary; and, as it has been said, two houses for the entertainment of strangers. It would appear, however, from their ruins that he only enlarged them considerably. These particular works are ascribed to him by the continuator of the Chronicle; but, I apprehend, he wrote too long after the period to be able to do full justice to his energy and ability; and the style of the abbot's house, in particular, apparently assigns to him the distinction of having erected one of the noblest works of domestic architecture that was raised within the kingdom, in his time. It was so utterly ruined after the dissolution of the abbey, that its ground plan has only been recently disclosed; but, if my conjecture is well founded, traces of one apartment, not less than 171 feet long and 70 feet wide, partly built on tunnels above the river, may alone attest such boldness of conception and scientific skill as to excite unusual regret that Time has preyed upon his memory. In other respects it cannot be doubted that he was a highly efficient ruler, and most worthy and judicious man. We know, at least, that several questions of importance relative to the landed estates of the monastery were settled by his mediation. He attended also to its commercial interests; was appointed one of the executors of the will of Hugh de Beaulieu, bishop of Carlisle; and was deputed by the Pope, along with the bishop of Ely, his predecessor, and the abbot of Rievaux, to enquire into the life and miracles of William archbishop of York, before his canonization. After a presidency of upwards of twenty-eight years, he died on the 25th of November,

1247, and was buried at the east end of the Chapter-house; where a marble slab, with a simple inscription, protects a handful of crumbling bones, representing the only part of him that could be detained here.

Such then, as the preceding narrative has attempted to sketch, was the origin and the progress of Fountains Abbey until the middle of the thirteenth century, when its structure had assumed the outward appearance it bore at the time when it was dismantled, with the exception of its characteristic tower and some minor alterations; and its vast and most productive endowments had been substantially completed. I had intended to have continued these observations to the time of its dissolution; but as I have been informed that the delay which already has taken place in the publication of this volume has caused inconvenience and dissatisfaction to members of the Society, I hope I shall not be deemed unfaithful to my duty in postponing their completion to another portion of the work. By this arrangement, the continuity of the narrative will not be affected; for the history of the monastery, during the twenty years ensuing, consists of little more than the names of the abbots. And, in the succeeding portion, it may be desirable to combine with the information to be derived from the records and notes in the present volume, many particulars relating to the internal condition and management of the house, of which the proofs are not, at present, before the reader.

The delay to which I have alluded has been occasioned by several circumstances, not clearly foreseen when the book was commenced. Unlike many of the publications of the Society, the documents of which it is composed are not extant in one single manuscript, or in one particular depository, but were to be sought and collected from sources in different parts of the country; and, in several instances, were not traced without the expenditure of much time and investigation. The whole mass of the available records and papers of the House had to be examined in search of special information, affecting only its general history, to which the present volume is devoted. A great number of extraneous manuscripts that promised useful information has been perused without any corresponding, or, at the least, patent result; and I have been, personally, subject to an affliction, which, at times,

has materially interfered with the progress of the undertaking.

It is intended that the succeeding volume of these Memorials shall comprehend the Royal Charters and Papal Bulls of Privileges granted to Fountains, together with a great body of Charters of Endowment and other legal instruments relating to its extensive property. An abstract of the latter, amounting to upwards of three thousand five hundred in number, and relating to a hundred and sixty different estates, is contained in the great Coucher Book preserved at Studley Royal. Full copies are arranged topographically in three noble Chartularies, as far as the heading of the letter M. One is in the British Museum, Cott. MS., Tiberius C., XII.; another is in the possession of the Rev. H. J. Ingilby, of Ripley Castle; and the third is in the library of Sir Thomas Phillipps, of Middle-Hill. The concluding volume is presumed to be lost, together with all the originals, with the exception of about four hundred—the value of which is enhanced by their seals. I should be highly gratified if this remark leads to a further discovery.

I would, also, now take occasion to state that the series of the Conventual Seals of Fountains is very imperfectly ascertained. Of that which was used for a century after the foundation of the monastery, not one impression is known to be extant. An accidental circumstance only lately enabled the present noble owner of the abbey to obtain that hitherto unique example, dating in the thirteenth century, which is depicted at the head of the ensuing Chronicle. After this, or another mentioned at the two-hundred-and-sixth page, a new design may have been adopted, of which an idea may be formed from a sketch in one of Peck's MSS. in the British Museum.[1] The plate on the opposite page represents that which was applied, with an armorial counter-seal, to a document now in the Treasury of the Dean and Chapter of Durham, dated in the year 1424;[2] and, judging from the date, 1410, which it bears, may have been connected with the embezzlement of the Common seal by the *pseudo* abbot Roger Frank,[3] who was intruded in that year. Fragments that I have seen, lead me to suppose that three other Common seals have been employed before the dissolution of the abbey; but I have not caused

(1) Page 129. (2) Page 218.
(3) Page 209.

Seal and Counter-seal of Fountains Abbey. 1410.

them to be engraved, in the hope that before this work is completed and the subject is illustrated, more perfect examples may be discovered.

It now remains that I have to express the thanks of the Society, and my personal gratitude, to those by whose liberal communication of records and manuscripts this work has been most efficiently promoted. To the Right Honourable the Earl de Grey and Ripon, for the free and unrestricted use of all the invaluable documents and records that have accompanied the transmission of the site of the abbey; and for his courteous consideration in procuring the inspection of others. To the Rev. Henry John Ingilby, of Ripley Castle, for access to a rare collection of MSS. that was formed by the care of a member of the family within a century after the dispersion of the treasures of the muniment room and library of the convent; and singularly illustrative of its domestic economy, and the management of its revenues and property. To his Grace the Duke of Newcastle, for the use of the unique MS. Life of St. Robert of Knaresbrough, which discloses the intention of the monks to have associated the interests of their monastery with the posthumous sanctity of that memorable recluse. To the Master and Fellows of University College, Oxford, for the loan of the Register of Privileges, and another of Charters of Fountains; of which considerable use will be made in the next volume. To the Master and Fellows of Corpus Christi College, Oxford, for that of a venerable volume containing the earliest known copy of the Epistle of Archbishop Turstin, respecting the secession of the first monks of Fountains from St. Mary's Abbey, York; and to the Master and Fellows of Trinity College, Cambridge, for the valuable Roll which has furnished the text of the Chronicle of the House.

I most cordially thank the Rev. James Raine for transcripts of the greatest portion of the documents included in this collection derived from the Registry of the Archbishop and the Dean and Chapter of York; and for his constant assistance in the revision of the proof sheets. And I feel that pleasure enhanced when I associate these and other kindly offices with the recollection of the literary encouragement I received, in years long past, from his revered father and my valued friend.

Enquiries on particular subjects have been kindly answered by

Thomas Duffus Hardy, Esquire, Deputy Keeper of the Public Records; the Rev. H. O. Coxe, Keeper of the Bodleian Library; the Rev. John Glover, late librarian of Trinity College, Cambridge, who obligingly collated the 'Epistola Turstini' with a copy in the Library of Corpus Christi College in that University; the Rev. John Lees, of York; and the Rev. William Greenwell, of Durham.

And, during the whole progress of the work, Mr. William Harrison, of Ripon, has not only assiduously attended to its typographical execution with a result which I confidently leave to the judgment of my readers, but has also exerted every means within his power to promote the interest of a favourite subject, and to diminish my personal toil.

The last place in this grateful acknowledgment is due, alas, to the memory only of my lately departed friend, William Barclay Turnbull, who was ever ready to supply me with such information as emergencies occasionally required. I did not think with him on those controverted topics that have rent again the seamless garment of our Lord, but I will yield to few, in admiration of the rare qualifications of his head, and to none, in affectionate remembrance of the sterling qualities of his heart; nor could I have closed this page without the association of his name.

J. R. WALBRAN.

FALL CROFT, RIPON,
September 14th, 1863.

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[SEAL OF THE ABBOT AND CONVENT OF FOUNTAINS. SÆC. XIII.]

PART I.

MEMORIALS OF THE ORIGIN AND HISTORY OF THE ABBEY OF FOUNTAINS, AND OF THE SUCCESSION OF THE ABBOTS.

NARRATIO DE FUNDATIONE FONTANIS MONASTERII IN COMITATU EBORACENSI.[1]

Incipit prefatio.

REVERENDO patri et domno, Johanni abbati de Fontibus, frater Hugo, monachus de Kyrkestal, salutem quæ nunc est, et eternam.

Placuit excellenciæ vestræ, pater venerabilis, ut succinta nar-

(1) The Manuscript whence the text of this Narrative is derived, remains, as I have observed in the Introduction to this work, in the form of a Roll of the fifteenth century, among the Gale MSS. (O. 1. 79) in the Library of Trinity College, Cambridge. Besides this title, it bears the contemporary endorsement, "*Narracio de fundacione, etc., monasterij de Fontibus in Com. Ebor.,*" and an ancient press mark, K. xx. 1. A slight laceration at the head of the Roll has caused the

ratione[1] in acta redigerem quo auctore vel ordine [illa mater][2] nostra sancta, scilicet Fontanensis ecclesia, cui Deo disponente inpresentiarium præsidetis, suæ fundationis sumpserit originem, [qualiter illa vin]ea[3] Domini benedicta[4] in loco horroris et [vastæ][5] solitudinis sic creverit, sic se dilataverit,[6] extendens palmites suos usque ad mare et propagines [suas ad ex]teras nationes.[7] Monuistis etiam ad majorem evidentiam ut a seniore nostro Serlone sua super hiis sensa requirerem, qui in dubiis eo certiorem faceret fidem, quo et ipse rebus gestis ex parte interfuit, et veritatem ex ordine a majoribus suis sepius[8] audivit. Conveni senem super hiis quæ venerunt in dubium,[9] contestans hominem ne qua mihi incomperta suggereret, parceret ab incognitis, reticeret ambigua, et ea sola proponeret quæ vel presens ipse vidisset, vel majorum relatione fideliter accipisset. Tum ille, sicut est in dicendo serius, "Sexagesimus," inquit, "et nonus annus hic est[10] a diebus conversionis meæ, et eram tunc, ut memini, incipiens quasi annorum triginta, cum me primo Fontes contuli, sacro illi conventui sociandus. Quæ tunc ibi gerebantur ignorare non potui. Egressioni monachorum de cœnobio Eboracensi ipse interfui,[11] egredientes facie [et nomine][12] à pueritia cognovi, in territorio eorum natus, apud

omission of a few words, which are supplied here, in the instances unnoted, by conjecture, and in the rest, from the other MS. copies of the Narrative as indicated.

In the following various readings, the addition of the letter A. denotes the Arundel MS. 51, in the British Museum: C. the copy of the "*Epistola Turstini*" in the Library of Corpus Christi College, Cambridge: D. a text printed by Dodsworth in the Monasticon Anglicanum, Vet. Ed., vol. i. pp. 733-752: and L. the Lansdown MS. 404, in the British Museum, referred to only occasionally. These several MSS. have been already described in the Introduction.

In the Lansdown MS. the title of the work is "*Liber de origine Monasterij Fontanensis;*" after which, "*Incipit præfatio.*" In the Arundel and Dodsworth texts the general heading is, "*Incipit præfatio opusculi sequentis de origine Monasterij de Fontibus.*"

(1) brevitate, A. D. (2) [illa mater] A. D.

(3) [qualiter illa vin], A. D. (4) Isa. v., 7.

(5) [vastæ], A. D. This description was naturally suggested by a passage in the Life of St. Bernard (S. Bern. Op. Om., cura Mabillon 1690, vol. ii., p. 1073), where it is said of him and the brethren who were sent from Citeaux to found the Abbey of Clarevall, "*In loco horroris et vastæ solitudinis consederunt viri illi virtutis, facturi de spelunca latronum Templum Dei et domum orationis.*" It is used also by the Chronicler of Kirkstead in describing the foundation of that house (Mon. Angl. vol. i. p. 806), and is similarly applied by other Cistercian writers.

(6) sic dilatata fuerit, A. D.

(7) Ps. lxxx. 11. But the whole allusion to the Vine is derived immediately from S. Bernardi super Cantica, Serm. xxx. For the words here torn from the MS., the A and D MSS. read "suas ad extremas," the words of the Vulgate "Extendens palmites suos usque ad mare, et usque *ad flumen* propagines ejus;" having probably been altered in allusion to the Convent of Lisa in Norway, which went out from Fountains.

(8) A and D omit sepius. (9) dubiis, A. D.

(10) est conversationis meæ, A. iste est conversionis meæ, D.

(11) Not as one of the monks who departed, as the narrative subsequently shews. "Per idem tempus ego Serlo *valedicens seculo* Fontes me contuli." Pits (de Illust. Ang. Script. 223) followed by Henriquez (Fascic. v. ii. p. 394) says "fratrem habuit Radulphum virum pium et eruditum Abbatem Parchorensem;" but from a circumstance mentioned in the narrative this will not have been the same Radulphus who seceded with the brethren from St. Mary's Abbey.

(12) et facie et nomine, A. D.

eos etiam nutritus, quorum nonnullis secundum carnem propinquus fui. Et licet sum, [ut] ipse vides, ætate majori,[1] magnam tamen habeo gratiam senectuti meæ quod memoria manet[2] mihi illæsa, eorum maxime tenax quæ [priori]bus[3] annis servanda recepit. Igitur de origine Fontanensis monasterij, illa ut jubes evolvam quæ vel oculis ipse vidi, vel a majoribus meis [indubita]ta[4] fide accepi." Scripsi itaque,[5] ex ordine, quæ ex ore senis audivi, rem supra vires aggressus, curam tamen adhibens ut rei[6] series [servetur, im]posterum[7] donec veniat qui dignitatem materiæ cultiori stilo adæquet. Me igitur excipiente, senior suæ narrationis seriem ita exorsus [est].[8]

Qualiter patres primitivi de cœnobio Eboracense egressi sunt.[9]

Regnante in Anglia illustri rege Henrico, filio regis[10] Willielmi, cognomento Bastardi, siluit terra à facie ejus. Eriguntur passim ecclesiæ, monasteria construuntur, et sopitis præliis sancta ubique religio dilatatur. Floruit, per idem tempus,[11] felicis recordationis[12] beatus Bernardus abbas Clarevallis,[13] vir magnificus et in Dei rebus strenuè agens,[14] sanctitate p[ræcipuus, doctri]na præclarus, miraculis gloriosus.[15] Summa illi cura de cultu divino, de animarum salute, ampliare gentem suam, dare gloriam Deo à labiis suis, et in nomine ipsius[16] gloriari. Multorum siquidem monachorum pater, monasteria non pauca construxerat, et missis expeditionis suæ militibus finitimas[17] occupaverat regiones, claros agens de hoste antiquo triumphos, eripiens prædam et restituens Regi suo. Hic, instinctu divino, de nobili sua Clarevallensi vinea quandam bonæ spei plantationem,[18] conventum scilicet monachorum ad Anglicanas partes direxerat, querens fructum in gente illa sicut ubique terrarum. Extat, adhuc, ejusdem[19] epistola[20] quam pro eis ad regem scripserit, asserens, teneri prædam Domini sui in terra illius, misisse[21] se de militia sua viros strenuos qui eam requirant recuperent et reducant. Suadet Regi ut nuntiis assistat et in hoc ne deserat[22] fœdus suum. Quod et factum est. Suscepti cum honore à rege et regno, in provincia Eboracensi nova jaciunt

(1) major, A. ætate provectior, magnas tamen gratias habeo D. (2) constat D.
(3) in primis annis A. D. (4) indubitata A. D. (5) igitur, A. D.
(6) rerum D. (7) imposterum A. D. (8) est, D.
(9) *Sub quo Rege fundatum est monasterium Rievallis*, A. *de monasterio Rievallis*, D.
(10) A and D omit regis. (11) eodem tempore, D. (12) memoriæ D.
(13) Clarevallensis, A. D. (14) se habens, D.
(15) præcipuus, doctrina præcellens, miraculis clarus, D. (16) ejus, D.
(17) jam finitimas D.
(18) plantationem ad Anglicanas partes direxerat, A. D. (19) eadem, A. D.
(20) S. Bernardi Op. Om. ed., ut supra, vol. i., p. 98, Epist. xcii.
(21) misisset de militia. (22) deserviat, A.

fundamenta, construentes[1] abbatiam quæ Rievallis nominatur. Et hæc prima plantatio Cisterciensis ordinis in territorio Eboracensi.[2] Erant autem qui missi fuerant[3] viri sancti et religiosi

(1) constituentes, A. D.

(2) According to the Cott. MS., Vitell. F. 4—being a mutilated collection of extracts from ancient records—Walter Espec of Helmsley, in the North Riding of Yorkshire, one of the celebrated commanders at the battle of the Standard, having lost his only son by a fall from horseback at Kirkham, vowed in the depth of his anguish to "make Christ heir of a portion of his lands." In pursuance of this intention, on the 22nd of February, 1122, he founded a monastery not far from the spot where the accident happened, and appointed his uncle, William Rector of Garton, with whom he had consulted in his affliction, the first Prior; a circumstance which probably determined the Order to which the House should be assigned, since he had been an Austin Canon in the church of St. Oswald [at Nostel]. Before Espec had proceeded further in his purpose, the fame of the Cistercian monks whom St. Bernard had sent into England appears to have reached him; and, by the advice and assent of Turstin Archbishop of York, the monastery of Rivaux, near Helmsley, which he erected in 1131, was appropriated to the missionaries of the reformed Benedictine rule. In the foundation Charter, indeed (Mon. Angl. Vet. ed. vol i., p. 729), he expressly says, "Hanc abbatiam Rievallis fundavi ego Walterus Espec, consilio et concessu Turstini archiepiscopi Eboracensis, concessu etiam, et consilio Henrici regis Anglorum, domino Papa Innocentio, auctoritate apostolica, hæc omnia confirmante." And, in another part of the Chartulary of Rivaux (Cott. MS. Julius, D. i.) whence this charter was derived, it is recorded—"In principio datæ sunt ix. carucatæ terræ beato Bernardo abbati Clarevallensi, scilicet *Grif* et *Tilstona* ad construendam ibi abbatiam anno Domini MCXXX. primo." Among the names of the witnesses to the foundation charter, the classification of whom is remarkable, that of Thomas Provost of Beverley, to whom St. Bernard addressed an elaborate and notable epistle extant among his works (Op. Om., ed. 1690, vol. i., p. iii.) occupies—and viewed in connection with the close of that letter, significantly—the first place. There were also present at the same time, Eustace Fitz-John, Lord of Knaresbrough, who befriended the first monks of Fountains in the extremity of their distress; and Stephen de Meinell, who was so far moved, either by the Bernardine spirit or by affection to his Lord, as to bestow the town of Stainton, near Kirby-Moorside, on this new foundation.

The house occupied a dignified position until the period of its dissolution; and in the lifetime of its first abbot, William the friend of St. Bernard, who was succeeded by Waltheof, another friend of that illustrious man (Henriquez Fascic. S. Ord. Cist., Lib. ii., p. 298), and the celebrated Aelred, sent out the colonies of monks who established the Cistercian Abbeys of Melrose in Scotland, and the first of the order in that kingdom; Revesby in Lincolnshire; and Wardon in Bedfordshire. The former was founded in 1136, by King David I. (Chron. de Mailros, Hist. Ang. Script., ed. Gale); Revesby, in 1142, by William de Romara, Earl of Lincoln, William his son, and Hawise his wife. "Sciatis nos," they record in the charter of foundation, (Mon. Ang. vol i., p. 822), "concessisse et dedisse Deo et sanctæ Mariæ et monachis de Rievalle in manu Willielmi abbatis ad construendam abbatiam de ordine Cistercij," etc.

Still sorrowing piously for that dispensation of Providence which had "taken away from him the desire of his eyes with a stroke," Espec founded the monastery of Wardon. According to the ancient narrative, mentioned in the beginning of this note, and the annals of Norwich, quoted in the Monasticon (vol. i., p. 784), this circumstance took place in the year 1136. This date, however, is erroneous; since the confirmation of the foundation Charter by King Stephen (Mon. Ang. ut sup.) is witnessed by Turstin Archbishop of York, Alexander Bishop of Lincoln—who colonized his abbey at Louth Park from Fountains, and among others, by Walter Espec and all his nephews and heirs then living, "Apud Eboracum. Anno Incarnationis Dominicæ millesimo centesimo *tricesimo quinto*, et regni mei primo in Christo perfecto fæliciter." In this charter the king confirms "Deo et ecclesiæ sanctæ Mariæ de Essartis et monachis ibidem Deo servientibus, qui de abbatia Rievallis exierunt, ut ibi abbatiam faciant, totum essartum de *Wardona* et de *Sudgivela*, et totum illud boscum de illis duabus villis, per illas divisas, et metas, quas Walterus Espec, qui hæc eis donavit, illis fecit, et statuit, et sicut carta sua confirmavit." From a confirmatory charter of King Henry II. to the monks of Sibton in Norfolk (Mon. Angl. vol, i., p. 866), it appears that this abbey, which was founded in 1150, was a daughter of Wardon.

(3) For an interesting account of the labours of these devoted men, and the early history of the Order in England, see "Vita B. Willielmi discipuli Patris nostri Bernardi, primi abbatis et fundatoris monasterij Rievallis, qui ordinem Cisterciensem primus propagavit in Anglia."—*Henriquez Fascic. S. Ord. Cist.* Lib. i., 241.

gloriantes in paupertate, suam[1] pacem cum omnibus hominibus habentes præterquam[2] cum corpore proprio et hoste antiquo. Præferebant siquidem illam suæ Clarevallis unde advenerant disciplinam, quasi de domo aromatum[3] in operibus pietatis matris suæ unguenta redolebant.[4] Fama circum[5] increbuit; venisse[6] homines de terra longinqua, sanctitatis eximiæ, religionis consummatæ, qui angelicam in terris[7] habeant[8] conversationem, et monachorum nomen meritis adæquent.[9] Emulatio eorum provocavit multos et adjunxerunt se eis "quorum tetigerat corda Deus,"[10] et facti sunt in brevi[11] in gentem magnam.

De Monasterio Eboracensi.[12]

Erant autem tunc temporis in cœnobio Eboracensi quod monasterium sanctæ Mariæ dicitur,[13] viri religiosi ambulantes in viis patrum suorum,[14] et incedentes sine querela in institutionibus quas à suis majoribus acceperunt. Vivebant pro modo[15] et consuetudine paternarum suarum traditionum, honestè quidem sub regula et abbate, longe tamen citra præceptum regulæ, citra votum professionis suæ, longe citra perfectionem Cisterciensis disciplinæ. Horum[16] nonnulli, audita puritate ordinis, pia quadam emulatione adducti sunt, accusantibus[17] eos conscienciis suis, quod minus adimpleverunt[18] suam professionem, et ex aliorum profectu[19] suum metientes defectum.[20] Cepit eos subito tædere a tepore[21] pristino, erubescere ad imperfectionem, damnare delicias, et consuetas fastidire coctiones.

Pudet eos citra perfectionem subsistere, consedisse in finibus[22]

(1) sanctam, D. (2) nisi, D.
(3) aromatum recenter egressi, matris suæ unguenta in moribus redolebant. A. D.
(4) Vide S. Bernardi sup. Cantica Serm. xii. (5) undique, D. (6) advenisse, D.
(7) terra, D. (8) habentes, A. D.
(9) adæquarent A. adæquerunt D. (10) 1 Sam. x., 26.
(11) The Chronicler subsequently uses the expression "in gentem magnam" in recording the foundation of the Abbey of Louth Park; but the passage is here, perhaps, particularly derived from the 66th chapter of Isaiah, verse 8; the three preceding verses having been figuratively applied to the secession of the first monks of Fountains from the Abbey of York. The text D reads "gens numerosa."
(12) *De monasterio Eboracensi, et de primis patribus ejus*, A. D.
(13) Of the early history of the great Benedictine Abbey of St. Mary, York, see an account in *Mon. Ang.* vol. i., p. 383, taken from the Chronicle of that House, written by the abbot Simon de Warwick; MS. Bodley. A. 3 - 20 in Bibl. Bodl. Oxon.
(14) 2 Chron. xx., 32.
(15) more, D. (16) Horum autem, D. (17) accusantibus nimirum, A. D.
(18) implevissent, D. (19) perfectione suam.
(20) imperfectum, A. imperfectionem, D.
(21) Cæpit eos tædere a tepore suo, A; cæpit eos teporis sui tædere, erubescere, imperfectionem damnare, delicias et consuetas fastidire, D.
(22) consedisse tamdiu A. D.

Moab et ultra Jordanem accepisse hereditatem.[1] Tædet eos a tumultu seculi, a strepitu civitatis.[2] Tota aviditate suspiratur ad heremum,[3] ad laborem manuum, ad ollas Prophetarum.[4] Fit conjuratio valida, spiritus adversus carnem.[5] Libet[6] jam sacco indui, cilicio involvi, et remissioris vitæ delicias severiori castigare censura. Horum primi et præcipui fuerunt Ricardus sacrista,[7] Ranulphus, Gamellus, Gregorius, Hamo, Thomas, atque Waltherus. Hij sunt viri[8] quos elegit sibi Dominus in semen,[9] quorum opera et exhortatione reliqui moventur ad cursum,[10] trahuntur ad consensum. Conceperunt a timore Dei et pepererunt spiritum consilii;[11] sicut rei probavit eventus. Fœdus ineunt, firmant propositum; et erat verbum istud adhuc absconditum a Priore, verebantur siquidem hominem ne forte adversaretur eis, et opus inceptum dissiparet. Sed hoc frustra. Jam enim et ipse,[12] simili præventus gratia,[13] in similes transformatur affectus, eodem inflammatus desiderio, eundem parturiens spiritum quem ipsi conceperunt.[14] Pudet eum vocabulum monachi in vanum accepisse, habitum sine opere, signum sine significato, et perfectionem professum minus hactenus perfectioni studuisse.[15] Quid plura? Audit vota fratrum, præbet assensum, et gratias agens Deo sociavit se illis, gratanter adjungens.[16] Erat autem et ipse homo[17] religiosus et timens Deum, et[18] prudens in exterioribus, amicus potentium, fuit enim pro se reverentia[19] religionis omnibus amori[20] et honori, familiaris et notus[21] Pontifici qui tunc metropoli Eboracensi præsidebat, et nomen illi Ricardus.[22] Itaque jam familiarius conveniunt, fiducialius[23] collocuntur, et mutuis exhortationibus agentes

(1) Joshua xiii., 32.
(2) Tædet eos seculi tumultus et strepitus civitatis: D.
(3) Probably in allusion to that beautiful passage in the 55th Psalm—"Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness."
(4) 2 Kings iv., 38.
(5) carnem, bellum intestinum: A. D.
(6) licet D.
(7) Sacrificus D.
(8) Hii sunt quos A. D.
(9) Deut. iv., 37.
(10) 2 Heb. xii., 1.
(11) Conceperunt cum Propheta a timore tuo Domine, et pepererunt spiritum bonum. A. D.
(12) Jam vero ipse, D.
(13) Vide S. Bernardi sup. Cant. Serm., lxxxiv.
(14) affectus, eundem parturiens spiritum quem ipsi conceperunt; A. quem et ipsi conceperunt; D. In the text of the Roll, the word *percutiens* appears, instead of *parturiens*, by an error of transcription which will be sufficiently intelligible to those who are acquainted with mediæval handwriting.
(15) et perfectione professa, perfectionem minus studuisse. A. Pudebat enim monachi titulum in vanum accepisse, et perfectione professa, perfectionem minus studuisse. D.
(16) se illis sociavit gratenter adjungit. A. se illis socium gratenter adjungit. D.
(17) vir A. D.
(18) A and D omit et
(19) ob reverentiam A. D.
(20) et amori D.
(21) familiariter notus A. D.
(22) et nomen illi erat Ricardus. D.
(23) fiducialibus A. fideliter D.

et alios ad se trahunt.[1] Facti jam tredecim numero quorum erat "cor unum et anima una."[2] Placet omnibus Cisterciensis ordinis [sancta simplicitas,][3] inseri illius olivæ pinguedini,[4] paupertatis experiri profectum, et sacratis illis gressibus associari.[5] Tractant mutuo de egressione sua, de modo egressionis; non paupertatem veriti, non hyemis asperitatem, solum id cogitantes, quomodo, salva pace fratrum et sine scandalo, res ad effectum possit produci. Sed id factu difficile. Jam enim palam factum est verbum,[6] jam exiit sermo inter fratres, Priorem et complices ejus levitatis spiritu agi,[7] discessionem docere a populo suo, moliri[8] nova quædam quæ non licent in contemptum ordinis, in dedecus domus suæ, in confusionem, [et] scandalum[9] totius congregationis. Arguunt homines inconstantiæ, causantur indiscretionem, transgressionis obtendunt reatum, et reclamantibus fere omnibus factus est[10] tumultus magnus in domo. Res videtur erroris[11] pro incertis certa relinquere, affluentiam pro paupertate, non curare de pace fraterna, de scandalo pusillorum,[12] de facta olim inibi professione. Periculosa res patrum statuta contempnere, mutare consilia et fraternæ dulcedinis rescindere unitatem. Res defertur ad Abbatem qui tunc præerat, vir grandævus et etate confectus,[13] Gaufridus nomine.[14] Consternatur homo ad rei novitatem, suæ deputans[15] calamitati, in senectute, tanta sibi evenire incommoda, domus infamiam, destitutionem ordinis, filiorum subversionem.[16] Monet eos ab inceptis desistere, mutare[17] quod minus[18] licenter præsumptum est, meminisse factæ olim professionis, non se sui juris esse, non[19] licere fœdus infringere quod tam sollenniter contraxerunt. Intentat disciplinam ordinis, pœnæ severitatem, et cum exitus habeant[20] incertos manifestos docet in[21] initio transgressores. Instat

(1) et mutuo sese cohortantes, etiam alios attrahunt. A. D.
(2) Acts iv., 32.
(3) [sancta simplicitas] A. D.
(4) Rom. xi., 17.
(5) paupertates experiri, et sacratis gregibus sociari D.
(6) verbum istud D.
(7) A omits agi. incitatos D.
(8) moliri etiam A. D.
(9) ad scandalum et confusionem D.
(10) erat A. D.
(11) Errorem commissum videtur D.
(12) 1 Cor. viii., 2.
(13) et ipse vir grandævus et senio pene confectus D.
(14) According to the Chronicle of St. Mary's Abbey, in the Bodleian Library, written by Simon de Warwick (MS. Bodley A. 3. 20, fol.98), Gaufrid was elected abbot of that House in 1131, and died 17th July, 1132. It will be found, however, in a subsequent chapter of this narrative, that he was not only living on the 6th of October in that year, but also "non segniter agens pro parte sua."
(15) tribuens D.
(16) quod in senecta, tanta ei evenissent incommoda, domus infamia, destitutio ordinis, filiorum subversiones, D.
(17) mutare in melius A. D.
(18) nimis D.
(19) nec D.
(20) haberent D.
(21) ab D.

modis omnibus eorum mutare propositum, revocare intentionem, extinguere spiritum quem jam parturiebant. Sed non est consilium contra Dominum. Stat immota sententia, propositum immutabile, et quo eis dissuadere insistit, eo magis fervoris et fidei[1] fascibus inardescunt.

De Archiepiscopo Turstino, qualiter eis assistebat.[2]

Præfuit, in illo tempore, Eboracensi ecclesiæ, piæ memoriæ domnus Turstinus archiepiscopus,[3] homo magnarum rerum et totius religionis amator. Nactus occasionem, Prior Ricardus accedit ad eum, sanctum ei revelat propositum, consilium inquirit, et reverenter auxilium implorat. Ostendit contradictionem fratrum, abbatis prohibitionem, ordinis disciplinam. Ostendit ei pondus professionis, vivendi remissionem, conscienciæ stimulum, proficiendi desiderium, nec posse rem ad effectum produci nisi episcopalis auctoritas interveniat. Advertit sanctus episcopus opus Dei esse non hominis,[4] et spirituali congaudens,[5] desiderio suum præbet assensum, et adjutorium promittit. De communi igitur die statuunt,[6] et abbati denunciant, quo domnus Eboracensis[7] ad monasterium jam dictum fratres, de more, visitaturus accedat.[8] Abbas loci hoc mandatum suspectum habuit, veritus ne[9] archiepiscopus parti faveret adversæ, et in præjudicium domus suæ aliquid præsumeret inauditum. Missis itaque nunciis de vicinis[10] per Angliam monasteriis,[11] viros convocat litteratos, et convenit multitudo monachorum non modica in adventu domni Eboracensis. Et hoc totum factum est, ut eorum fultus[12] auxiliis episcopo resisteret et fratrum insolentiam cohiberet. Instante die adest sanctus episcopus in spiritu lenitatis et pacis, habens in comitatu,[13] sicut decebat, personas[14] graves et discretos clericos, canonicos et alios religiosos viros.[15] Occurrit ei abbas in egressu capituli et[16]

(1) ferventioris fidei. (2) A and D omit qualiter eis assistebat.

(3) Of this great and good man, see a copious and instructive memoir in Mr. Raine's Fasti, Eboracenses, vol. i.

(4) "Digitus Dei est iste, subtiliter operans, salubriter immutans," *S. Bernardi Epist. ad abbatem Ricardum Fontanensem.*

(5) congratulatus D. (6) A and D omit et abbati denunciant.

(7) sanctus episcopus A.

(8) statuit quo sanctus episcopus ad monasterium fratres visiturus accedat D.

(9) ne et D. (10) A and D omit de vicinis.

(11) ad monasteria A. D. (12) eorum auxiliis et episcopo A. D.

(13) habens in comitiva sua, uti decebat, viros graves, discretos clericos, canonicos et alios quamplurimos Religiosos D.

(14) viros A. (15) alios plures religiosos A.

(16) et una monachorum turba interdicens ingressum D.

turba multa[1] monachorum cum illo interdicens ingressum, asserens non licere ei cum tanta frequencia ad eos ingredi, nec secularium quemquam[2] capituli secretis interesse. Dimittat a[3] se turbam, solus, si vult,[4] ingrediatur, ne clericorum insolentia turbetur ordinis disciplina. Non adquievit episcopus suos a se amoveri, dicens non decere sine consiliariis in tanto auditorio se solum residere, maxime cum ipsi, de remotis partibus, plures ibi monachos admisissent.[5] Tumultuante itaque conventu et clero, facta est dissentio valida in claustro,[6] propellentibus aliis, aliis vero volentibus introire. Tunc sanctus episcopus, indicto silentio, "Vos" inquit[7] "indebitam nobis hodie subtrahitis obedientiam. Nos vero quod a nobis auctore Deo habetis subtrahentes, et[8] ecclesiam hanc interdicimus, et monachos in ea commorantes, auctoritate qua fungimur, suspendimus a divinis.[9]" Hiis dictis, recedens, se cum suis in ecclesiam recepit, et secutus est eum suus ille sacer conventus,[10] separatus ab aliis sicut adeps a carne.[11]

Erant[12] autem qui egressi fuerant cum eo viri tredecim, nihil secum de rebus monasterii præter simplicem habitum ferentes; et hæc nomina eorum.[13] Ricardus prior monasterii et Ricardus sacrista, Ranulfus, Thomas, Gamellus, et Hamo, Robertus de Subella,[14] Gaufridus, Walterus, atque Gregorius, Radulphus[15] et Alexander. Adjunxit se socium[16] eis monachus quidam de Wytebi, Robertus nomine,[17] vir sanctus et timens Deum; abbas postea et fundator Novi-Monasterii, de quo suis in locis plenius dicendum. Isti sunt viri sancti quos eligit sibi Dominus in semen, radix generationis nostræ,[18] plantatio Domini ad [ipsum] glorificandum.[19] Egressi de domo opulenta, de affluentia bonorum temporalium, nunc primo sibi videtur seculo renunciasse,[20] nichil secum de mundi

(1) A omits multa. (2) quempiam A.
(3) Dimittat se turba D. (4) velit D.
(5) Moleste tulit episcopus suos a se amoveri, dicens, non decere se solum in tanto auditorio sine consiliariis residere, maxime cum et ipsi ex remotis D.
(6) pervalida dissentio facta est in claustro, D.
(7) Vos, inquit ille, D. (8) A and D omit et.
(9) a sacris D.
(10) eumque sacer ejus conventus est sequutus, D.
(11) Eccles. xlvii. 2. A more graphic and particular description of this disgraceful scene, which affords us a lamentable insight into the discipline of one of the greatest Houses in the kingdom, will be found, written by the Archbishop himself, in a succeeding chapter.
(12) In the A and D texts, this paragraph forms a separate chapter, having the title "*De egressione Monachorum.* It begins thus; "Egressi sunt cum archiepiscopo Turstino de cœnobio Eboracensi monachi tredecim nihil secum," etc. A.
(13) Et hæc sunt nomina eorum, Richardus Sacrificus, Ranulphus, D.
(14) Snella A. Suella D. (15) Gregorius, Jervasius, Radulphus, D.
(16) adjunxit se etiam illis A. D.
(17) Witheby nomine Robertus, sanctus et timens D.—This was the celebrated St. Robert of Knaresbrough.
(18) Deut. iv., 37. Amos ix., 15. (19) Matthew xv., 13.
(20) primum sibi videntur seculum renunciasse, D.

rebus habentes. Sed Dominus providit eis. Venerabilis siquidem episcopus, satis episcopaliter cum eis agens, recepit eos in domum suam, prospiciens eis in omnibus, sicut decebat, quæ ad curam corporis pertinebant.[1]

De anno egressionis monachorum Eboraci.[2]

Erat autem annus egressionis eorum de cœnobio Eboraci, ab incarnatione Domini millesimo centesimo tricesimo secundo, pridie nonas Octobris.[3] Abbas interim, pro parte sua, non segniter agens, nuncios ad regem dirigit, causam exponit,[4] episcopi presumptionem, monachorum apostasiam,[5] subversionem ordinis, sanctæ religionis confusionem. Rem profecto absurdam, professionis formam infringere, majorum mutare decreta, jus sibi monachum dicere, transferre terminos quos patres ab initio[6] præfixerunt. Scribit etiam in odium novitatis inceptæ[7] episcopis, abbatibus, viris religiosis[8] et vicinis circumquaque monasteriis, et totius religionis communem in hoc casu causatur læsionem. Advertit hoc venerabilis archiepiscopus, et adversæ partis volens prævenire maliciam, scribit[9] domno Willielmo Cantuariensi archipiscopo et apostolicæ sedis legato, egressionis eorum causam et ordinem diligenter declarans. Extat adhuc epistola ejusdem, quam utique ad majorem veritatis evidentiam, huic narrationi nostræ censuimus inserendam.[10]

(1) pertinerent D. (2) *De persecutione abbatis.* A. D.

(3) Anno ab incarnationis Domini millesimo centesimo tricesimo secundo, pridie nonas Octobris, egressi sunt monachi de cœnobio Eboracensi qui ecclesiam Fontanensem ædificaverunt, sacerdotes duodecim et [unus D.] levita. Abbas interim A. D.

This circumstance is recorded in the following elaborate form, in a note appended to the end of the "Epistola Turstini," in the Library of Corpus Christi College, Oxford, introduced on the opposite page. In the copies of the same document, in the Library of Corpus Christi College, Cambridge, and in the Bodley MS., A., 3. 20., it precedes the Epistle. "Anno Mo Co. XXXoII: Ciclus lunaris, IXus: et Decennovenalis, XIIus: et Solaris XXJus· Concurrens Vus: Indictio Xa: Epacta Ia: Annus bissextilis: littera Dominicalis B: 2 non. Oct: Eboracensium monachorum egressio de ecclesia beatæ MARLÆ Ebor. Eodem anno, facta est abbatia Sanctæ MARLÆ de Fontibus, VI. kal. Januarii, sicut precedens [sequens B and C] epistola manifeste demonstravit."

(4) causam ex integro exponit, A. D. (5) pertinaciam A. D.

(6) A and D omit ab initio.

(7) novitatis præsumptæ A. novitatis episcopis D.

(8) necnon et D.

(9) processum scribit negotii egressionis eorum D.

(10) hac narratione censuimus inserendam, D.

Incipit Epistola[1] *de egressu monachorum Fontanensium de Cœnobio Sanctæ Mariæ Eboracensis.*[2]

"Reverentissimo et in Christiana caritate serenissimo[3] domno W[illielmo],[4] Dei gratia, Cantuariensium archiepiscopo, et[5] sedis apostolicæ legato, Thurstinus, eadem[6] gratia, archiepiscopus Eboracensium, in Christo proficere et nunquam deficere.[7]

Ecclesiasticæ dignitatis summus honor est, cum filiis et optimatibus ecclesiarum inter difficilimos eventus sua communicare consilia. Unde paternitati vestræ rem insolitam quæ inter nos apud Eboracum nuper contigit, indicare decrevimus, O domne venerabilis et egregie pater. Siquidem notum satis ac certum est multis, quanta bonitate ac fama virtutis enituit in auribus multorum[8] insigne cœnobium sanctæ Mariæ Eboracensis. Infra paucos namque annos et rebus plurimum excrevit, et numero ac religione fratrum laudabiliter habundavit. Verùm quia cum opibus virtutes[9] minus vigere, rariusque consistere,[10] haud dubium est, aliqui de fratribus ejusdem cœnobii, ante, dimidium ferme annum, Divino, ni fallor, instinctu permoti, ceperunt de statu

(1) This text of the "Epistola Turstini" is printed from a MS. copy of it, written in the latter part of the twelfth century, now in the Library of Corpus Christi College, Oxford, in preference to that which has supplied the rest of the Narrative, in consequence of its purity and its superior antiquity to any other copy that has been discovered. This copy also belonged to the Abbey of Fountains, by the members of which it still bears marks of having been frequently perused. There is a copy of the "Epistola," dating in the thirteenth century, with which the present text has been collated, in the Library of Corpus Christi College, Cambridge (cxxxix); and another of the fourteenth century in MS. Bodley, A., 3., 20, in the Bodleian Library, which does not furnish any variations of importance. In the Arundel, Dodsworth, and Lansdown versions of the general text of the "Narratio," this epistle is in several parts considerably abridged or paraphrased, and several paragraphs in Prior Richard's argument with the abbot of St. Mary's Abbey, entirely omitted. Though the letter is of great interest, as opening to us the aspirations of hearts that, for seven centuries, have slept in the dust in silence, and is in itself the best exposition of Turstin's character, it has never before been printed entirely.

(2) Epistola dompni Turstini ad domnum Willielmum Canturariensem archiepiscopum—*MS. Trin. Coll. Cant.* Epistola archiepiscopi Turstini ad Willielmum archiepiscopum Cantuariensem, pro monachorum egressu, contra abbates et complices suos—*MS. Arund.* Epistola archiepiscopi Turstini ad Willielmum archiepiscopum Canturiensem, pro monachorum egressione—*Mon. Ang., Vet. ed.*, Tom. i., p. 735. In the following collation of the MSS. of the Epistola, the letter T denotes the MS. Roll at Trin. Coll.

(3) D omits serenissimo, and [5] et.

(4) William Corbeil, archbishop of Canterbury (1122–1136), and papal legate, in which latter capacity this letter may have been more particularly addressed to him by Archbishop Turstin. His Archiepiscopate is chiefly remarkable for the part which he took against Archbishop Turstin, in that struggle between the sees of Canterbury and York, for the primacy of England, which forms such a melancholy chapter in the history of the development of the hierarchal power, in the twelfth century.

(6) eadem Dei gratia C.

(7) deficere exoptat. D.

(8) omnium D.

(9) virtutes minus vigere, minus consistere D.

(10) constare T.

ac modo[1] conversationis suæ vehementer agitari.[2] Intuentes sane quod in primordio conversionis suæ de stabilitate sua et conversione morum suorum et obedientia secundum regulam sancti Benedicti abbatis coram Deo et sanctis ejus professi sunt, propria remordente conscientia, ceperunt, sicut ipsi testantur, multis angoribus æstuare. Nempe falli se pene metuebant, si tantum votum executio[3] digna minime sequeretur.[4] De implendis quippe regularibus votis, non eos latebat terror Divinæ auctoritatis. Spiritus namque Dei per Psalmistam dicit,[5] "Vovete et reddite."[6] Itemque, "Redde altissimo vota tua."[7] Et item, "Reddam tibi Deus vota mea, quæ distinxerunt labia mea."[8] Unde quoque Salomon in Ecclesiaste,[9] "Quodcumque" inquid "voveris redde." Ipsa quoque Veritas in Evangelio,[10] "Nemo," inquid, "mittens manum suam ad aratrum et respiciens retro, aptus est regno Dei." Quem non exterreat tantus impetus Divinæ comminationis, nisi quem nulla fovit vel enutrivit dulcedo veritatis. Et maxime, præsertim quia nusquam scripturarum locus est qui reclamat, vel e contra prædicare nitatur. Unde nimirum fratres Eboracenses de quibus sermo est, inestimabili, sicut dictum est, horrore permoti sunt, eo quod, professionis suæ votum in nullo, vel potius in minimo, implere viderentur; metuentes sane ne in vacuum[11] currerent vel cucurissent, si voti reos tantæ inobedientiæ pœnalis ulcio[12] reprobaret. Fatuum namque vel potius insanum esse credebant,[13] portare regulam beati Benedicti non ad profectum salutis, sed ad judicium mortis. Semel[14] quippe voto et cotidie debito profitentur se beati patris Benedicti regulam observare, sed alienis consuetudinibus decenti, magis ex occasione quam ex veritate sanctam regulam sepius jubenter[15] audire. Et quidem in ea voluntaria paupertas, mundi contemptus, summa humilitas, immo totius sancti Evangelii perfectio prædicatur, quod totum a negligentibus non utiliter sed pœnaliter auscultatur.

His igitur rebus permoti, prædicti fratres, Priori suo Ricardo

(1) de modo ac statu C. T. D.

(2) agitari, et remordenti conscientia, sicut ipsi testantur, multis angoribus æstuare. Nempe falli. A. D.

(3) executione T.

(4) "sequeretur, unde inæstimabile horrore dicti fratres Eboracenses percussi, eo quod professiones suæ votum in nullo, vel potius, in minimo implere viderentur metuentes sane," etc.—the intervening portion of the text being omitted. A. D.

(5) Psalmistam ita, "vovete" inquit, C. Psalmistam, "Vovete," ait, T.

(6) Ps. lxxvi., 11.

(7) Ps. l., 14.

(8) Ps. lxvi., 13.

(9) Eccles v. 4.

(10) Luc. ix., 62.

(11) Phil. ii., 16.

(12) ultio non A. D.

(13) insanum videretur credebant A. insaniam videri credebant se D.

(14) the whole passage from Semel quippe to ausculantur is omitted in A. and D.

(15) videntur T.

nomine[1] mentis suæ difficiles æstus innotescere studuerunt. Prætendentesque de transgressione formidinem, de voti correctione patrocinium postulabant.[2] Ac ne prosperitatis alicujus vel adversitatis respectu timeret auxiliari, per spiritum Dei et Christi nomen adjurabant. Expavit ipse de novitate rei, ac licet inter suos dulcis fortunæ summa facultate vigeret, audito tamen rumore melioris vitæ, perpendit velut intentione censoria dubios casus labentis fortunæ. Interimque brevi, uti res erat, internæ veritatis usus consilio, inter hoc et illud ilico discrevit, decrevitque. Pollicetur non solum[3] auxilium, verum etiam ejusdem voti se fore[4] socium. Quid multa? Non longe post[5] numerus eorum usque ad triginta[6] pene convaluit, qui de corrigendo statu vitæ suæ juxta regulam beati Benedicti, immo juxta veritatem Evangelii contendere proponebant. Igitur, in vigilia[7] Apostolorum Petri et Pauli,[8] dilectus frater noster Ricardus Prior, in quo tota pene monasterii cura pendebat, sumpto secum Suppriore suo Gervasio,[9] viro[10] inter suos concœnobitales nominato ac religioso, rem uti agitabatur domno abbati suo familiariter exponere curavit. Itaque domnus abbas, vir utique pro sensu et ingenio suo honestus et bonus, nimium tamen[11] simplex et illiteratus, novi rumoris miraculum exhorruit; antiquosque ritus et molitas consuetudines quas pene toto orbe generalis multitudo monachorum optinuit, posse se, in locello suo, mutare negavit. At vero domnus Prior, utpote vir bene litteratus, "Nil rude" inquit "O pater novumve inducere contendimus, verum[12] antiquam regulam beati patris nostri Benedicti, immo potius[13] antiquissimum Evangelium Christi, quod omnes[14] regulas antecedit, assumere, et totis viribus cum gratia observare debemus. Cæterorum monachorum nulli[15] detrahimus, institutionibus eorum non invidemus,[16] quorum minimam extremamque virtutem nec toto corpore attingere prævalemus. Scimus quod, in omni loco, uni Domino servitur, uni Regi militatur,[17] et in foro et in claustro, gratia Dei idem valet.

(1) T omits nomine.
(2) supplicabant D.
(3) modo.
(4) fore se. A. C. D. T.
(5) paulo post D.
(6) tredecim A. D. The T MS. also reads triginta, but thirteen monks only left the House.
(7) vigiliis A. D.
(8) 28th June, 1132.
(9) C omits Gervasio. He became afterwards abbot of Louth Park.
(10) viro is omitted in A. D. and T.
(11) nimis autem D.
(12) veram T. veram et antiquam religionem D.
(13) etiam D.
(14) omnes religiones et regulas D.
(15) nullos D.
(16) The remainder of the sentence is omitted in A. and D.
(17) Matt. iv., 10.

Job fortior extitit in sterquilinio, quam Adam in Paradiso.[1] Porro etiam inter illas consuetudines de quibus[2] nos formidamus, optimos viros fuisse non ambigimus, quorum vitam moresque eo amplius admiremur,[3] quod inter alienas consuetudines professionem suam ac regulam tenere, immo potius, ut verum fatear, magnis virtutibus redimere potuerunt. Aliud tamen profecto est inter accidiosos bene velle et bene operari aliquem miraculo gratiæ, et aliud est generalem multitudinem[4] ecclesiarum recte vivere, juxta verissimam normam auctoritatis Divinæ. In regula[5] patris nostri Benedicti, totius Evangelii veritatem edocemur, in qua, sicut ipse beatus Benedictus ait, constituta est dominici servicii scola, in qua nichil asperum nichilque grave institutum[6] est, quia jugum Domini suave et onus ejus leve est.[7] Beatus, quoque, papa Gregorius eandem regulam, sermone, luculentam appellat, ut nichil in ea aliter interpretemur, quam ibi compendiosa simplicitate elucidatum est, quia omnia verba ejus spiritus et vita sunt.[8] Itemque illam discretionem præcipuam idem doctor appellat, quippe quæ tanto decore moderatæ equitatis enitescit, ut in ea et[9] fortes sint qui cupiant et infirmi non refugiant. Quam quidem vir omnium justorum spiritu plenus, ac spiritalis phylosophyæ prerogativa præcipuus, regulam suam tanta discretionis arte depinxit, ut monachorum moribus tolleret accidiam, et corporibus provideret medicinam. Cum enim[10] sciret ac prædicaret quod ociositas inimica sit animæ, certa quidem[11] tempora ordinavit lectionis et orationis instanciæ, certa quoque tempora laboris industriæ. Quatinus, in altero, salubriter exerceat animam, in altero, carnem; in utroque, vero, tolleret utriusque fastidium. In altero sane sancta contemplatione esurientem refocillaret animam, in altero quoque hebescentem religioso[12] labore ne lasciviat repararet carnem. De victu, quoque, quid dicam? Si quis,[13] in cotidiano victu, quantam equalitatem teneat diligenter considerare velit, spiritalem medicum non solum animabus, verum etiam corporibus salutem procurasse putabit. Siquidem apud spiritales et antiquos patres certum erat, continue perpetuitati munditiæ spiritalis nichil ita prodesse, sicut moderatum et equalem usum ciborum. Moderata namque equalitas necessariæ comestionis, utiliter ordinat inequales, et noxios motus libidinis. Omnibus quoque

(1) In the A and D texts there is an omission from the word "paradiso" to the sentence beginning "Denique quicquid," which will be found here in the fourth line of the fifteenth page.
(2) quas T.
(3) admiramur T.
(4) multitudinemque T.
(5) regulam T.
(6) constitutum C.
(7) Matt. xi., 30.
(8) Joh. v., 63.
(9) in ea fortes T.
(10) Cum sciret T.
(11) quædam T.
(12) T omits religioso.
(13) Si quis etiam, cotidiano T.

liquet quantum physicorum ingenio comprobatur, nichil magis prodesse devitandis morborum qualitatibus, quam diætæ suæ considerasse quemque moderatam et equalem ciborum parsimoniam.[1] Denique quicquid beatus Benedictus instituit, ita totum Spiritus Sancti providencia destinatum est, ut nichil utilius, nichil sanctius, nichil felicius excogitari possit.[2] Regula quippe beati[3] Benedicti totum Evangelium, non tam allegorica expositione, quam simplici experimento, et operis visibili exhibitione exposuit. Ut verum interim fateri liceat, ipsa sola absque ullo scrupulo audet protestari; "ordinavit in me caritatem."[4] "E contra, O pater," inquit, "videamus quam importabile jugum sit, sine peccato posse vivere, inter istas quas tenemus consuetudines. Exceptis, namque, paucis diebus, cotidie frequentes collocutiones quasi[5] pro ordine habemus. Væ nobis; quia[6] regula nostra, secundum quam professi sumus, ita locutiones prohibet, ut vix etiam de edificatione perfectis discipulis, rara[7] loquendi concedatur licentia; nec cuiquam liceat loqui, nisi propter justam interrogationem, aut propter legitimam necessitatem. Nos vero, quod dictu nefas est, inter cotidianas et frequentes collocutiones,[8] audiendis vel recitandis rumoribus inhiamus; sive, quod pejus est, detractoriis vel pravis eloquiis immurmuramus. De vanis ociosisque vel lubricis sermonibus extrema quæstio est; licet, juxta Evangelium,[9] de omni ocioso verbo, reddituri sumus[10] rationem, in die judicii. Propter Christum, inquam,[11] ubi est quod prelati nostri post capitulum cum solvuntur parlamenta[12] præcipiunt nobis, loquimini de bono? Miserabili nimirum modo bonum[13] imperium quia inordinata procedit licentia, in malum pervertitur[14] et grave periculum animarum. Væ mihi; quid dicturi sumus, quod a mane usque ad vesperam, non solum in communi collocutione, verum etiam in parlatoriis, in cameris, in diversis omnino officinis, interdum quoque in familiaribus plateis, tum bini, tum trini, tum plures, ociosis vanisque confabulationibus intendere[15] non verentur? Porro felicem dixerim conventum ubi solum nugis, non etiam pravis et scurrilibus

(1) The omission in the A and D texts, noticed in note 1 of the fourteenth page, ends here.

(2) From the end of this sentence to that beginning with the words "Soli sua non repetunt" a few pages hence, the argument is considerably abridged in the A and D texts; but as this very imperfect paraphrase has been printed in the Monasticon Anglicanum, there appears to be no occasion to repeat it here.

(3) See the Rule in "L. Holstenii codex regularum et canonum;" 4to., 1661.

(4) Ps. xci. 14.?

(5) quas T.

(6) secundum regulam nostram, quam T.

(7) rara etiam T.

(8) cotidianas collutiones T.

(9) Matt. xii., 36.

(10) simus C.

(11) namque T.

(12) parliamenta T.

(13) miserabiliter namque bonum T.

(14) vertitur T.

(15) fabulationibus interesse.

eloquiis occupantur. Verum eorum exitus indicat, a quali progrediuntur initio. Cum enim procedunt lites, dissentiones, et obprobria in fratres, jurgia et murmurationes in præpositos,[1] satis notum est a quali radice tantus horror sumpsit initium. Unde igitur tantus furor, ut nos beati Benedicti monachos esse[2] dicamus, cum omnia ista cum multa interminatione prohibeat, quæ tanta presumptione facere non timemus. Ipsius quippe verba sunt hæc. "Scurrilitates vero" inquit "vel verba[3] ociosa et risum moventia eterna clausura in omnibus locis dampnamus, et ad tale eloquium discipulum aperire os non permittimus." Alibi quoque, "Omni tempore" inquit[4] "silentium[5] debent studere monachi, maxime tamen nocturnis horis;" hoc quippe[6] decretum quam diligenter observetur, neminem latet qui nostras consuetudines nosse[7] potuit. Euntibus namque aliis ad Ecclesiam post collationem, alii secedunt vicissim ad nugas et inutiles garrulasque confabulationes, ut non sufficiat diei malitia sua, nisi superaddatur nocti et sua. Interea quid meminisse juvat de ciborum insolentia?[8] Nempe super decretum beati Benedicti plurima superadduntur, pulmentariorum[9] fercula, quatinus etiam contra fas ibi melius ordo credatur servari, ubi major superfluitas poterit adhiberi. Quid inquam de exquisitis saginationibus, et diversis saporisque[10] piperibus, et variis excoctionibus loquar? Certe saturo plenoque ventri nova deferuntur irritamenta, ut cum in ventre vix locus vacuus remaneat, libido tamen comedendi voluptuosa succrescat. Et cum pulmo jam honustus intolerabilem expiret ructando[11] fœtorem, in appetitu tamen nova[12] ciborum varietas tollat omne fastidium. Idem quoque de dulci et solenni vicissitudine potationum, de preciosa subtilitate pannorum sentire licet. Non ita quidem sapuit, non ita docuit beatus ille[13] noster Benedictus, juxta cujus regulam professi sumus. In ea quippe non color vestium sed calor attenditur, non sapor pulmentariorum exquiritur, sed ciborum parcitate necessitas fallitur. Neque vero[14] aliunde dives ille Evangelicus[15] dampnatus est, nisi quod preciosis vestibus utens epulabatur cotidie splendide. Et quia superfluo rebus utilibus inutiliter utebatur ad petulantiam, quibus indigentium multorum

(1) præpositos litis T.
(2) T omits esse.
(3) et verba T.
(4) T omits inquit.
(5) silentio C. T.
(6) T omits quippe.
(7) scire T.
(8) T omits de ciborum insolentia.
(9) T omits pulmentariorum.
(10) saporibus et piperibus T. saporibus piperibusque C. In the celebrated epistle to his nephew Robert, St. Bernard says (Op. Om., ed. ut sup., v. i., p. 6) "Piper, zinziber, cyminum, salvia, et mille hujusmodi species salsamentorum, palatum quidem delectant, sed libidinem accendunt."
(11) exspiret fætorem T.
(12) T omits nova.
(13) beatus pater noster T.
(14) enim T.
(15) Luc. xvi., 19.

supplere potuisset utiliter inopiam. Quod si plerumque defecerit quippiam de molita consuetudine, infelix porro prævaricator erit, cum in eorum conventiculo stabit. Et certe, ni fallor, in eos cadit quod Psalmista ait,[1] "Ipsi vero," inquit, "dispergentur ad manducandum, si vero non fuerint saturati et murmurabunt."[2] Interea, sane, conficiamus in unum, inimicas otiositates, vanas et noxias confabulationes, delicatas comessationes, frequentes et solennes potationes, aliasque[3] innumeras superfluitates, fœdam arbitror et obscœnam massam adimplebimus. Inter hæc periculose, ni fallor, servatur pudicitia. Hinc quippe peccatis nostris exigentibus vix sufficiunt laternæ[4] vel custodiæ, cum personas honestiores excedant plerumque numero suspectiores. Si vero privata omnia interim bene procedant Deus novit, et nos experimento didicimus. Huc accedit quod ex otiositate et ingurgitatione accidia torpescit animus, ex insolentia languescit corpus, ut in eodem conventu plures sint accidiosi quam solliciti, plures ægroti quam validi. Quid igitur superest, nisi ut ex occasione accidiosæ superstitionis fiat de monacho litigiosus, murmuriosus, et invidus, et nisi[5] citius exponatur quasi ad aerem lætum et salutiferum, exitium sibi, proximis vero ac præpositis, grave minatur obprobium. Velint, nolint omnes, plerumque fit custos villarum, et dum se[6] simulat expetere salutem, ruit ipse in omne ludibrium vitiorum. Nec immerito. Dum enim monachus temeriaria præsumptione contra debitam oportunitatem regulæ suæ appetit quod non debet, justo Dei judicio sæpe labitur in id quod non decet. Quisquis et enim regulam beati Benedicti legere voluerit, inveniet plane quod ex utilitate et necessitate monasterii dirigendi sunt fratres in via cito reversuri, nusquam exponendi reperiuntur in villulis, quasi sarabaitæ[7] permansuri. Nempe non agnoscit suos beatus Benedictus, nisi in cœnobiis sub regula et abbate degentes. Quotiens vero propter appetitum et curam rerum temporalium caritas minuatur, dixisse non vacat. Sed neque fallere vos debet, O pater, libertas abbatiæ quasi monachum vel abbatem possit excusare obedientia quæ propter Regulam imperatur. In omnibus quidem debemus præceptis abbatis obedire, subaudis tamen

(1) ait ipsi dispergentur T.
(2) Ps. lxxviii., 30.
(3) atque alias T.
(4) lanternæ T.
(5) ubi T.
(6) dum simulat T.

(7) A kind of monks who are said to have derived their name from the Hebrew word *Saraban* (rebels), and wandered about in the country, following no rule. They are censured by St. Benedict in his rule, and have been thus described — "Sola voce paupertatem et abstinentiam prædicant, sed digito suo non cogitant ea movere. Corpora despectis vestibus tegunt, foris ostendunt, sed intus purpurâ ad carnem induuntur. In cinere prædicant se jacere, sed excelsa palatia non despiciunt. Angelicam faciem foris ostendunt, sed lupina corde eos habere *non dubitamus*. Tales fuerunt illi Sarabaitæ, de quibus tertio nobis scripsit pater Hieronymus, quorum genus est omni affectu vitandum."—*August. Serm.* xxix. *ad fratres in eremo.*

quæ secundum regulam explicantur.[1] "Abbati," namque regula dicit, "Omnia cum observatione regulæ faciat." Itemque, "In omnibus præsentem regulam servet." Itemque, de omnibus, "In omnibus" inquit[2] "omnes magistram sequantur regulam." Alioquin si cæcus cæco ducatum præstet ambo in foveam cadunt.[3] Quod vero objiciunt quidam quasi liceat monachis[4] in claustro suo inter has consuetudines sancta contemplatione ac multa carnis afflictione, regulam observare, nil inquam agit exemplum litem quod lite resolvit. Et quidem, inter has consuetudines, nemo magis valet beati Benedicti regulam explere, quam "camelus per foramen acus introire."[5] Ac vero, ni fallor, valet eam magnis virtutibus non implere sed redimere. Dicat sane qui audet, ego autem dicere non audeo, quod quisquam sine culpa valeat non implere quod recte novit, nec possit reatum inobedientiæ effugere, nisi implendo quod novit. Hoc utique sicut supradictum[6] est auctoritas divina testatur, e contra, vero prorsus nulla refragatur. Porro si quis inter has consuetudines, qui certe rara avis est in terris,[7] studet sancte vivere, laudari summopere debet quod contra oportunitatem efficitur,[8] ex miraculo gratiæ. At tamen compellendi non sunt contra oportunitatem permanere, quibus gratia Dei virtutem non contulit inter licentiosas consuetudines recte vivere. Quamquidem Dominus adjutor est in oportunitatibus in tribulatione.[9] Proinde sicut sancta oportunitas omnibus est appetenda, ita familiaritatis noxiæ periculosa præsumptio, quæ supra vires est, summopere est devitanda.[10] Nempe tamen et si David inter exercitum et strepitum populorum, ex virtutis miraculo, potuit dicere, "Elongavi fugiens, et mansi in solitudine,"[11] non tamen infirmis moribus ita præsumendum est quibus vix vacat[12] extra humanam conversationem flagitii, vel cujuslibet criminis sordes evitare. Itemque si licuit quibusdam, sicut legitur in prostibulo, meretricum pudicitiam custodire, non tamen infirmis moribus ita præsumendum est quibus vix vacat[13] inter tenebras solitarias in carcere familiarem culpam declinare. Quibus ergo datum est, ex miraculo, inter noxias consuetudines recte vivere, si qui sunt, Deo gratias agant, quibus autem ita non est, non præsumant, sed sibi dictum per Prophetam[14] audiant. "Exite," inquit,

(1) imperantur T.
(2) In, ait omnes T.
(3) Matt. xv., 14.
(4) monacho T.
(5) Matt. xix., 24.
(6) prædictum T.
(7) Juvenal, Sat. vi., 164.
(8) opportunitatem sit, T.
(9) Ps. xlvi., 1.
(10) vitanda T.
(11) Ps. lv., 7.
(12) vix vacat tenebras solitarias in carcere, familiarem culpam declinare T.
(13) extra humanum conversationem flagitii, vel cujuslibet criminis, sordes evitare T.
(14) Esai lii., 11.

"exite, et pollutum nolite tangere." Qui enim tangit picem inquinabitur ab ea.[1] Porro, si libet, O pater venerabilis, recurramus ad Evangelicam veritatem,[2] ad Evangelicam perfectionem et pacem, et intueamur quam nichilum, vel omnino parum, reluceat in moribus nostris vel actibus, quod docuit Christus. "Nisi," inquit,[3] "habundaverit justicia vestra plusquam Scribarum et Phariseorum, non intrabitis in regnum Cælorum."[4] Satis itaque notum est qualiter in sequentibus distinxit inter justiciam Phariseorum et justiciam Christianorum. Verum interim de justicia[5] Phariseorum sileamus, et de illa quæ nobis necessario suppetit, accuremus. Motum quippe etiam iracundiæ ita cohibuit, ut, "qui percusserit in una maxilla, præbeamus et alteram, et auferenti tunicam, dimittamus et pallium, angariati[6] quoque milliario uno, vadamus et duo."[7] Ipsum quoque motum libidinis compescuit ita. "Si quis," inquit, "viderit mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo."[8] Itemque, motum ipsum avariciæ destruxit ita. "Qui non renuntiaverit," inquit, "omnibus quæ possidet, non potest meus esse discipulus."[9] Affectus,[10] quoque, carnales prohibuit ita. "Si quis," inquit, "non oderit patrem et matrem et cætera hujusmodi, adhuc et autem et animam suam, non potest meus esse discipulus."[11] Omnem quoque curam rerum temporalium refellit ita. "Et tua," inquit, "ne repetas."[12] Porro omnem superbiæ motum cohibuit ita. "Qui vult," inquit, "venire post me, abneget semetipsum, et tollat crucem suam et sequatur me."[13] Quam dura, inquam, O pater, inpossibilisque pene conditio, et tamen ista omnia vult Christus necessario adimpleri, sicut ipse ait. "Nisi habundaverit," inquit, hoc modo "justicia vestra,[14] non intrabitis in regnum Cælorum."[15] Omnia sane hæc, quod pejus est ita longe sunt a nobis, ut superfluum sit inde quicquam meminisse, præsertim quia ab his vehementer aliena sunt quæ operamur. Concupiscimus omnia, irascimur, rixamur, rapimus aliena, repetimus nostra cum lite, fraudes et mendacia defensamus, carnem et affectus ejus sequimur. Nobis vivimus, nobis placemus, vinci formidamus, vicisse[16] gloriamur, cæteros opprimimus, opprimi devitamus, cæteris invidemus,

(1) Eccl. xiii., 1.
(2) puritatem T.
(3) Nisi, ait, T.
(4) Matt. v., 20.
(5) T omits de justicia.
(6) Angariati is derived from the obsolete Latin word Angario, to compel to go anywhere.
(7) Matt. v., 39.
(8) Matt. v. 28.
(9) Luc. xiv., 33.
(10) The whole of this passage from Affectus to discipulus is omitted in T.
(11) Luc. xiv., 26.
(12) 1 Cor. x., 24.
(13) Matt. xvi., 24.
(14) justicia vestra plusquam Scribarum et Pharasciorum, T.
(15) Matt. v. 20.
(16) vincere T.

de nostris profectibus gloriamur, jocamur, et de alienis sudoribus impinguamur, et totus mundus non sufficit maliciæ nostræ! Contra hæc,[1] Apostolus ita. "Omnino," inquit, "delictum est in nobis,[2] quod judicia habetis inter vos."[3] Quare non magis fraudem patimini?[4] Tametsi vero videatur Evangelium emortuum et impossibile in nobis, intueamur saltem monachos Saviniacenses,[5] et monachos Clarevallis,[6] qui nuper venerunt ad nos; quam clare revixit Evangelium in illis; ut, si dici fas est, utilius sit eos imitari, quam Evangelium recitare. Cum enim recitatur Evangelium, propter diuturnum teporem hominum qui animales dicuntur, quia non percipiunt ea quæ sunt Spiritus Dei, velut quiddam contemptibile et emortuum elanguit in nobis. Cum vero pervidetur sancta[7] conversatio eorum, quasi reviviscere judicatur Evangelium in illis. Non quidem serviunt veraciter mammonæ et fictæ Deæ,[8] quam in veritate stare videntur; et, "veritas liberavit eos."[9] Soli sua[10] non repetunt, soli nichil possident, unde se proximis suis[11] anteferre contendant.[12] Soli sunt qui proximorum dominium non appetunt, de[13] modica cultura terræ et usu pecorum contenti sunt. Ea porro non habere appetunt, nisi quamdiu Deus vult, quia cum vult Deus ea auferri non cum lite repetunt.[14] Eis, ni fallor, pene solis[15] competit dicere, "Nobis[16] mundus crucifixus est, et nos[17] mundo."[18] Eis,[19] inquam, pene solis competit dicere, "Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris;"[20] qui debitorem neminem habent, a quo quicquam exigere velint. Felix hominum genus, quorum habitus, victus, totusque modus conversationis eorum[21] sapit Evangelium! Illorum[22] portio solus Deus,[23] ut maneant illi in Deo, et Deus in illis. Illi nimirum plene quantum humanæ facultatis est, caritatem Dei et caritatem proximi[24] implere noscuntur; quia soli Deo cohærentes, temporalia

(1) Contra, Apostolus T.
(2) C omits est in nobis.
(3) 1 Cor. vi., 7.
(4) Quare non magis injuriam sustinetis C. Quare non magis injuriam sustinetis? Quare non magis fraudem patimini. Tamen et videatur T.
(5) Savinicenses C.
(6) Probably the Bernardine missionaries on their way to Rivaux. The monks of Savigny may have been those connected with the abbey of Furness in Lancashire.
(7) sancti C.
(8) Luc. xvi., 15.
(9) Joh. viii., 32.
(10) The abridgment of the text in the A and D MSS. mentioned in the second note of the fifteenth page, ends here.
(11) T omits suis.
(12) contendunt T.
(13) D omits de.
(14) non licita appeterent D.
(15) T omits pene solis.
(16) Mihi T.
(17) ego T.
(18) 1 Gal. vi., 14.
(19) his completit D.
(20) Matt. vi., 12.
(21) eorundem D.
(22) This sentence is omitted in D.
(23) Deus est T. Ps. xvi., 5.
(24) et proximi T.

cuncta propter[1] modicum victum et contemptibilem habitum, ita[2] plene deserverunt, ut nichil appetant[3] unde proximus quisquam sibi dignetur irasci. Non igitur, O pater, inquam, impossibile videatur tenere regulam beati Benedicti, quandoquidem talia nobis ministravit[4] Deus exemplaria, qui tantis virtutibus præcesserunt nos ut sequamur eos. Si vero, propter viciniam urbis et strepitum[5] populorum, non omnino valeamus eorum subsequi[6] puritatem, saltem modum vitæ et possessionis nostræ, juxta regulam professionis nostræ, divertamus, præter quam non monachi, sed mortui, sumus."[7]

In hunc, itaque, modum locutus est domnus Ricardus Prior cum domno Golfrido[8] abbate suo, de correctione monasterii sui. Quæ verba domnus abbas non satis jocunde suscepit ;[9] quia difficile est diuturnos usus[10] virtutis novitate mutare. Verumptamen cum se fateretur minus perspicacem et illiteratum, rogavit ut scripto planiús innotesceret qualiter, in loco suo, talia actitari potuissent. Quod libenter amplectens, non segniore studio susceptum implevit imperium. Scripsit, igitur,[11] quatinus non aliis collocutionibus, non aliis pannis, non aliis cibariis, quam regula permittere videtur, uterentur ; et ubi quoque domus edificari, et quid in una quaque deberet juxta regulam actitari. Juxta quoque situm loci sui prudenter edocuit, in quibus locis labor regularis convenienter valeret impleri. Nempe etiam situm et ordinem monasterii tam diligenter expressit, ut vix in heremo melius quam in urbe, regula teneri putaretur. Possessiones vero, sicut vir in rebus secularibus edoctus, ita fideliter ordinavit, quatinus etiam[12] in illis rebus Evangelicam justitiam, vix in ullo excessisse crederetur. De redditibus siquidem Ecclesiarum vel decimarum, de quarum investitura monachi magis reprehensibiles haberi solent, id fieri[13] visum est quatinus legitima et canonica consideratione, episcoporum suscipi, et non nisi in usus pauperum, peregrinorum, hospitumve, deberent expendi. At vero de legitima cultura terræ, et usu pecorum, monachos victitare decrevit. Quæ cum

(1) præter modicum et contemptabilem D. præter C.
(2) ea C. (3) concupiscant D.
(4) ministraverunt nobis C.
(5) strepitus T. viciniam et strepitum populorum D.
(6) sequi T.
(7) saltem modum vitæ et professionis juxta regulam nostram advertamus, propterea quod non monachi sed mortui sumus D.
(8) Gaufrido T. (9) accepit D.
(10) diuturnos virtutis T. diuturnos usus ammovere D.
(11) Scripsit igitur, ut non aliis collocutionibus nec pannis nec cibariis uterentur quam regula permittere videretur. Situm quoque et ordinem monasterii tam diligenter expressit, ut vix melius in heremo quam in urbe regula teneri putaretur ; possessiones vero A. D.
(12) quatenus ut in illis evangelicam justiciam vix in nullo excessisse crederetur D.
(13) omnia suscipi et fieri legitima et canonica consideratione episcoporum D.

omnia cepissent, inter alios suspecto rumore notari, furor subitus multitudinis cæterorum in tantam prorupit invidiam, quatinus tali homini familiaribusque suis nil præter exilium deputarent, aut districtam custodiam.[1] Quippe qui non solum domesticam fidem, verum etiam Cluniaci, Majoris-monasterii, Cantuariæ, Winthoniæ, Sancti Albani, omniumque cœnobiorum sui ordinis, antiquatum honorem violassent. Verumptamen quod cæterorum pace dixerim, ipsa Cluniacus nova mutatione probavit, quod multa sint[2] inter suas consuetudines quæ merito deberent[3] emendari. Et credo, ni fallor, et[4] fidenter enuntio, quod nemo inter Christianos ita demens vel stolidus sit, ut nec Cluniacum, nec aliud aliquod monasterium illius ordinis, in observatione regulæ vel Evangelii, Cisterciensibus[5] audeat comparare.[6]

Porro subinde sæpe dictus Prior quadam[7] die se vigesimo domnum abbatem in partem secretiorem accersivit, et ut locum suum si fieri posset [in observatione regulæ][8] corrigeret, vel ipsis qui professionem suam, comitante gratia Dei, deinceps observare cupiebant, oportunitatem daret. Tum ille difficile se posse mutare referebat, quod antecessores sui, immo potius antiquiora per orbem monasteria tenuisse videbantur. Ad hoc Prior cum consortibus suis mille modis, sicut superius, securam debitamque viam salutis fore omnibus monachis professionis suæ veritatem tenere constanter asserebat. Nemo quippe Cluniacenses abbates, vel alios eorum similes, meliores vel pares esse judicaret beato Benedicto, cujus regulam Sancta mater Ecclesia tanta auctoritate comprobasset. Denique, omnes fere monachos non juxta Cluniacenses consuetudines, verum potius juxta regulam beati Benedicti professos esse, nemo qui dubitet. Quid enim stultius, vel Judaicæ perversitati similius excogitari potest, quam obstinata mente nescio quas sanctæ regulæ contrarias adinventiones, quibus nichil debeatur defensare, et sanctissimam Evangelicamque regulam fidei et professionis inest[9] tanta perversitate contempnere? Porro quoque, sanctus Odo,[10] qui solus inter abbates Cluniacenses elegantem libellum composuit, apostatam plane monachum appellat, qui in habitu, vel victu, vel aliis institutis beati Benedicti, regulam transgredi non formidat. "Maledictus," namque,

(1) From this place to the end of the paragraph (the first line of the twenty-third page), the whole of the text is omitted in A. L. and D.

(2) fuit T.

(3) debent T.

(4) et T.

(5) se audeat T.

(6) Yet, Turstin retired and died among the Cluniac monks, at the Priory of St. John of Pontefract—"Memor voti sui quod juvenis apud Cluniacum fecerat."—*Jo. Hagulst*, col. 267.

(7) quadam se vigesimo.

(8) [in observatione regulæ] C. T.

(9) T omits inest.

(10) "Principum Pontificumque arbiter." He wrote several books.

"omnis qui transgreditur terminos quos posuere patres nostri."[1]

Post multas, igitur, et amicas altercationes, domnus abbas se velle dicens super hac inquisitione, bonis uti consiliis, plenam responsionem usque post nativitatem Beatæ Mariæ,[2] protelavit. Interea cæteri fratres frustra metuentes se plus solito regulari districtione coartari, ceperunt, in invidiam Prioris ac sociorum ejus, Pharasico pene more grassari. Et nisi quidem quorundam benignitate intercessisset dilatio, intestinæ persecutionis impetus modum excessisset. Interea rumor seditionis internæ inter exteriores turbas volitabat. Audiebamus sane strepitum vulgi, rei tamen veritas ipsa latebat. Cum, ecce, Ricardus Prior, tum per religiosas personas, tum per seipsum, adjunctis secum suppriore[3] et secretario monasterii sui, totam rem, uti erat, nobis indicare curavit. Postulabat[4] quidem clementiam Beati Petri ac nostram, quatinus ad observandum quod devoverant, benignam opem deferre[5] non negarem. Jamjamque necessitatem urgere[6] proclamabant, præsertim quia jam conspiraverant fratres, ut siquis eorum de professione sua quicquam mu[ssi]taret,[7] extra communionem fieret. De sociis etiam Prioris quidam,[8] vel timore, vel amore, vel vanitate, conterriti,[9] jam adibant[10] retro, non aliter pace constituta,[11] nisi culpam faterentur,[12] quod de servanda professione sua quicquam murmurrassent.

Igitur, ego Turstinus, Dei gratia, Eboracensis dictus archiepiscopus, audiens Christi servos juxta præceptum beati Benedicti nichil amori Christi velle proponere,[13] verebar in eis Christi gratiam offendisse,[14] si juste petitioni ipsorum[15] non curarem episcopali pietate subvenire : quippe quorum[16] officii summa est, et de monachorum religiosa quiete providere, et oppressis in necessitate condolere. Ac proinde religiosarum personarum prudenti[17] usus consilio, domnum Gaufridum abbatem et Ricardum priorem, cum suppriore suo, ad oportuniorem locum evocavi; quatinus presentibus[18] religiosis personis, et fratrum petitionem et abbatis responsionem in bona pace consumarem. Ipsi nichil aliud quam prius cum multis lachrymis expetebant; quatinus pauperem Christum in voluntaria paupertate sequerentur, et Christi crucem in corpore suo portare, itemque Evangelicam

(1) Deut. xix., 14.
(2) September 8th, 1132.
(3) Prior adjunctis [conjunctis D.] secum suppriore A. D.
(4) Postulabant D.
(5) T omits deferre.
(6) imminere D.
(7) mussitaret C. T. D.
(8) T and D omit quidam.
(9) conterritis D.
(10) abibabant C. abibant T. ibant D.
(11) restituta C. T.
(12) fatendo D.
(13) præponere D.
(14) offendere A. D.
(15) eorum T. D.
(16) cujus D.
(17) A and D omit prudenti.
(18) A and D omit præsentibus.

pacem[1] regulamque plene beati patris[2] Benedicti observare non impedirentur. Ad hoc sane domni abbatis licentiam opemque paternam postulabant.[3] At vero domnus abbas eorum operam valde[4] fore necessariam, lachrimose fatebatur.[5] Se porro cæterosque fratres suos aliud interim velle quam molitas consuetudines, observare negabat;[6] promittens sane quod eorum votum, quia sanctum erat, non impediret, opemque vero quam expetebant, nesciente capitulo suo, promittere nullam auderet. Itaque domnus abbas cum monachis suis[7] revertitur domum, data interim pace, ac die constituta qua[8] in capitulum eorum advenirem, ac religiosis adventantibus personis, rem talem cum abbate pertractarem.

Interea, reliqui fratres in eorum invidiam insurgere[9] tanto crudelius enitebantur, quanto ipsi votum suum explere manifestius appetebant. Advocantur, interim, fratres Majoris-monasterii et Cluniacenses monachi qui in vicinia nostra demorantur,[10] quatinus eis præsentibus et acclamantibus, eos velut communis ordinis desertores et violatores, ab omni dignitate et cura monasterii sui reprobarent. Post abbatem namque in eorum manibus[11] major monasterii [cura] fuerat delegata. Sed hæc interim ita.

Ego, igitur, die statuta, summo mane ad capitulum monachorum venire parabam;[12] et jam usque in hostium[13] pene calcaveram, adventantibus mecum[14] viris sapientibus atque religiosis, quorum nomina sunt hæc. Hugo decanus,[15] Willielmus Prior clericorum regularium de Giseburna,[16] Willielmus Thesaurarius,[17] Hugo archidiaconus,[18] Serlo canonicus,[19] Willielmus de sancta Barbara

(1) et regulam beati Benedicti C. (2) T omits patris.
(3) flagitabant D. (4) valde sibi fore C. A. longe fore D.
(5) fatebatur, [ac A] promittens quod eorum votum quia sanctum erat A. D.
(6) sequare negabant T. (7) T omits suis.
(8) qua capitulum D. (9) T omits insurgere.

(10) The brethren of Marmoutier were no doubt those resident in the Holy Trinity Priory at York, probably accompanied by those of the Priory of Allerton-Mauleverer, near Whixley: but I have not been able to discover any permanent establishment of Cluniac monks, at this period, nearer to York than the Priory of St. John at Pontefract.

(11) in eorum manus summa monasterii cura D. [cura] C. T.
(12) T omits venire parabam. (13) ostii limen D.
(14) venientibus una viris D.

(15) Hugh, Dean of York, whose retirement to Fountains with his wealth, soon after, changed the intention of that convent of settling under the protection of St Bernard, near Clarevall.

(16) William de Brus, brother of Robert de Brus, who, before the year 1124, had founded a Monastery of Canons Regular of St. Austin, by the counsel and advice of Pope Calixtus the 2nd, and Turstin archbishop of York. (*Mon. Angl.* v. ii., p. 147.)

(17) William, Treasurer of St. Peter's, York, who witnessed Turstin's foundation charter of Fountains, and St. Clement's Priory, York (*Mon. Ang.* i., 510), and became his successor in the Archiepiscopal See.

(18) Hugh Sotevagina, the historian and poet, who was precentor and archdeacon of York. He wrote a valuable life of Turstin which is still unpublished.

(19) Serlo, a Canon of St. Peter's, York, who soon after became a monk of Fountains, and

canonicus,[1] Ansfredus capellanus meus et canonicus,[2] Robertus sacerdos de hospitali.[3] Foris intra portam remanserunt equi mei[4] cum paucissimis[5] hominibus. Denique introeuntibus nobis, sicut dictum est, ostium capituli, occurrit nobis domnus [abbas][6] in ostio[7] cum monachis quibus capitulum plenissimum erat, et nisi partem clericorum, qui mecum veniebant, amoverem, introire prohibuit. Vix tantum[8] respondere potui, quod sine[9] clericis meis qui viri boni et sapientes et eorum amici erant, ad tantum negotium intrare non deberem; cum, ecce, totum capitulum[10] tanto strepitu, tanto[11] horrore, pertonuit, ut magis sediciosus[12] ebriorum et debachantium hominum fremitus, quam monachorum humilitas, quæ ibi nulla erat, putabatur.[13] Insurgunt plurimi, et exertis brachiis velut ad luctandum advolabant, clamant[14] omnes[15] se excituros si ego intrarem.

Tum ego. "Testis," inquam, "mihi est Deus,[16] quia sicut pater adveniebam, nec quicquam mali vobis inferre cogitabam;[17] pacem tantum inter vos cupiens, et Christianam fraternitatem.[18] Jam, vero, quia mihi quod episcopalis auctoritatis et officii est auferre conamini, et ego quod vestræ necessitatis est vobis interim tollo.[19] Cesset igitur ecclesia vestra."

Tunc unus, Symeon[20] nomine, "Maluimus," inquit,[21] "centum annis ecclesiam nostram cessare!" Cui omnes assentientes, voce frenetica, "Capite," inquiunt, "Capite!" Apprehendentesque Priorem sociosque ejus, jam trahere[22] incipiebant, volentes eos, sicut

died there, having been a timely benefactor to the house. He also witnessed Turstin's charters of foundation of Fountains and St Clement's Priory.

(1) William de Sainte Barbe, a pious, wise, and benevolent man, who became Dean of York very soon after, and witnessed Turstin's foundation charter of Fountains. He was elected Bishop of Durham in 1143, when he encountered a far more dangerous warfare than that in which he was engaged in the Chapter-house of St. Mary's Abbey, from the usurper Cumin, whose submission he received in the company of William Archbishop of York, with whom he was associated also on that occasion. His name is omitted in D.

(2) He witnessed Turstin's foundation charter of Fountains.

(3) He took Murdac's part in his controversy with Archbishop William.

(4) nostri A. D.

(5) paucis A. D.

(6) [abbas] T. A. D.

(7) in ipso hostio D.

(8) vix ego D.

(9) In the text printed in the *Monast. Ang.*, v. i., p. 737, the word *cum* appears instead of *sine*, thus inverting the meaning of a circumstance upon which depended eventually the origin of Fountains. The error is the more remarkable, since it escaped the attention of Mabillon, who reprinted the "Epistola Turstini" from that work, in his Appendix to St. Bernard's Letters. See S. Bern., Op. Om., v. i., c. 390.

(10) T omits capitulum.

(11) tantoque T.

(12) seditiosorum C.

(13) videretur D.

(14) clamabant D.

(15) T and D omit omnes.

(16) sit Deus D. Rom. i., 9.

(17) putarem D.

(18) Rom xii., 10. pacem inter cupiens et fraternam dilectionem T.

(19) ibidem vobis tollo D. The place of tollo is left blank in A.

(20) vero Simion A. tum unus eorum nomine Simeon D.

(21) inquam T.

(22) trahere eos incipientes volebant sicut consultum erat, T.

inter se consultum fuerat, aut in carcerem detrudere,[1] aut in exilium exponere.[2] Ipsi, vero, non aliam interim qualiter[3] evaderent manus eorum spem habentes, me totis brachiis complectuntur,[4] pacem Beati Petri et nostram expetentes. Et ita vix in ecclesiam reversi sumus, illis usque in ecclesiam frementibus et pertonantibus ;[5] "Capite rebelles, apprehendite proditores!" Assedimus itaque in ecclesia, et abbas cum reliquis monachis suis revertitur in capitulum.[6] Interea homines abbatiæ, foribus clausis et ostiis, ad omnes[7] aditus astare, et velut ad insidias[8] excubare. Tum nos, ut verum[9] fatear, monachorum impetum[10] metuentes, ostium ecclesiæ per quod itur in claustrum, intus obserare[11] curavimus. Interea rumor egreditur ;[12] accurrit populus ; nichil tamen, foris, dictum aut actum[13] est mali.

Cum ergo inter monachos nulla fieri concordia potuisset, domum revertimur, adducentes nobiscum prædictos fratres[14] numero tresdecim ;[15] presbiteros, videlicet, duodecim, et subdiaconum unum. Quorum plures bene litterati, omnes plenam observationem regulæ ac professionis suæ et Evangelii[16] pariter expetentes.[17] Itaque in domo Beati Petri et nostra hospitantur, nulla violentiæ alicujus[18] adversitate, sicut protestantur,[19] a proposito suo deterrendi. Fratres autem abbatiæ nichilominus in eorum odio[20] debachantur.[21] Abbas, vero, nescio quid acturus[22] iter arripuit.

Prolixo igitur et fastidioso pene[23] sermone usi sumus, quia status rei quæ monachorum cæterorum[24] fortassis haud placebit judicio, plene designandus esse videbatur, ne secus quam contigit

(1) impingere, aut in exilium agere. D. (2) expellere C. deponere A.
(3) interim aliam qua evaderent A. Ipsi vero aliam qua manus eorum evaderent spem non habentes D.
(4) totis ulnis complectuntur D.
(5) proclamantibus D.
(6) capitulum monachorum T. capitulum suum D.
(7) A omits ad omnes. (8) in insidiis D.
(9) vera D. (10) impetus D.
(11) observare T. observandum D. (12) evolat, occurrit D.
(13) factum T. (14) A omits fratres.
(15) numero xii. presbyteros et subdiaconum unum, e quibus plures D.
(16) Evangelium A. D.
(17) I have removed the following passage, which occurs here, from the text, since it is obviously an insertion, and was written after the decease of some of the monks to whom it alludes. It appears, as a foot note, in the Cambridge CC. MS., but is omitted entirely in T. A. L. and D. "De hiis tredecim, octo abbates fuerunt. Ricardus Prior, primus abbas de Fontibus. Ricardus sacrista, secundus abbas de Fontibus. Robertus de Suwella, abbas de Kirkestede. Gervasius supprior, abbas de Parco. Walterus elemosinarius, secundus abbas de Kirkestede. Rannulphus, abbas de Norwegia. Alexander, abbas de Kirkestal. Gaufridus pictor, Gregorius, Thomas, Hamo, Gamellus, monachi obierunt. Radulfus cantor, solus recessit, in cujus loco Adam de eadem ecclesia venit, primus abbas de Melsa."
(18) D omits alicujus. (19) A and D omit sicut protestantur.
(20) odium T. ordine D. (21) debachabantur C.
(22) quo iturus T. (23) T omits pene.
(24) T omits cæterorum.

emulorum divulgaretur judicio.[1] Quocirca paternitatem vestram per Christum obsecramus, quatinus eorum partem qui et[2] ad securiorem et arctiorem vitam transire cupiunt,[3] auctoritate vestra defensare velitis. Si vero abbas eorum ad vos venerit,[4] secundum datam vobis sapientiam, in pacem illum reducatis, et ne filiorum suorum sanctum propositum impediat, ammoneatis. Quod si pervenit et recessit, rogamus ut per præsentem nuncium litteras illi[5] exhortatorias dirigatis, ne pertinatius[6] adversetur eis;[7] immo potius opem conferat et oportunitatem, qui Christi Evangelio et regulæ beati [Benedicti][8] in veritate cupiunt obedire. Debent[9] saltem abbas et monachi sui in hac re Ægyptios atque[10] Babilionios imitari, qui filios Israel in terram repromissionis[11] permiserunt utiliter[12] repedare.[13] Laban quoque Jacob ejus obstinationem clanculo[14] fugientem, post crudelem insecutionem[15] ad patrem redire permisit.[16] Neque vero desertores sed provisores censendi sunt, qui locum ubi peccandi libertas major[17] est relinquentes, tutius Deo famulari desiderant. Nempe Christus ipse deterrere eos debet qui Phariseos redarguit eo quod "nec ipsi intrent, nec alios intrare sinant."[18] Notum siquidem est omnibus, quod regula beati Benedicti toto pene[19] et communi orbe monachorum modum suum[20] in omnibus prorsus amisit et statum; unde nemo satis mirari potest quis audet[21] coram Deo et Sanctis ejus tanta solempnitate profiteri, quod ipso immo pocius omni die negligit, sive, ut verius dicam, compellitur non observare. Cadit in eos, profecto in eos,[22] quod Propheta ait, "Populus hic labiis me honorat, cor autem eorum longe est a me."[23] Et Apostolus; "Voce," inquit,[24] "confitentur Deum, factis autem negant."[25]

(1) This sentence from Prolixo to judicio is omitted in A and D, and inserted at the end of the Epistle.
(2) C omits et.
(3) qui ad severiora et arctiora transire cupiunt D.
(4) venerit pro vestra a Deo data facultate et sapientia in pacem illum reducatis, et ne ejus filiorum sanctum D.
(5) ei C.
(6) pertinaciter A. D.
(7) illis C. A. D.
(8) [Benedicti] C. T.
(9) Debet C. T.
(10) et A. D. vel T.
(11) promissionis D.
(12) T omits utiliter.
(13) Exod. x., 24, Ezra vii., 13.
(14) clanculum D.
(15) persecutionem T. D.
(16) Gen. xxxi., 25 et seqq.
(17) majorem relinquentes T.
(18) Matt. xxiii., 13.
(19) toto pene et communi, ut ita dicam, orbe monachorum modum suum in omnibus prorsus amiserit et statum, adeo ut nemo satis mirari potest, quod quis audiet coram Deo et sanctis ejus quod tanta solemnitate ipse vel quotidie negligit D.
(20) suorum T.
(21) quod quis audeat A.
(22) T A and D omit in eos.
(23) Esai xxix., 13. Matt. xv., 7. Marc vii., 6.
(24) ait T.
(25) Tit. i., 16. confitentur se noscere Deum T.

Verum, fortasse, quia multi ita faciunt, frequens usus confert audaciam. Quod si enim pauci ita præsumpsissent, omnium sapientium conscientia pro firmissimo utar testimonio, quia[1] sanctæ regulæ prævaricatores[2] censentur et desertores.[3] Verum, enimvero, quod dolens enuncio, fallitur, plane fallitur, audacia monachorum; quia multitudo peccantium non facit impunitatem scelerum. Unde non impediendi, sed protegendi sunt qui regulam professionis suæ cupiunt observare, neque reprehendendi quia[4] iccirco festinant locum mutare.[5] Neque enim "Deus propter locum,[6] sed locus eligitur propter Deum."[7] Beatus quoque Benedictus liquido contestatur, quod "in omni loco uni Domino[8] servitur, uni regi militatur."[9] Etiam[10] atque, etiam in Collationibus patrum,[11] Joseph heremita sufficienter edisserit, quod ille fidem[12] suæ professionis rectius servat, qui se ad eum locum statuerit, quo Dominicæ fidei præcepta[13] plenius adimplere potuerit. Et quidem, vult[14] nos sanctam oportunitatem appetere, "Qui adjutor est in oportunitatibus[15] in tribulatione."[16] Illi vero, ni fallor,[17] Pharisei vel hæretici judicandi sunt, qui nec timent nec alios timere sinunt, quod Veritas ait; "Nisi habundaverit justicia vestra plusquam Scribarum et Phariseorum, non intrabitis in regnum Cælorum."[18] "Si, enim, Angelus de Cælo evangelizaverit aliter quam evangelizatum est, anathema sit."[19] Aliter namque evangelizat quam Christus evangelizavit, qui Evangelicam[20] pacem et regulam professionis suæ observare cupientes, impedire festinat. Quicumque vero ille est,[21] refellendus summopere est, cum Veritas dicat; "Si oculus tuus[22] scandalizat te, erue eum et projice abs te."[23] Nil quippe molestius læditur, vel caucius observatur in corpore quam oculus; attamen cum impedit, spiritualiter est eruendus. Sic[24] nimirum provisor animarum, vel quicquid

(1) quod T.
(2) et desertores censerentur C.
(3) This sentence is omitted in A. and D.
(4) qui A. D.
(5) Unde non impediendi sed protegendi sunt, qui idcirco festinant locum mutare T.
(6) ex loco D.
(7) This passage occurs in S. Bernard's works; but, I think, it was derived from St. Benedict.
(8) Domino Deo A. D.
(9) S. Bened. Reg., cap. 16.
(10) In collationibus quoque T.
(11) Cassiani Collat. Patrum deserti. xvii.
(12) T omits fidem.
(13) T omits præcepta.
(14) quidam vult T. quidem juvat A. quidam juvat D.
(15) importunitatibus D.
(16) Ps. xlvi., 1.
(17) T omits ni fallor.
(18) Matt. v., 20.
(19) Gal. i., 8.
(20) angelicam D.
(21) sit D.
(22) oculus dexter A. oculus tuus dexter D.
(23) Matt. v., 29. Vide S. Bernardi Serm. 2, in Festo S. Michaelis.
(24) The following portion of the sentence is omitted in A. and D. Sic nimirum provisor animarum, vel quicquid carius habetur qualiter designatur per oculum, cum impedit a veritate servanda, summopere cavendum est propter Deum;

carius habetur, quod designatur per oculum, cum impedit a veritate servanda, summopere cavendum est propter Deum ; hoc est enim prudentem esse, sicut serpentem,[1] capud totum id [est][2] mentem subducere ab omni fallacia quæ lædit animam. Verumtamen, propter scandalum infirmorum qui minus sapiunt veritatem, rogamus sanctitatem vestram, et omnium qui audire voluerint hanc petitionem nostram, quatinus inter abbatem Eboracensem et sæpedictos fratres, studeatis restituere pacem. Postremo meminisse debemus, quod Molesmensium monachorum similis egressus, Cisterciensis vitæ perfectissimam normam, quam tota pene miratur Ecclesia, primus[3] instituit ac fundavit ;[4] quorum puritatis ingenium, venerabilis memoriæ domnus [Hugo][5] Lugdunensis archiepiscopus, Christiana pietate laudavit, et sanctæ regulæ revocatum[6] iri probissimam[7] integritatem fideliter adoptavit. Atque demum, cum ad apostolicæ[8] sedis noticiam emulorum querimonia pervenisset, domino Urbano Papa secundo præsidente, mandatum decretale[9] porrigitur, quatinus solo abbate reportato ad regimen abbatiæ suæ qui pariter exierat, nemo cæterorum qui in plena observatione regulæ plenarie voluisset, impedimentum aut violentiam[10] aliquam pateretur. "Luce" vero clarius est,"[11] quantum in eorum excellentissima conversatione totius Evangelii veritas elucessit.[12] Valeat in Christo sanctitas vestra.[13]

(1) Matt. x, 16.
(2) [est] C. A. D.
(3) imprimis D.
(4) In the MS. volume from which the text is taken, there is an interesting history, in the same handwriting as that of the opening of the *Epistola Turstini*, of the origin of the Cistercian order and the circumstances to which Turstin here alludes. It is printed with above a hundred variations from this MS., and the addition of a letter of the abbot of Savigny, and an Ordination of Guy, Cardinal of St. Lawrence, in the Monasticon Anglicanum, v. i., p. 695, from that valuable chartulary of Byland Abbey—not now forthcoming—to which we are indebted for the early history of that House and the Abbey of Jervaux. It will be found also in Labbæi Nov. Bibl. MSS., tom. i., p. 640.
(5) [Hugo] T. D. See his letters and decree on this occasion. Mon. Ang. ut sup.
(6) renovatum C. T. renovatione D.
(7) probatissimam C. T. D.
(8) apostolicam notitiam A. D.
(9) Mon. Angl., v. i., p. 696.
(10) molestiam D.
(11) S. Greg. Magn. Dial L. iv., c. 25.
(12) In the A and D texts, the following sentence, omitted in the beginning of this paragraph, is inserted here—"Prolixo et pene fastidioso sermone usi sumus, quia status monachorum cæterorum fortassis haud placebit judicio sane [plane A] designandus esse videatur, ne secus quam contigit æmulorum devulgaretur judicio."
(13) In A and D is added—Explicit epistola archiepiscopi Turstini, ad Willielmum Cantuariensem archiepiscopum conscripta.

De instantia abbatis ut redirent monachi.[1]

Instabat adhuc abbas sollicitare servos Dei, agens per internuncios, nunc minis, nunc monitis, ut revocaret abeuntes, reduceret fugitivos, restitueret monasterio.[2] Manent illi omnino immobiles, surdi ad incantationem, et volubilium instar annualium[3] non revertebantur cum ambularent. Obfirmant faciem suam sicut[4] euntis Jerusalem.[5] Ineunt fædus cum anima sua,[6] firmant propositum, et ambulantes coram facie sua,[7] obturant aures ne exaudiant[8] Sibilos[9] seducentes.[10] Morabantur interim cum sancto episcopo, in episcopio suo, feriati ab opere sed non ociosi in illa feriatione ;[11] vigiliis[12] siquidem et orationibus vacantes labores manuum lacrimis compensant,[13] et jejunia solitudinis, in civitate,[14] prælibant. Sed heu nil tutum a temptatione, quamdiu hic vivitur super terram ![15]

[*De duobus monachis retro respicientibus.*][16]

Adest temptator qui eorum[17] felicibus profectuum primordiis invidebat. Aggreditur duos ex fratribus, Gervasium scilicet et

(1) There is no title to this chapter in D.
(2) monitis, si quomodo vocaret abeuntes et monasterio restitueret. A. D.
(3) rotarum A. D.
(4) euntes D.
(5) Luc. ix., 51.
(6) A and D omit cum anima sua.
(7) Genesis xvii., 1.
(8) audiant A. D.
(9) If the Chronicler, in his greater knowledge of sacred than of profane history, has not ascribed the song of the Sirens to the Sibyls, it is probable that this word "*Sibilos*," which in the Roll appears without a capital letter, was in the original MS. written *Siculas*, referring to the presumed place of the Siren's abode. Thus Juvenal (*Sat.* ix., v. 150)—

Quæ Siculos cantus effugit remige surdô.

And Statius, *Silv.* l. 2., in epicedio Glauciæ, v. 10—

———Tergeminum Sicula de virgine carmen.

Although even an ungrammatical application of the word *Sibulus*, as used by Ovid to express the sound emitted by the fistula or pipe by which a shepherd recalls his flock to the fold, had not been entirely unsuitable to the occasion. *Metam.*, l. xiii., v. 785.

Et norunt omnes pastoria sibila montes.

(10) incantantes A. D. incantantis D.
(11) sed minima otiosi in sua feriatione A. D.
(12) vigiliis siquidem et orationibus vacantes, jejunia solitudinis prælibantes in ivitate D..
(13) recompensabant A. L.
(14) prælibantes in civitate. A.
(15) quamdiu vivitur in hac vita. A. D.
(16) There is no title to this chapter in the Roll. The present is supplied from Arund. MS. li., fol. 5. It occurs also in D.
(17) qui eorum profectibus invidebat, et expetita licentia, duos ex fratribus, Gervasium scilicet, et Radulphum, aggreditur ad temptandum ; instillare [instillat eis D.] et eis consilia A. D.

Radulfum, qui se fore scuto fidei[1] et orationis minus plene munierant. Instillat eis consilia venenosa, cogitationes suggerit infideles, austeritatem ordinis, horrorem solitudinis, teneritudinem corporis, consuetudinem vitæ prioris. Proponit eis ascensum difficilem, lapsum gravem, statum periculis obnoxium, [nova semper fore suspecta.][2] Suadet [eis][3] ad priora reverti, reconsiliari fratribus, sufficere mediocritatem pristinam, tutum semper esse in medio;[4] neque, inquit, meliores estis quam patres vestri.[5] Res [profecto][6] ardua est in heremo victitare, assueta relinquere, urgere hominem supra[7] humanam naturam, et carnis suæ cruciatibus non moveri. Quid plura? Succumbunt in temptatione, redeunt ad ollas pistrinas, et abeuntes retrorsum, facti sunt amicis in scandalum, emulis in derisum. Sed Gervasius, resumptis viribus[8] post lapsum, fortior resurgit, quasi miles post fugam; rediit ad castrum, associatur fratribus, et apostasiæ maculam nova morum conversione detergit. Radulfus, vero, in remissionem se recepit,[9] non adjiciens ut resurgat; sed[10] iniit fœdus cum carne sua,[11] et conglutinatus est in terra venter ejus.[12].

[*De monasterii assignatione et abbatis electione.*][13]

Interea, instat dies natalis Domini, et venerabilis archiepiscopus tantæ solemnitatis festa celebraturus, cum conventu suo[14] Riponam

(1) Ephes. vi., 16.
(2) [nova semper fore suspecta] A. D.
(3) [eis] A. D.
(4) "medio tutissimus ibis."—*Ovid. Metam.*, l. ii., v. 136.
(5) 1 Reg. xix., 4.
(6) [profecto] A. D.
(7) ultra A. D.
(8) viribus redit ad castra, associatur fratribus, A. D.
(9) in remissiorem se vitam recepit A. D.
(10) init fœdus cum carne, et agglutinatus est D.
(11) Job xxxi., 1.
(12) Gen. iii., 14.
(13) In the Roll, the narrative proceeds without the introduction of a new title. This is taken from Arund. MS. li., fol. 5. It is the same in D. In the margin of the Roll is written, "Nota de fundacione Foncium."
(14) Ripponam D. At this period, Ripon was one of the chief manors of the see of York, having fourteen large berewics belonging to it, still comprehended in the district known as "the Liberty of Ripon;" in which, until recently, the Archbishop of York exercised those peculiar civil franchises, legally known as *Jura Regalia*. We have no direct evidence how these lands were acquired, but there seems no reason to doubt that they formed part of the endowment granted to Archbishop Wilfrid, at the foundation of his celebrated Monastery here (*Eddij Vit. Wilf. ap. Gale*, v. iii., p. 60). The abbey, however, had now been long ago destroyed in the ravages of King Edred, about the year 950 (Sim. Dun. x., Scrip. i., c. 166); and after the more extensive devastation of the Norman Conqueror, a Collegiate Church of Secular Canons had been founded here, which, at the time of the Reformation, was acknowledged as one of the cathedral churches of the diocese, and one of the three mother churches of Yorkshire. The Archbishop's palace, of which the last vestige was wantonly swept away in 1830, stood in "the Hall Yard," on the site of the present Court-house, on the north side of the Cathedral, and had a park a short distance from

ascendit. Ibi utique inter[1] ipsa solemnia, in patrimonio Beati Petri,[2] aspirante Deo,[3] habitationis[4] sedem eis assignat; locum a cunctis retro seculis inhabitatum,[5] spinis consitum, et inter convexa montium et scopulos[6] hinc inde prominentes; ferarum latebris quam humanis usibus, ut videbatur, magis accomodum.[7] Et nomen loci Scheldale,[8] hoc est, vallis rivuli[9] ibidem defluentis. Adjecit vero beatus [archiepiscopus][10] vicum unum cum agris adjacentibus, nomine Suttonam;[11] et hoc initium fundationis[12] matris nostræ[13] quæ, nunc, Fontes nominatur. Loco igitur, ut decebat, solemniter confirmato,[14] tractant secum de eligendo

the town, which remained undivided until the 17th century, when upwards of six hundred head of deer were maintained there. Until Bishopthorpe was acquired by Archbishop Grey, the Archbishops of York resided frequently at Ripon. Archbishop Thomas died here in 1100. It was here that Earl Alan of Richmond, and his soldiers, insulted Archbishop William, at the shrine of St. Wilfrid. Archbishop Murdac retired here when at variance with his Chapter. Archbishop Roger built for the Canons of Ripon a noble church, of which a valuable portion is included in the present structure; and it is much more probable that they were indebted to Archbishop Walter Grey for its glorious western facade, than that he left such a memorial of avarice at Ripon as that which Matthew Paris has recorded.

(1) Ibique inter D. A omits utique.

(2) Or, as the Chronicle of Byland (*Mon. Ang.* T. i., p. 1028) says more correctly, "patrimonio ecclesiæ sancti Wilfridi de Rypon."

(3) A and D omit aspirante Deo. (4) habitationis ejus D.

(5) non habitatum D.

(6) These gritstone rocks were, however, soon after discovered to be a valuable acquisition, for they provided building stone for the abbey.

(7) accomodatum D. (8) Skeldale D.

(9) The Skell has its rise on the moors to the south of Hameldon Hill, about seven miles north-west of Fountains, and, about four miles below the Abbey, falls into the Ure at Ripon; having during its brief course traversed more scenes of diversified interest and beauty than most streams of a similar length in the kingdom. Throughout a great part of its course, the valley is extremely precipitous and contracted—so much so, indeed, that at Fountains, it is completely intersected by the ruins of the abbey — a feature which contributes a peculiar character to the Gardens and Park of Studley. Skeldale first owed its name to the springs both of pure and medicinal water with which the lower part of it abounds — the word Scel signifying, in the Saxon language, a spring or fountain. There are even now six springs of remarkable purity within the site of the abbey. It was no doubt from this circumstance, and in obedience to the Cistercian practice of naming their houses from adjacent natural objects, and not in allusion, as some have thought, to Fontaine in Burgundy—the birthplace of St Bernard—that the Abbey derived its name. In fact it is so recorded by Matthew Paris, who lived within a century after its foundation. Alluding to the first monks, he says, "Ad quendam locum horroris et vastæ solitudinis, scilicet in vallem profundam et opacam, quæ ferè tribus milliaribus distat à Ripun, cœperunt ibidem habitare, in summa paupertate, et ecclesiam fabricare, et *propter quosdam fontes quos repererunt nomen imposuerunt De Fontibus*, et indies numero et possessionibus mirabiliter creverunt."—*Hist. Angl. ed. Wats*, 1640, *p.* 71.

(10) [archiepiscopus] A. D.

(11) SUTTON is a small village, and a township of 1021 acres, about two miles N. W. from Ripon, and is mentioned in the Domesday-book as belonging to the soke of that manor. According to the Archbishop's charter of foundation, this gift consisted of "duas carucatas terræ in bosco et plano in Sutona, excepta una cultura quæ est juxta viam ab orientali parte quæ ducit de Ripun ad Stenlee." This donation, however, was subsequently increased by the Mowbrays and others, as will be found, under the head of Sutton, among the charters of endowment.

(12) A and D omit fundationis. (13) D omits nostræ.

(14) These words, "Loco igitur, ut decebat, solemniter confirmato," seem to imply that as soon as the monks arrived in Skeldale, the land assigned to them there, along with the estate at

sibi abbate qui possit[1] egredi et ingredi coram Domino, quasi pater et pastor animarum eorum.[2] Adest sanctus episcopus,[3] et electione regulariter procedente,[4] pari omnium voto et voluntate, Ricardum Priorem sibi eligunt in abbatem. Archiepiscopus in electum consentit, electionem confirmat, benedicit hominem, et hic primus abbas de Fontibus. Sed quid facturus est homo Dei? Monachos habet sed mansionem non habet. Non est ubi se recipiat, "non est ubi caput reclinet,"[5] non est ubi imbrium declinet injuriam,[6] et hyemps erat. Agit tamen pro suscepto[7] officio quod potest, et jactans super Dominum curam suam,[8] contra paupertatis incommodum plenitudine fidei se accingit.[9] Confidit de adjutorio Dei,[10] et accepta benedictione pontificis, cum sacro suo collegio, ad solitudinis secreta secedit. Erat autem plenum pietate spectaculum videre homines tantæ fidei, tantique fervoris, ut non asperitas hyemis, non horror solitudinis, non bonorum omnium indigentia, eos a proposito deflecteret, tardaret[11] ab inceptis. Non est pecunia in sacculis,[12] non annona in horreis,[13] nichil[14] ad victum cotidianum, nisi quod episcopalis liberalitas eis interim procurabat. Non est domus ad inhabitandum,[15] non

Sutton, was granted to them by the Archbishop, in his charter of foundation. A copy of that document will be found in a subsequent portion of this volume, witnessed, among others, by William, Dean of York. It will be seen, however, in another part of this narrative, that his predecessor Hugh, who retired to Fountains, did not arrive here until the monks had been settled "per biennium." If, therefore, this inference is correct, Hugh must have resigned his office very shortly after the 6th of October, 1132 (see page 10), when we find he was present in that capacity with Archbishop Turstin, at the Visitation of St Mary's Abbey, York. If such was not the case, this assurance of the place must refer to some document or livery of seisin, unknown even to the compilers of the chartularies, in the next century, and the charter which the House regarded as their first, must have been granted after the arrival of Dean Hugh at Fountains, and their permanent settlement there became, in consequence, no longer a subject of uncertainty. There is, indeed, additional reason to incline to this supposition, afforded by a charter of confirmation granted to the Abbey of Whitby by Archbishop Turstin, and printed in a translated form in Charlton's History of that place (page 86), where the witnesses are "Hugh D'e ; Hugh, the Archdeacon ; Gosfrid, Abbot of St Mary's at York ; Richard de Fontibus," and others. For if by the imperfect designation "Hugh D'e," "Hugone Decano" is represented in the Chartulary, it would appear that, at all events, he had remained in his office after the local term "de Fontibus" had been imposed, whether Richard is to be considered Abbot Richard or not. It would prove, also, that contrary to the received report (note xiv., page 7), Abbot Geoffrey survived the foundation of Fountains ; and it likewise would afford the pleasing assurance that the principal parties in the great contention at St. Mary's, had become so far reconciled as to associate again together—a circumstance which it is singular that a charter framed for another purpose should have alone remained to testify.

(1) posset [possit D] ingredi coram. A. D.
(2) suarum A. D.
(3) archiepiscopus A. D.
(4) electioni regulariter præsidens D.
(5) Matt. viii., 20.
(6) ubi aeris declinet inclementiam, imbrium injuriam A. D. Ps. lv., 8.
(7) injuncto A. D.
(8) 1 Pet. v., 7.
(9) armat D.
(10) Domini D.
(11) retardaret A.
(12) Matt. x., 9.
(13) Luc. xii., 18, 19.
(14) nihil iis A. D.
(15) non umbraculum ad declinandum, nullum sibi solatium contra hiemis inclementiam A. D.

locus ad divertendum; nullum contra aeris inclementiam solatium, nisi quantum prominentes hinc inde rupes præstiterunt.[1]

De Ulmo.[2]

Ulmus erat vallis in medio, lignum frondosum, sicut est illud genus arboris, quæ cubantibus subtus bestiis algorem in hyeme, in æstate fervorem frondium beneficio temperabat. Huc se conferunt viri sancti, sub umbra ejus hospitium quæsituri. Stabat[3] arbor in medio, ipsi circum excubantes, stramentis et stipulis superjectis, hyemis inclementiam[4] utcumque declinant. Extat[5] adhuc ulmus illæsa, foliis virens et fronde condensa, factura fidem posteris quanta ex humilitate illa mater nostra, Fontanensis scilicet ecclesia, fundationis suæ habuerit originem.[6] Nulla ibi ligna dolata, nulla saxa complanata, sed pauper[7] tugurium et pastorum quasi tabernaculum, humili desuper cespite contectum. Res profecto digna memoria, videre Christi milites tirocinii sui tempore tam fiducialiter se habentes, hyemem agentes sub pellibus; ipsum mundum, mundi quoque principem,[8] fidei constantia triumphantes. Omnes[9] una sub ulmo dormiunt, omnes uno sub ulmo discumbunt, pauper conventus, sed potens in Domino; sacerdotes duodecim et unus levita. Panem illis sanctus episcopus, potum [vero][10] præterfluens rivulus [pro tempore][11] ministrabat. Nocte, de more, surgitur ad vigilias, [psallitur secundum regulæ, institutum][12] orationi attentius incumbunt,[13] et divinis se laudibus advocant invicem exhortantes.[14] Per diem se operi

(1) præstiterint D.
(2) *Quomodo sub ulmo dormiebant et manducabant.* A. and D.
(3) stat A. D.
(4) malitiam D.
(5) Erat A. D.
(6) posteris illa mater nostra Fontanensis ecclesia quanta ex humilitate fundationis suæ habuit originem. D.

Leland remarks on this passage in his Collectanea, vol. iii., p. 108, "Hæc ulmus adhuc viget," —that is, at the period of the dissolution of the abbey. There is now neither trace nor definite tradition of such a tree, but my maternal great-grandfather, Mr. Christopher Husband, who was well acquainted with this part of the country upwards of a century ago, remembered the stump of an enormous elm tree in the last stage of decay, and which was called "the Fountains Elm," to have stood between the river Skell and the stream from the Stanks pond, not far from the eastern boundary of the abbey site. The common tradition of the country has always pointed out the yew trees on the hill, above the mill, as the first shelter of the monks.

(7) inops D.
(8) in ipsum mundum mundique principem D. Joh. xii., 31.
(9) Omnes una sub ulmo discumbunt, pauper conventus A. D.
(10) [vero] A. D.
(11) [pro tempore] A. D.
(12) [psallitur secundum regulæ institutum] A. institutionem D.
(13) 1 Cor. vii., 5.
(14) Heb. iii., 13.

accingunt, alii mattas[1] plectentes, alij de vicina silva virgas cedentes unde oratorium construatur; alii vero[2] qui prudentiores [fuerunt][3] excolendis ortulis intendunt. Nec erat ibi panem sumere ociosum,[4] nec indulgere quieti nisi labore fatigatum. Famelici accedunt ad mensam, fatigati ad lectum, satiati nunquam, sine murmure tamen. Non erat ibi videre signum tristitiæ, non murmuris vocem audire, sed cum omni alacritate benedicebant Dominum, rebus pauperes sed fide potentes.

[*Uti se subdiderint ordini Cisterciensi et domui Clarevallensi.*][5]

Hieme jam acta, sub pellibus, tractant secum de statu suo, de modo vivendi[6] de forma disciplinæ. Neque enim integrum[7] sibi arbitrantur suum sequi spiritum, suo se sensui committere, ne forte a spiritu erroris eis illudatur. Placet omnibus Cisterciensis ordinis sancta simplicitas[8], et propter vitæ puritatem et vivendi fragilitatem, maxime quod nulla via videatur directior ad salutaris vitæ perfectionem. De communi igitur consilio, dirigunt nuncios ad sanctum abbatem Bernardum, significantes ei se Claramvallem in matrem, ipsum vero in patrem elegisse, suis in omnibus obsequi monitis, præceptis parituros. Tamen, ut ab eo accipiant formam vitæ[9] et sanctæ religionis disciplinam, scribunt ei[10] egressionis suæ de cœnobio Eboracensi modum et causam, conscientiæ stimulum, conversandi propositum, abbatis persecutionem, episcopi liberalitatem. Scribit pro eis, etiam, sanctus episcopus, causam declarans et personas commendans,[11] tamquam

(1) multas D. with the side note "Ita MS."

(2) quidam vero A. D. (3) [fuerunt] A. D.

(4) Prov. xxxi., 27. And thus, it is said, in the Life of St Bernard, it was in the earliest days of Clairvaux. "Denique in valle illa plena hominum, in qua nemini ociosum esse licebat, omnibus laborantibus, et singulis circa injuncta occupatis, media die mediæ noctis silentium a supervenientibus inveniebatur, præter laborum sonitus, vel si fratres in laudibus Dei occuparentur. Porro silentii ipsius ordo et fama tantam, etiam apud seculares homines supervenientes, sui faciebat reverentiam, ut se ipsi non dicam prava vel ociosa, sed aliquid etiam quod ad rem attineret, ibi loqui vererentur."—*Vit. S. Bernardi*, Lib. i., c. 7.

(5) The continuity of the narrative is unbroken in the MS. Roll, and the present title is supplied from the D. text (Mon. Ang., v. i., p. 739). In the new edition, domui is printed domni. *Uti se subdiderunt ordini Cisterciensium et dominis Clarevallis. A.*

(6) de observatione regulæ et forma A. D.

(7) integrum arbitrabantur suum A. sibi is omitted in D.

(8) Here the D, varying from the A and L texts, reads, simplicitas et salutaris vitæ perfectio. Igitur de communi consilio.

(9) vivendi A. D.

(10) scribunt ei Ebor. egrediendi modum et causam A. and L. scribunt ei de cœnobio Eboracensi egrediendi D.

(11) The remainder of the sentence is omitted in A. D. and L.

membra Christi, quasi vasa sacrata domus Domini.[1] Suscepit nuncios, vir beatus, cum devotione multa; et audito plenius negotio, gavisus est, et gratias agit Deo. Præsumpsit[2] siquidem in spiritu vir altioris consilii,[3] quam a Domino factum est opus istud, quod tanto conamine non potuit dissipari. Petitioni, igitur, eorum nil cunctatus, præbet[4] assensum, commendans propositum, et exhortans ad bravium, scribens eis epistolam consolatoriam in hæc verba.

Epistola[5] *beati Bernardi ad Ricardum Abbatem et socios ejus.*[6]

Fratribus charissimis et desideratissimis, Ricardo abbati et hiis qui cum eo sunt, frater Bernardus abbas Clarevallis, in Domino,[7] salutem.

Quanta audivimus et cognovimus ea, et fratres nostri[8] G. et W.

(1) 2 Tim. ii., 21. (2) Præsentit A. D.

(3) consilii opus Dei esse hominis quod tanto non potuit conamine dissipari A. D.

(4) assentit A. D.

(5) Since this and the following Epistles of St. Bernard are of considerable importance, both as precious documents in the history of Fountains, and as illustrations of his sentiments on the subject of secession from the discipline of a Benedictine House, I have collated them not only with the Arundel and Dodsworth copies of the general narrative, but also with the edition of the Epistles printed among St. Bernard's works at Paris in 1513, and that amended edition, prepared by Mabillon, after an inspection of the principal manuscripts which that indefatigable antiquary could discover, and published in the year 1690. Whether my text has been, as I have observed before, transcribed immediately from the original MS. of Hugh de Kirkstall, or has been written at Fountains or elsewhere, cannot now be ascertained, but it will be remarked that it differs in several passages from every other copy which I have collated. I am unable to account for this peculiarity, which might have been ascribed to a presumption that Serlo dictated the Epistles *memoriter* to Hugh de Kirkstall, had not the Arundel and Dodsworth versions—the former in particular—followed that which is found in the collected works of St. Bernard. Neither can it be supposed that they have been introduced into these manuscripts from a collected edition of the works, for in the instance of the Epistle to Abbot Geoffrey, commencing "*Placuit reverentiæ*," the scribe of the Arundel MS.—whether transcribing or annotating is immaterial—records "Hanc epistolam inter epistolas S. Bernardi non invenio, sed alteram, videlicet xciv., incipientem *Consilium expetitis a me.*" The Epistle xciv., also, though thus recognised, is neither included in the Arundel, Dodsworth, or Lansdown versions of the narrative.

Under these circumstances, therefore, I have preferred leaving the Epistles as I have found them, inferior in point of style as they may be, and have inserted only such words from the other versions which I have cited as are necessary to preserve the grammatical sense, or to restore those which the habitual carelessness of the transcriber may have omitted. Had the peculiarity consisted principally of these omissions, there would have been no reason to suppose that the scribe had perpetuated them from an older text. The readings supplied from the edition of Mabillon are here distinguished by the addition of the letter M; those from the edition of 1513, by that of the letter P.

(6) *Ricardum Fontanensem et socios ejus* A. D. P.

(7) Clarevallensis, salutem A. D omits in Domino. In M and P., the whole of the address from Fratribus to salutem is omitted.

(8) fratres nostri uterque Gaufridus annuntiaverunt nobis P. M. cognovimus lætitia ea quæ fratres G. and W. narraverunt D. L. Gaufridus et Willielmus, in a copy in the Reg. MS., Brit. Mus., 8. F. xv., fol. 61.b.

narraverunt nobis, quemadmodum noviter recaluistis igne[1] Dei, convaluistis de[2] infirmitate, refloruistis in novitate sancta! "Digitus Dei est iste,"[3] subtiliter operans,[4] salubriter mutans; non quidem de malis bonos, sed de[5] bonis faciens meliores. Quis dabit mihi ut transeam, et videam[6] visionem hanc maximam![7] Neque[8] enim minus mira minusve[9] jocunda ista promotio[10] [est] quam illa mutatio; nisi quod[11] facilius reperies multos seculares [converti][12] ad bonum, quam unum[13] quempiam de religiosis transire ad melius.[14] Rarissima "avis in terris,"[15] ut quis de gradu, quem forte in religione semel attigerit, vel parum ascendat.[16] Vestrum proinde, dilectissimi, tam insigne, quam salubre factum non solum nos, qui servi sanctitatis vestræ esse[17] cupimus, sed [et] universam[18] lætificat civitatem Dei;[19] quippe quo rarius, eo et carius[20] amplectendum. Erat sane ad cautelam[21] vel necessarium proximam defectui, transcendere mediocritatem, et declinare teporem qui Deum et[22] ad vomitum provocat;[23] sed et sic oportebat propter conscientiam. Professis siquidem secundum[24] regulam, an citra ejus puritatem tutum sit remanere[25] ipsi sensistis.[26] Dolens doleo, quod urgente diei malicia et nuncio festinante, plenum affectum exili cogor designare stilo, et brevi carta comprehendere.[27] Si quid[28] deest frater G[aufridus][29] viva voce, supplebit.

(1) Matt. iii., 11. (2) ab D. (3) Exod. viii., 19.
(4) subtiliter operans, suaviter renovans, salubriter mutans. P. M. A. subtiliter operans salubriter immutans D. L.
(5) ex malis bonos, sed ex. D.
(6) 1 Thess. iii., 10. (7) magnam P. M. A.
(8) nec P. M. (9) minusque D.
(10) promotio [est] P. M. A. D. (11) quod multo P. M. A.
(12) seculares [converti] P. M. A. D. (13) D omits unum.
(14) To this remarkable passage, Mabillon subjoins the following observations by Horstius—"Dictum memorabile, et multis forte mirabile, sed, experientia teste, nimis verum. Cujus ratio videtur ex hoc Philosophorum effato seu axiomate petenda, "Ab assuetis non fit passio." Nimirum homo sæcularis, dum audit de divini judicii rigore, æternis inferorum suppliciis, mortis horrore et inevitabili necessitate, etc., terretur, percellitur: dum audit de divinis erga homines beneficiis, de atrocitate passionis et mortis Dominicæ, aliisque redemptionis nostræ mysteriis, commovetur, afficitur. Novitas quippe admirationem incutit; raritas reverentiam conciliat. At religiosus tepidus, quia quotidiana ac assidua hæc ipsa audiendi consuetudo velut callos quosdam auribus ejus obduxit; parum iis audiendis commovetur. Vide Alfonsum Rodriquez, de exerc. perf., p. i., Tr. ii., c. 8. Sed notanda in primis ad præsens institutum verba Chrysost. seu potius, Imperf. in Matth., hom 40. Vide locum."—*S. Bernardi Opp. Om.*, vol. i., *Mabillonij Notæ*, c. xli.
(15) Juv., Sat. vi., 164.
(16) ascendit D. (17) percupimus, sed et P. M. D.
(18) universam merito lætificat P. (19) Ps. xlvi., 4.
(20) P reads carius; M clarius; but both, together with A and D, omit amplectendum.
(21) Erat autem et necessarium ad cautelam proximam defectui mediocritatem transcendere, et declinare teporem qui Deo vomitum provocat P. M. A. L.
(22) qui vomitum Dei provocat D. (23) Apocal. iii., 16.
(24) sanctam P. M. D. (25) M omits remanere.
(26) an citra ejus puritatem sistere gradum tutum sit, ipsi sensistis P. A. D.
(27) chartula latam comprehendere caritatem P. M. (28) Sed quod D.
(29) Gaufridus M.; of whom see an account in a succeeding chapter.

Epistola sancti Bernardi ad domnum Turstinum Eboracensem Archiepiscopum, laudans in eo justitiæ zelum, religionis amorem, pauperum defensionem.[1]

Patri charissimo et domno reverendo, Turstino, Dei gratia, Eboracensi Archiepiscopo, frater Bernardus, abbas Clarevallis,[2] salutem[3] [plurimam dicit].

Splendor operis et odor opinionis bene, in vestra, ut comperi, gloria convenere.[4] Opinionem opus probat, nec falsam fuisse, nec vacuam,[5] cum quod antea sparserat [ubique] fama volans, res ipsa faciat manifestum.[6] Quomodo nunc vel maxime[7] claruit zelus justitiæ, eminuit[8] et invaluit episcopalis[9] vigor in defensione[10] pauperum, et pauperum quibus non erat adjutor.[11] Olim quidem, opera misericordiæ et elemosinas vestras enarrabat omnis Ecclesia sanctorum. Sed hoc vobis commune cum pluribus; quippe quod a cunctis substanciam hujus mundi habentibus æque[12] exigitur. Verum hoc opus episcopale, hoc tam egregium [paternæ] pietatis specimen.[13] Hic, vere, Divinus fervor quo pro tuendis suis pauperibus, ille, proculdubio zelum vestrum accendit[14] [et accinxit], "Qui facit angelos suos spiritus, et ministros suos ignem urentem."[15] Hoc totum, inquam, accessit vestræ dignitatis speciale[16] decus, insigne officii, ornamentum coronæ. Aliud est reficere ventrem esurientis, et aliud est[17] sanctam zelare pauper-

(1) The following title is given in A. and D.—"Scribit beatus Bernardus epistolam Turstino Eboracensi archiepiscopo, more suo mellifluam, commendans et justitiæ zelum, vigorem sacerdotalem, religionis amorem, pauperum defensionem, officium charitatis. Et hic tenor epistolæ." Ad (Turstinum M) archiepiscopum Eboracensem. P. M.

(2) Clarevallensis A.

(3) salutem [plurimam dicit] M. D. There is no address in P.

(4) bene [bonæ D] ut comperi in vestra [vestræ A] gloria convenerunt P. M. A. D.

(5) vanam D.

(6) cum quod ante sparserat ubique fama volans, M. cum quod ante sparserat ubique volans fama, ubique res ipsa facit [faciat P] manifestum. P. A. D.

(7) nunc maxime P. A. D.

(8) vivit D.

(9) sacerdotalis P. A. D.

(10) defensione videlicet P. M. in defensione videlicet pauperum et paupere unde quibus A.

(11) Ps. lxii., 12.

(12) P. M. and also A. and D. omit æque.

(13) hoc [paternæ] pietatis tam egregium specimen P. M. A. D.

(14) [et accinxit] in P. M. A. D.; but not in Reg. MS. (ut sup.), fol. 72b.

(15) Ps. civ., 4.

(16) A and D omit speciale. P and M read Hoc totum, inquam speciale accessit vestræ dignitatis decus.

(17) P A and D omit est.

tatem.[1] Ibi enim est[2] servitur naturæ, hic gratiæ. "Visitans,"[3] inquit, "speciem tuam[4] non peccabis." Ergo, qui alienam carnem fovet, facit ne peccet.[5] Qui[6] [autem] alienam sanctitatem honorat, fructificat sibi. Ideo, ait, "Desudet[7] elemosina in manu tua donec invenias justum cui des." Quo fructu?[8] [Quoniam] "qui recipit justum in nomine justi, mercedem justi accipiet."[9] Solvamus [debitum] naturæ nec peccemus.[10] Simus gratiæ coadjutores, ut simus participes.[11] Sane utrumque in vobis ita admiramur,[12] ut utrumque vobis datum[13] desuper fateamur, quatinus divinis laudibus eternaliter misceatur quicquid ex vobis temporaliter nostris necessitatibus[14] impenditur, merito reverende et amplectende pater.[15]

(1) The following commentary on this passage by Horstius, and pertinent also to our subject generally, is derived from the valuable notes appended by Mabillon to St. Bernard's Epistles, Opp. Om., v. i., col. xlii. :—

Eleemosynam in religiosos commendat, uti digniorem et majoris meriti, quam in vulgi mendicabula collatam, V. Eccli., c. xii., v. 1 and 2. Ibidem Cornel. et Bonartium. Item Matth., cap. x., v. 41. "Qui recipit Prophetam in nomine Prophetæ." Et, "Qui suscipit justum in nomine justi, mercedem justi accipiet," etc. "Hisce Christi verbis insinuatur," inquit Saurez, "quod opus misericordiæ, si fiat homini solum, quia homo est, sit ordinis naturalis: si vero fiat, quia fidelis est, et civis Sanctorum, ac domesticus Dei, fit opus misericordiæ superioris ordinis, sive supernaturalis." Ita ille, lib. 2 de necess. grat., cap. xvi., num. 10. Ratio est, quia talis cooperatur Prophetæ seu Prædicatori Evangelii, religioso, etc., eosque suis eleemosynis et subsidiis ad opera vocationis statusque sui exercenda promovet, juvat, et quasi enutrit; et proinde particeps sit uti laboris et meriti, sic et mercedis seu præmii talibus constituti, nempe secundum proportionem et mensuram cooperationis et caritatis, qua succurrit. Apto simili rem declarat sanctus Gregorius, hom. 20, in Evangelia: "Ulmus" inquit "fructum non habet, vitem tamen cum fructibus portans, hoc ipsa sua efficit, quum bene sustentat aliena:" sic pariter, qui justum sustentat sua efficit opera justitiæ, quæ justus operatur, adeoque per justum, justa censetur operari. Porro curam piorum et religiosorum pauperum potissimum debere commendatam esse fidelibus docet sanctus Hieronymus adversis Vigilantium qui nolebat Jerosolymam in usus Sanctorum aliqua sumptuum solatia dirigi," sed quem refutat exemplo et testimoniis apostoli Pauli: "Nec nos" inquit "negamus, unctis pauperibus, etiam Judeis et Samaritanis, si tanta sit largitas, stipes porrigendas, sed maxime ad domesticos fidei." De quibus et Salvator in Evang. loquebatur: "Facite vobis amicos de mammona iniq. qui recip." Numquid isti pauperes, inter quorum pannos et illuviem corporis, flagrans libido dominatur, possunt habere eterna tabernacula, qui nec præsentia possident, nec futura? Non enim simpliciter pauperes, sed pauperes spiritu beati appellantur; de quibus scriptum est: "Beatus qui intelligit super egenum," etc. In vulgi pauperibus sustentandis numquam intelligentia, sed eleemosyna opus est. In sanctis pauperibus beatitudo est intelligentiæ, ut ei tribuas, qui erubescit accipere; cum acceperit, debet, metens carnalia, et seminans spiritualia." Ita Hieronymus, cap. 6

(2) P A and D omit est.
(3) Job v., 24. P M, A, and D, read Visitabis, but the Vulgate, Visitans.
(4) tuam et non P. D.
(5) Esai lviii., 7.
(6) Qui [autem] P. M.
(7) Detine D.
(8) [Quoniam] P. M. A. D.
(9) Matt. x., 41.
(10) Solvamus proinde naturæ debitum ne P. M. A. D.
(11) ut et participes fieri mereamur. P. M. A. D.
(12) ita in vobis admiramur P. M. A. D.
(13) datum vobis P. M. D.
(14) necessitatibus nostris P. M. in necessitatibus nostris D.
(15) et omni amoris sinceritate colende atque amplectende pater P. M. A. D.

Item, epistola dompni Bernardi ad G[aufridum] abbatem Ebor. super inquisitionibus quibusdam.[1]

Viro venerabili domno G[aufrido] abbati ecclesiæ sanctæ Mariæ Eboracensis,[2] frater Bernardus, dictus abbas[3] Clarevallis,[4] salutem in Domino.[5]

Placuit reverenciæ vestræ[6] litteras parvitati meæ dirigere, in quibus me super[7] rebus dubiis consulere voluistis.[8] Verum de hiis, et hiis similibus,[9] tantum[10] certum quid respondere pertimescimus, quanto minus Divinæ voluntatis beneplacitum,[11] sicut homines, ad purum intuentes, proximorum animos, si quicquam aliud quam volunt edicimus, offendere dubitamus. Quod sane potissimum illis[12] accidit, quorum consciencia quasi[13] fastidiosæ mentis angore confunditur, difficiles et angulosas impuritatis suæ raciocinaciones[14] affectare conatur. Sed ipsa tamen[15] cæcitatis suæ vindex est, quia dum quasi sibi adulari nititur in[16] eo quod egit, illico recurrente veritatis aculeo, repungitur ac remordetur in eo quod meminit. Cujus nimirum difficultatis erumpnam Psalmista deplorans orat et dicit, "Educ Domine de carcere animam meam ad confitendum nomini tuo."[17] Ne me igitur,[18] vir bone, quasi simulatæ calliditatis arguas, si minus quam velis inquisitionibus tuis respondere sufficiam, vel si quid valeo,[19] totum tamen explicare non audeam. Litterarum siquidem tuarum prima

(1) This Epistle is not placed in strict chronological sequence in the narrative, but is to be referred by internal evidence to the period before the monks were brought from York to Fountains; and when they had been deserted by their brethren Gervase and Ralph, a circumstance to which a subsequent chapter is devoted. It should also have been preceded in the text by the Epistle by which it is succeeded; and it will be observed that St. Bernard, in this present letter, refers to "Litterarum tuarum prima series."

"*Epistola beati Bernardi ad abbatem Eboraci*" A. D. L. It is not included in the edition of St. Bernard's works printed at Paris in 1513; but will be found in Mabillon's edition of 1690, vol. i., col. 292, epist. 313. A copy of it, dating in the twelfth century, will be found among select Epistles of St. Bernard, in a MS. which belonged to Byland Abbey; Reg. MS., Brit. Mus. 8. F. xv., fol. 63, and is cited, among the following readings, by the letter B.

(2) Eboraci D.
(3) abbas dictus M. B.
(4) Clarevallensis A.
(5) in Domino salutem M. B.
(6) tuæ M. B.
(7) de M. B.
(8) voluisti M. B.
(9) de his et similibus M.
(10) D omits tantum. tanto quod certum respondere M. B.
(11) beneplacitum tenemus. Sicut homines proprius aliorum animos intuentes, si quidquam aliud quam volunt edicimus offendere dubitamus D.
(12) illis potissimum M. D. B.
(13) quia M. B.
(14) contumaciones A. contumacias D.
(15) tam A. cum D.
(16) M omits in.
(17) Ps. cxlii., 7.
(18) ergo M. Non me igitur D.
(19) valeam D.

series[1] a querimoniis sumpsit exordium; quod, videlicet, senectuti tuæ grave infortunium sit, quod monachorum tuorum aliqua pars ad arctiorem et[2] securiorem[3] conversationis modum transire præsumpsit. Quia in re[4] potius reformidare habes quod tristicia hujus sæculi mortem operatur.

[Nempe si in humanis opinionibus ratio vigeat, dolendum non est, si homo Creatoris sui legibus quandoque rectius inhærere presumat.[5]] Nempe [et] nos quidem non satis pie paternis solicitudinibus invigilamus, si filiorum profectibus invidemus. Quocirca si consiliarium unum de mille habere me[6] vis, immo maxime vis, ni fallor,[7] consulto opus est, quatinus filiis tuis in mediocritatem[8] tecum remanentibus ne deficiant attendas, cæteris vero citra puritatem professionis suæ[9] remanere metuentibus propter conscientiam, ac de bono quod aggressi sunt semel religionis proposito ad altiorem gradum transire nitentibus, juxta Prophetam cum panibus occurras.[10] Illis[11] maximam curam impendas ne insolescant ad ruinam, cæteris[12] autem benevolentiam offeras[13] ut proficiant[14] ad coronam. Nempe qui ascensiones in corde suo disponunt, qui de virtute in virtutem[15] eunt, Deum Deorum in Syon eo felicius videre merentur in retributione, quo summo bono familiarius adhærere studuerunt purioris[16] conversationis ordine.

Denique, de duobus monachis, Gervasio videlicet atque Radulpho, qui simul cum aliis, domno Turstino archiepiscopo paterne et episcopaliter satagente, egressi sunt,[17] et, sicut ipse testaris, te absolvente, quandoque[18] dimissi; certus sum, quia[19] si intra[20] puritatis gradum quem[21] ascenderant permansissent, non perperam

(1) species M.
(2) ac B.
(3) severiorem D.
(4) Qua in re M. A. Quia jure potius D.
(5) This sentence, with the word et, in the beginning of the next, does not occur in my text, but is supplied from the Dodsworth version; where, in particular, from the repetition of the word Nempe, the omission might naturally have been made by a careless transcriber. It is included in both the Mabillon and Arundel texts; but the former, with the Byland copy, reads, "si homo quandoque Creatoris sui legibus rectius inhærere presumat, et nos quidem non sancte, non satis pie." The latter, "si homo Creatoris sui legibus quandoque rectius inhærere præsumat, nempe et nos non satis pie."
(6) B omits me.
(7) immo, ni fallor, maxime vis M. B. D.
(8) mediocritatem M. mediocritate B.
(9) professionis suæ puritatem propter conscientiam remanere metuentibus ac de bono quod semel aggressi sunt M. B.
(10) Esai xxi., 14.
(11) Illis curam maximam M. B.
(12) et cæteris ante A. D. cæteris autem M.
(13) auferas D.
(14) ne proficiant D.
(15) Psal. lxxxiv., 7. D omits in virtutem.
(16) puriore B.
(17) sunt egressi B.
(18) quando sunt D.
(19) D omits quia.
(20) infra D.
(21) quæ A. quam ascenderunt D.

sed laudabiliter peregissent.[1] Certus quoque nichilominus sum, quia[2] si velint resumere puritatis gradum a quo temere[3] corruerunt, ea virtutis gratia laudabiliores erunt quam solent milites fieri post fugam ignaviæ,[4] de victoria tanto gloriosiores quanto post [ignominiam][5] de spe victoriæ, ad pugnam redeunt alacriores. Et credo, ni fallor, quod absolucio quæ facta est, potest, interim, impediri;[6] Sed apud omnipotentis Dei judicium nequit evacuari. Postremo, vitam istam confiteris quidem esse sanctiorem, illos tamen propter carnis fragilitatem vel propinquitatis affectionem non posse, dicis, sustinere hujus angustiæ difficultatem. Ad hæc vero addis,[7] eorum præsentiam tibi fore necessariam; Et, idcirco,[8] vehementius[9] inquiris, utrum[10] sine culpa queant remanere in loco unde, non sine scandalo, sunt egressi?

De qualitate, inquam, scandalorum discernenda, de carnis affectione propter Christum[11] penitus amputanda, de commodis[12] temporalibus propter animæ salutem summopere[13] fugiendis,[14] tonat Evangelium; tota clamat[15] ubique series scripturarum, quod ignorare non tam malum quam pene hæreticum est.[16] Ac verò certus non sum an eorum talis redditus, absque pœnali culpa, debeat estimari. Periculosum quippe valde est et gravi ruinæ proximum, præsumere de Dei misericordia[17] contra Dei justitiam, et ipsam velle defendere contra ipsam.[18] Denique, Scriptura ait, "Ne adjicias peccatum super peccatum;" et dicas, "Miseratio Dei magna est."[19] Nam et malus[20] discretionis modus est, cum præponderant minora majoribus, sive deteriora melioribus comparantur.

Ac deinde, post hæc,[21] vehementer expostulas, "Cur[22]

(1) peragissent D. (2) D omits quia.
(3) a quo tamen corruerunt, D.
(4) post fugam ignaviæ qui tanto sunt gloriosiores quanto post ignominiam in spem victoriæ ad pugnam redeunt alacriores D.
(5) ignominiam M. B. D. The word is written ignaviam in the Roll, but evidently by error.
(6) obediri D. (7) superaddis M. B.
(8) et ideo A. D. (9) vehementer B.
(10) utrumne sine culpa remanere queant M. B.
(11) Gal. v., 24. (12) de commodis vero M. B.
(13) magnopere B.
(14) salutem fugiendis magnopere tonat. M.
(15) clamat ubique tota scripturarum series adeo ut ignorare D.
(16) hæreticum sit: D. est hæreticum. B.
(17) de Dei misericordia præsumere M. (18) illam D.
(19) This passage appears, in Mabillon, as one continuous quotation from Ecclesiasticus, c. v., v. 5, which in the Vulgate reads "Neque adjicias peccatum super peccatum, et ne dicas, miseratio Domini magna est;" but it would rather appear that St. Bernard charged Abbot Geoffry with contravening the latter precept.
(20) Nam et in aliis malus A. D.
(21) Demum vehementer post hæc A. Tam demum post vehementer D.
(22) The text reads "Cur non," but it is, evidently, an error, and does not appear in M. B., A. or D.

merito apostatæ debent appellari, si ad cœnobium suum revertentes, cum bonis consuetudinibus adimplere studeant suam professionem?"[1] Ego, inquam, eos dampnare non debeo. "Novit Dominus, qui sunt ejus,"[2] et "Unusquisque onus suum portabit."[3] Quem enim tenebræ[4] non comprehendent cognoscetur Dominus, judicia faciens;[5] in operibus manuum suarum comprehendatur peccator.[6] De se quippe quod[7] sibi bonum est unusquisque[8] censeat, ego de me dicam quod censeo. Ego Bernardus, si de bonis ad meliora, vel de periculosis ad securiora voto et opere libere pertransissem, et illicita voluntate ad ea quæ mutavi denuo redire[9] præsumpsissem, non solum apostata, verum etiam regno Dei[10] non idoneus, fieri pertimescerem. Hoc et beatus Gregorius ait.[11] "Quisquis," inquit, "majus bonum[12] subire proposuit, minus bonum quod licitum fuit,[13] sibi illicitum fecit; scriptum est enim, 'Nemo mittens manum suam ad aratrum et respiciens retro, aptus est regno Dei.'[14] Qui, igitur, fortiori studio intenderat, retro respicere[15] convincitur, si relictis bonis amplioribus, ad minora retorquetur."

Quod autem de excommunicatione quadam[16] interserere voluisti, uti mihi videtur, nec tua interfuit investigare, nec mea quicquam interest judicare; Neque enim[17] lex judicat quemquam nisi prius audiatur; Et in[18] absentem judicium temeré[19] pronunciatur.[20]

(1) professionem D. professionem suam studeant adimplere. M. B.
(2) 2 Tim. ii., 19.
(3) Gal. vi., 5. These two passages are made one continued quotation in M. and D.
(4) Ps. cxxxix., 11.
(5) Domino judicia faciente D. judicium faciens M. judicia faciens, et B.
(6) comprehendatur [comprehenditur B.] omnis peccator. M. B. Ps. x., 2.
(7) quid A.
(8) quisque M. B.
(9) recurrere M. B.
(10) A and D omit regno Dei.
(11) S. Greg., 3 par. Past., cap. 28.
(12) B omits bonum.
(13) quod licuit M. quod licuit illicitum fecit; scriptum quippe est B.
(14) Luc. ix., 62.
(15) retrospicere A. D.
(16) A and D omit quadam.
(17) nec enim D.
(18) nec in D.
(19) temere promulgatur B.
(20) A and D add Vale.

Item, alia [epistola] ejusdem sancti ad eundem abbatem Gaufridum Ebor.[1]

Viro venerabili dompno Gaufrido, abbati sanctæ Mariæ Ebor., frater Bernardus, abbas [dictus][2] de Clarevalle, in Domino salutem.[3]

Consilium expetitis a me litteris transmarinis, quod utinam ab alio potius quesissetis. Coartor siquidem e duobus.[4] Si enim tacuero,[5] taciturnitas quodammodo contemptum sonare videbitur. Respondere autem, sine periculo, me posse non video, cum quicquid dixero[6] necesse sit aut scandalum cuipiam generare, aut securum reddere[7] quempiam[8] plusquam oportet, aut certe in quo non oportet. Quod a vobis recesserunt fratres vestri, nec nostro nec nostrorum factum est, me sciente,[9] consilio vel hortatu. Credimus autem ex Deo fuisse, quod[10] tantis conatibus dissolvi non potuit. Credimus et hoc idem ipsos sentire fratres, qui a nobis istud de seipsis consilium flagitant, remordente quippe conscientia quod retrorsum abire. Alioquin beati sunt, secundum apostolum, si "se non judicant in eo quod probant."[11] Cæterum quid faciam ut interrogatus, nec silendo nec respondendo molestus sim cuiquam? Ita fortassis expediar,[12] si misero eos qui me interrogant ad doctiorem, [et][13] cujus reverentior sanctiorque auctoritas sit. Sanctus papa Gregorius,[14] in libro pastorali, "Quisquis," in-

(1) This Epistle, which, though placed last in the series, should, in point of chronology, have appeared the first, is omitted in the Arundel, Dodsworth, and Lansdown versions of the Narrative. It was printed in the edition of St. Bernard's works, Paris, 1513, fol. cxcix., addressed "Ad abbatem cujusdam monasterii Eboracensis unde exierat Prior cum aliquantis fratribus." *Epist.* xciv. It will be found, also, with the same title, in Mabillon, S. Bern., Opp. Om. v. i., col. 99, with a long note (fol. xlii.) on the origin of Fountains, derived, through the Monasticon, from this Chronicle.

(2) abbas dictus, in the Byland copy previously mentioned.

(3) This sentence is omitted in P. and M., but the person to whom the letter is addressed was identified by Mabillon.

(4) Phil. i., 23.

(5) non respondero M. Si enim non respondeo, taciturnitas contemptum quodammodo sonare videbitur. P. B.

(6) respondero P. M. B.

(7) reddere securum B.

(8) quemquam M. aut reddere securum quemquam plus quam P.

(9) me sciente factum est. B.

(10) quod nec tantis potuit dissolvi conatibus. Credimus hoc idem et ipsos sentire fratres, qui nostrum tantopere de seipsis consilium flagitant. Credo remordente eos conscientia quod retro abierint. P. M. quod nec tantis conatibus dissolvi potuit. Credimus hoc idem et ipsos sentire fratres qui a nobis istud de seipsis consilium flagitant remordente quippe conscientia quod retro abierunt B.

(11) Rom. xiv., 22.

(12) expediat P.

(13) [et] P. M. B.

(14) S. Greg., 3 par. Past., cap. 28.

quit, "bonum majus subire proposuit bonum minus quod licuit[1] illicitum fecit;" Ad quod probandum jungit[2] testimonium de Evangelio dicens.[3] "Nemo mittens manum suam ad aratrum et respiciens retro aptus est regno Dei."[4] [Et infert][5] "Qui, igitur, fortiori studio intenderat retro respicere convincitur, si relictis bonis amplioribus ad minima retorquetur." Item, ipse, in Omelia[6] tertia super Ezechielem. "Sunt nonnulli qui bona quidem quæ noverunt operantur, atque hoc operantes meliora deliberant, sed retractantes meliora quæ deliberaverant, immutant. Et quidem bona agunt quæ ceperant, sed a melioribus quæ deliberaverant, succumbunt. Hii nimirum ante humana judicia stare videntur [in opere,][7] sed, ante omnipotentis Dei oculos, ceciderunt in deliberatione."

En speculum! In hoc, autem, non [vultum] nativitatis[8] suæ sed factum reversionis considerent. Hic se discutiant, hic se dijudicent, cogitationibus suis accusantibus, sive defendentibus, [et quidem][9] apud spiritualem "qui omnia judicat,[10] et ipse a nemine judicatur."[11] Quidnam vero majus aut minus, superius aut inferius, parcius[12] seu remissius sit, quod videlicet relinquerunt, an id[13] ad quod redierunt, ego[14] haud temere diffinierim: ipsi viderint. Et hoc [illis][15] Gregorius. Tibi vero, pater[16] sancte, tam tuta certitudine quam nuda veritate ego dixerim, omnino non expedire spiritum velle extinguere.[17] "Noli," inquit,[18] "prohibere eum qui potest benefacere, si potes[19] et ipse bene fac." Gloriari autem magis[20] te oportet in profectibus filiorum, quam "filius sapiens gloria est patris."[21] De cætero, nemo mihi molestius sit quod justiciam Dei non abscondi in corde meo, nisi quod minus[22] forsitan ob vitandum scandalum quam debui dixi.

(1) quod potuit sibi P. M.
(2) subjicit P. M.
(3) Luc. ix., 62.
(4) regno cœlorum M. P.
(5) [Et infert] P.
(6) Homilia.
(7) in opere P. B.
(8) vultum nativitatis sed factum reversionis suæ P. B. M. The text, erroneously, reads multum nativitatis.
(9) [et quidem] P. M.
(10) dijudicat P. M.
(11) 1 Cor. ii., 15.
(12) parcius seu B. artius seu M. artius sive P.
(13) P and M omit id.
(14) ego quidem P. M. B.
(15) [illis] P. M. B.
(16) reverende P. M.
(17) 1 Thess. v., 19.
(18) Prov. iii., 29.
(19) sed si vales P. M.
(20) P and M omit te.
(21) Prov. x., 1.
(22) fortasse P. M. fortassis B.

De monacho Clarevallis quem misit sanctus Bernardus ad Domum de Fontibus.[1]

Hiis ita peractis, reversi sunt nuncii qui Claramvallem missi fuerant, cum litteris[2] sancti abbatis, habentes in comitatu monachum quendam de monasterio Clarevallensi, Gaufridum nomine,[3] virum sanctum et religiosum; nec dubitandum[4] de ejus perfectione qui tanti habitus est apud beatum Bernardum, destinatus a latere ejus[5] ad patres nostros, ut instituat eos prima ordinis elimenta, modum vivendi, et mores conservandi, secundum ordinis

(1) *De Galfrido monacho quem misit sanctus Bernardus ad abbatem Ricardum et conventum ut eos formam ordinis doceret.* A. D.

(2) According to Mabillon (S. Bern., Opp. Om., v. i., p. 101), Geoffry de Amayo was the name of this welcome missionary, who brought with him the epistle to be seen at page 36, from the illustrious Bernard to his admiring disciples in Skeldale; but as he quotes the words of our Chronicle in describing his character, "Multorum monasteriorum ordinator et institutor fuerat," he seems to have ascertained no more respecting his history. It appears, however, from the Life of St. Bernard (lib. iv., cap. 2, n. 10), that he was the same person of whom it is there said, "In multis cœnobiis extruendis militaverat Deo;" and, by the circumstance there narrated, to have been peculiarly associated in his dying moments with the presence of St. Bernard, though it is remarkable that the incident related above by our Chronicler Serlo, which would have formed an appropriate sequel, is omitted by the biographer Geoffry, who delighted to record such circumstances. "Apparaverunt aliquando viro Dei in Trecensium urbe posito, venerabiles ejus filii, jam quidem carne soluti, Galdricus et Gerardus; quorum etiam secundum carnem alter germanus, alter avunculus ejus extiterat. Cumque velut accelerantes ocius pertansirent revocanti et retinere volenti respondebant, eundem sibi pro fratre Gaufrido monacho, qui eorundem a prima conversione socius strenue satis in multis cœnobiis extruendis militaverat Deo. Continue pater sanctus, excitatis fratribus, accelerari jubet; et ad monasterium veniens ipso die, sicut eis predixerat, eundem Gaufridum jam positum reperit in extremis."

From the omission, therefore, of such a tempting sequel as that which Serlo records, I am almost inclined to believe that in his extreme old age he may have confounded the report with one which he must have often heard respecting another inmate of Clairvaux, whose son Geoffry de Péronne was the fifth Prior of that House. At all events, the coincidence is so remarkable that I make no apology for inserting the story, as detailed in the succeeding chapter of the Life of St. Bernard. "Idem quoque Gaufridus [de Perona] primo tempore tyrocinii sui pro patre suo, viro nobili et potenti, quem in seculo reliquerat, filiali pietate sollicitus, patrem sanctum pro ejus conversione rogare Dominum affectuosius exorabat. Cui vir Dei, "Ne timeas;" inquit, "ego illum probatum monachum, manibus meis, in hac Claravalle sepeliam." Utrumque secutum est, et perfectus monachus factus est; et a patre sancto, sicut ipse prædixerat, in Claravalle sepultus. Tanquam enim mori illo absente non posset; quinque mensibus infirmatus, et creberrimum, immo continuum, responsum mortis in seipso habens sustinuit; donec pater sanctus rediret, qui, ut olim promiserat, eum traderet sepulturæ."

There is extant an epistle of St. Bernard (Mabill. v. i., c. 117, Ep. cix), inviting this Geoffry de Pèronne and his companions to a religious life, and another to his parents. (Epist. cx. ut sup.) He died in 1146, after having refused the Bishopric of Tournay.—Vide *Cæsarii Dialog. miracul.*, Dist ii., c. 20, apud *Bibl. patr., Cist.* ii., 45.

(3) A and D omit cum literis sancti abbatis.

(4) dubitamus D.

(5) a latere ejus ut primos fratres [eum A.] doceret modum vivendi, secundum Cisterciensis ordinis disciplinam. A. D.

disciplinam. Vidi ego hominem, in sæculari adhuc habitu constitutus,[1] grandævum ætate, et gravitatis modestæ; virum industrium in divinis et humanis rebus. Multorum siquidem monasteriorum ordinator et institutor erat,[2] eorum maxime qui ad consilium viri sancti ad majorem vitæ perfectionem, mutato habitu Clarevallensi, se monasterio subdederunt.[3] De quo, licet digressionem facturus,[4] memorabile quidam non silebo.

Erat monasterium quoddam,[5] cujus nomen excidit, de novo ordinandum et instituendum; fratres siquidem loci illius,[6] mutato habitu, pro majori ordinis[7] puritate, ad sanctæ Clarevallensis ecclesiæ se contulerant disciplinam; Et directis nunciis, aliquem[8] sibi mitti postulant,[9] ad salutaris vitæ informationem. Annuit pater[10] sanctus, et vocato dompno Gaufrido, "Vade," inquit, "cum viris istis, et doce eos sicut scis." Suscipit homo jubentis imperium, moleste tamen, asserens se jam annis[11] grave ætate confectum, resolutionis suæ tempus instare, optare se apud Claramvallem sortiri sepulturam. At sanctus, "Vade," inquit,[12] "ne timeas;[13] ego te sepeliam hoc loco." Et factum est ita. Consummato negotio, revertitur Claremvallem, reversus infirmatur, et ingravescente morbo, omnibus circa eum rite peractis, sub manu sancti abbatis appositus est ad patres suos.

Hic Gaufridus, ut diximus, Fontes veniens, susceptus est a fratribus cum reverencia et[14] honore condigno. Consolati[15] sunt omnes in adventu ejus, et audito sancti abbatis mandato, Cisterciensi disciplinæ colla submittunt; audientes verbum ex ore senis et custodientes illud.[16] Ad ejus consilium casas erigunt, ordinant officinas, cantantes et psallentes prout[17] senex docebat. Amplectuntur cum reverentia sanctum mandatum, et quasi cera calidior[18] ad sigilli impressionem, sanctæ institucionis formam suscipiunt. Miratur homo Burgundiensis tantam in Anglis parsimoniam, tam celerem obedienciam, parcitatem[19] in victu, in moribus gravita-

(1) A and D omit in seculari adhuc habitu constitutus.
(2) institutor fuerat, et qui ad consilium [consilio D] sancti Bernardi profectionis [perfectionis D] vitæ causa mutato habitu A. D.
(3) subdidit A. subdiderat D.
(4) digressionem faciens, [faciam D] quod subit interim non silebo. A. D.
(5) A and D omit quoddam.
(6) D omits loci illius.
(7) D omits ordinis.
(8) A and D omit aliquam.
(9) postulant monachum D.
(10) sanctus abbas A. D.
(11) gravem et D.
(12) inquit secure A. D.
(13) ne metuas D. L.
(14) A and D omit cum reverentia et
(15) et consolati sunt, ad mandatum sancti abbatis, disciplinæ Cisterciensi se submittentes. Audiunt verbum ex ore senis et custodiunt illud, A. D.
(16) Marc. iv., 20. Luc. viii., 15.
(17) sicut senior eos docebat. A. D.
(18) calidior sigillo impressa suscipit formam sanctæ institutionis A. et quasi cera sigillo impressa calidior suscipiunt formam institutionis sanctæ. D.
(19) frugalitatem D.

tem. Invenit eos "fortes in fide, fundatos in dilectione,[1] longanimes in spe, patientissimos in paupertate."[2] Auctus est, interim, numerus fratrum :[3] adjunxerunt se eis clerici septem et laici decem recepti in novitios, secundum ordinis disciplinam. Nulla tamen adhuc aucta possessio ;[4] nulli agri collati ; nullum fere[5] sustentacionis solatium, nisi quod a sancto episcopo acceperunt.

De fame.[6]

Et factum est, post dies aliquot, invaluit fames in finibus[7] nostris,[8] et cohartati sunt viri sancti vehementer. Non sunt panes ad vescendum, non sunt sumptus ad emendum, nulla in horreis annona, et confluebat ad eos turba pauperum copiosa. Circuit abbas, per loca vicina, quærens fratribus victum, et non fuit qui daret eis, nec ipse quippiam habuit[9] unde compararet. Angustiæ sunt undique [et consilium in incerto].[10] Loco sedere triste nimis ; sedere, autem, in solitudine[11] sine alimentis, omnino impossibile. Ad extremam tandem adacti inopiam, de arboribus folia evellunt, herbas colligunt humiles[12] et agrestes, et, injecto sale modico, coquunt pulmenta filiis prophetarum. Ulmus[13] illa

(1) caritate.

(2) I am unable to verify this passage, which has become familiar through the expression of "being steadfast in faith, joyful through hope, and rooted in charity," which occurs in the first prayer of the Baptismal service of the Church of England ; but not in that of Luther whence it was chiefly derived. It was most probably quoted by Serlo from some part of the ancient Liturgy.

(3) numerus eorum, et adjuncti sunt clerici A. et adjuncti sunt eis clerici et laici decem D.

(4) aucta est possessio et A. D. (5) fuit D.

(6) *De inopia quam passi sunt, et quomodo folia arborum et herbas agrestes coxerunt pro pulmento.* A. D.

(7) If the words, in finibus nostris, apply to a local famine—for one more general is not recorded—it would no doubt be connected by popular superstition with that Eclipse of the sun for half an hour, followed by an earthquake and the appearance of two moons, in 1133, of which John de Hexham, in particular, has left us an astounding description. "Multi etiam dixerunt se, eodem die et circa eandem horam, vidisse in Eboracensi provincia, ecclesias quamplurimas, quasi sudore pervalido, madefactas!"—*Decem Script.*, vol. i., c. 263. But if we may credit Matthew Paris, the year had witnessed even a greater miracle than this.—Vide p. 73, Edit. Wats.

(8) illis A. D.

(9) habuit quicquam quo compararet. A. (10) [et consilium in incerto] A. D.

(11) Loco cedere triste nimis : sedere in solitudine A. D.

(12) A and D omit humiles et.

(13) The text in the Mon. Angl., vol. i., p. 742, is confused here, but not by the fault of the printer, as "Ita MS." is noted in the margin. It reads, "coquunt pulmenta filiis prophetarum ulnus sub mentum, mors in olla erat sed farina injecta amaritudinem coctionis utcumque tempabat ;" and then follows the sentence of my text, beginning "Sic vectitabant," and ending with "amarum valde." This latter order is observed also in the Arundel MS.

sub qua diu[1] consederant, duplex eis beneficium præstabat; hospicium in hyeme, in æstate, pulmentum.[2] Sic victitabant viri sancti, olim deliciis assueti, edentes panem in pondere, et pulmentum in mensura; ipsumque amarum valde. "Mors in olla" erat,[3] sed farina fidei[4] injecta, amaritudinem coctionis utcunque mitigabat. Isti[5] sunt patres nostri primitivi qui in paupertate gravi plantaverunt vineam nostram, et in sudore vultus sui sufficienciam hanc nobis hodiernam consignaverunt.[6] Posteris siquidem non sibi se vivere arbitrantes, omnem illam temporalium[7] indigenciam nascituræ sobolis solacio compensabant; certum[8] posteris factum documentum quanta[9] sint apud Deum, sanctæ paupertatis merita, quæ sic meruit exaltari.

De pane dato peregrino.[10]

Per idem tempus, [die][11] quadam, peregrinus pulsabat ad januam, clamitans et petens, pro Christi nomine, benedictionem.

(1) Ulmus sub qua primo A.

(2) St. Gregory says *(Homel.* xx. *in Evangelia)*, "Ulmus fructum non habet, vitem tamen cum fructibus portans, hoc ipsa sua efficit, quum bene sustentat aliena." But in this case, the elm not only afforded food, but, in the symbolical language which the monks loved to apply so well, it afforded food even to the vine itself.

It is reported of the first brethren of Clairvaux, in the Life of St. Bernard (Lib. i., cap. 5)—"In loco horroris et vastæ solitudinis consederunt viri illi virtutis, facturi de spelunca latronum templum Dei, et domum orationis, ubi simpliciter aliquando tempore Deo servierunt in paupertate spiritus, in fame, et siti, in frigore et nuditate, in vigiliis multis. Pulmentaria sepius ex foliis fagi conficiebant. Panis instar Prophetici illius ex ordeo et milio vitia erat; ita ut aliquando religiosus vir quidam appositum sibi in hospicio ubertim plorans clam asportaverit; quasi pro miraculo omnibus ostendendum; quod inde viverent homines, et tales homines." Allowing for the privations incident to the common condition of these monks of the parent house, and

———Rabidi jejunia ventris
Insolitis adigunt vesci,

it is remarkable that both the convents should have been reduced to the same unusual alternative to support their existence. Yet, no doubt, this strange community in misfortune was often a subject of proud congratulation at Fountains, when the glory of Clairvaux had risen on the whole civilized world, and their own afflictions had long since passed away.

(3) 2 Reg. iv., 40. There is a discourse on this subject by St. Bernard (Parvi Serm. lxv.), and an application of the passage to the first brethren of Clairvaux, by the Bishop of Chalons, in the Life of St. Bernard, Lib. i., cap. 7.

(4) A and D omit fidei. (5) Hi sunt A. D.

(6) qui in sudore vultus sui plantaverunt vineam nostram, et in sanguine suo hanc hodiernam nobis sufficientiam consignaverunt. Se siquidem non sibi sed posteris vivere arbitrantes A. D.

"Erat enim tunc temporis videre Claravallis aurea secula cum viri virtutis, olim divites in seculo et honorati, tunc in paupertate Christi gloriantes, ecclesiam Dei plantarent in sanguine suo, in labore et erumna, in fame et siti; in frigore et nuditate; in persecutionibus, et contumeliis, et angustiis multis; preparantes Claramvalli eam quam hodie habet sufficientiam et pacem."—*Vita S. Bern.*, Lib. i., cap. vii., *Mabill.*, v. ii., c. 1077.

(7) D omits temporalium. (8) certum nobis facturi A. D.

(9) quanta sunt [sint] A. paupertatis merita A. D.

(10) *De pane pauperi dato et de recompensatione.* A. D. (11) die quadam A. D.

Portarius vero panem se non habere respondit. Instat pauper importunius[1] pretendens et victus inopiam et vitæ discrimen. Egenus, ut videbatur, et fame confectus; negat se abscedere nisi accepta prius[2] benedictione, contestans et supplicans, pro Christi nomine, panem sibi dari. Adjuratus portarius adit sanctum abbatem, asserens[3] peregrinum astare præ foribus, fame confectum, importune[4] petentem elemosinam, non se habere[5] quid porrigat postulanti. Motus abbas ad clamorem pauperis, vocat fratrem qui panibus præerat, ut petenti tribuat benedictionem. Ille[6] se, ad totius familiæ victum, nil habere respondet, nisi tantum duos panes et dimidium, et hos carpentariis distribuendos,[7] qui in instanti erant comessuri. "Et tu," ait[8] sanctus, "panem unum da pauperi; panem et dimidium operariis reserva;[9] Nobis autem provideat Dominus sicut vult." Tulit ille panem et abiit. Et, ecce, duo viri de vicino castro, cui nomen Knaresburgh, astiterunt præ foribus, trahentes post se[10] redam onustam panibus de simila munda. Audierat enim vir nobilis, Eustachius[11] filius

(1) importune A. D.
(2) D omits prius.
(3) dicens A. D.
(4) A and D omit importune.
(5) non habens se quod A.

(6) It would appear, therefore, that although the convent was in the most exile condition, certain brethren were appointed to particular offices, and that they did not so far despair of maintaining their position, as to refrain entirely from building. In estimating the extent of their self-denial, we must remember that seventeen persons had lately joined the Society, as we are informed in the last chapter.

(7) apponendos A. D.
(8) ait abbas D.
(9) quod reliquum est operariis reserva A. D.
(10) A and D omit post se.

(11) As to the parentage of Eustace Fitz-John, says Dugdale, in his account of the family of Vesci (Baron., vol. i., p. 90), all I have seen is that he was nephew and heir to Serlo de Burgh, the founder of Knaresbrough Castle in Com. Ebor. (Mon. Ang., v. ii., p. 819); and that John his father was called *Monoculus* (ex Coll. R. Glover), in regard that he had but one eye. Ailred of Rivaux—a most competent judge—says (X. Scrip. v. i., c. 343) he was "De magnis proceribus Angliæ, regi quondam Henrico familiarissimus, vir summæ prudentiæ et in secularibus negotiis magni consilii." When King Stephen began to reign, suspecting he would incline to the Empress Maud, he took from him the custody of several castles in the North; a step which produced the course suspected (Ric. Hagulst., X. scrip., v. i., c. 319); and accordingly when David King of Scotland entered England, he delivered Alnwick Castle to him, and had intended, also, to have put him in possession of Malton Castle, in Yorkshire; both which fortresses he had obtained by his first wife, Beatrice, heiress of Ivo de Vesci. It appears, nevertheless, from Dugdale, that Stephen became reconciled to him, for in 1139, after the battle of the Standard, he held Knaresbrough and Aldburgh in farm of the King (Rot. Pip. v., Steph. Ebor.), and was at that time a Justice Itinerant with Walter Espec of Helmsley, the founder of Kirkham and Rivaux. (Rot. Pip., v. Steph. Ebor.) But after all this, he continues, in 1157, (3 Henry II.), being in that expedition then made into Wales, he was there unhappily slain (MS. in Bibl. Bodl., Med. 20), with this honourable character, viz., that he was "Vir magnus et grandævus, atque inter primos Angliæ proceres, divitiarum et sapientiæ titulis refulgens."

In addition to these qualifications, he was distinguished by his zealous promotion of the peculiar religious movement of his time; having been the founder of the Priory of Malton, in Yorkshire (Mon. Ang., v. ii., p. 816); the Priory of Alnwick, in Northumberland (Ibid, v. ii., p. 591); and the Priory of Watton, near Beverley, for Gilbertine Nuns of the Order of Sempringham (Ibid, v. ii., p. 798; Oliver's Hist. Beverley, p. 520). He was also a benefactor to the Priory of Bridlington (Mon. Ang. ii., 163), and countenanced the introduction of the Cistercian Rule into Yorkshire, by his presence at the foundation of Rivaux.

Johannis, de fratribus quod[1] cohartati erant inopia, et misit eis de mensa sua benedictionem. Vere bonus Dominus et fidelis[2] in promissis, qui panem unum cribarium[3] tot similagiis[4] compensavit.[5] Nuntiatum est abbati et fratribus, et agnitum est Dei donum, et benedixerunt nomen[6] Domini qui dat escam timentibus se.[7] Sic, procurante Deo et vicinis fidelibus[8] ministrantibus, æstivum[9] tempus transigunt, in paupertate multa et patientia forti.[10] Tempore novorum instante, fruges colligunt [et][11] comportant in horrea,[12] parum[13] minus ad monasterii sustentationem, neque enim multum erat metere ubi modicum seminabatur.

De inopinato solatio.[14]

Laborabant sic,[15] per biennium, sub gravi onere paupertatis, nec jam spes ulla solacii, nisi quod manus[16] Domini "difficere nescit sperantibus in se."[17] Abbas vero jam pene desperatus,[18] domnum Claravallensem adit; paupertatis discrimen et loci pretendens incommoditatem, postulans se cum fratribus suis in partibus illis recipi, qui in sede propria jam fructificandi spem nullam haberent. Movetur super hiis sanctus abbas[19] Bernardus ad compassionem, et consilio cum suis inito, grangiam quandam

Nor has his piety been less distinguished in the result. His seed is mighty upon earth; "the generation of the faithful" has been "blessed." By his first wife, he was progenitor, in the male line, of the noble house of Vesci; his eldest son having also been renowned as one of the victors at the battle of Alnwick, and his grandson Eustace, as one of the Magna Charta Barons. By his second wife, Agnes, co-heiress of William Fitz-Nigel, Constable of Chester, and founder of the Abbey of Norton, he was ancestor, also, in the male line, of the Lacies, Earls of Lincoln, of whom his grandson founded the Abbey of Stanlaw; of the eminent family of the Constables of Flambrough, Wassand, and Everingham; and of the Baronial line of Clavering; while through their multiplied alliances, his blood is now worthily diffused among the most illustrious houses in the kingdom.

(1) quod laborarent inopia A. D.
(2) et munificus in retribuendo A. D.
(3) cibarium A. D.
(4) similaginibus A. D.
(5) A Providence of a similar character is recorded in the Life of St. Bernard; and it is added by his biographer, "Nec tantum semel hoc ei contigisse certum est, sed sæpe cum hujusmodi necessitas instaret, repente unde non sperabatur auxilium ei a Domino affuisse."—*Vit. S. Bern.*, Lib. i., cap. vi.
(6) benedixerunt Domino D. Dominum A.
(7) Ps. cxi., 5.
(8) A and D omit fidelibus.
(9) æstatem A. D.
(10) D omits forti.
(11) et comportant A. D.
(12) D, with much greater probability, reads horreum.
(13) modicum nimis A. D.
(14) *De solatio eis facta per Hugonem Decanum Eboracensem* A. D.
(15) Laborabant fratres per biennium sub gravi paupertate A. D.
(16) nisi quod Dominus A. D.
(17) Ps. xvii., 7.
(18) desperans D.
(19) A and D omit abbas.

domus suæ, Longum Vadum nomine,[1] quæ nunc in abbatiam redacta est, cum agris adjacentibus eis assignare decrevit,[2] ubi interim se reciperent donec eis in aliquo[3] commodius provideret. Dominus autem melius procuravit, dispensans pietate sua mirabili ut Clarevalli suum servaretur prædium, et Clarevallensibus compassionis[4] affectus cederet ad meritum, et indigentibus Christi servis[5] aliunde solatium proveniret. Abbate siquidem adhuc[6] in transmarinis agente, contigit infirmari virum nobilem Hugonem[7] decanum Eboraci,[8] hominem magnarum rerum et multis operi-

(1) The name of the place where St. Bernard intended to have settled the monks of Fountains is not mentioned in the text of the Monasticon Angl. v. i., p. 742—the words "Longum Vadum nomine, quæ nunc in abbatiam redacta est," being omitted; so that this interesting fact has been hitherto unpublished. Longum Vadum, or, as it is called in France, Longué, is in the diocese of Langres, in the department of the Haut Marne. In the Gallia Christiana, Tom. iv., p. 837, there is a brief notice of its origin, and the series of thirty-two of its abbots. From the former, which I subjoin, it appears that the chronology of its early history was not then clearly ascertained, and that it had been forgotten that it was a grange of Clairvaux as early as the year 1134.

"Prius hanc abbatiam pertinuisse ad ordinem S. Augustini, tuncque addictam fuisse servitio pauperum et hospitum palam fit ex charta Guilenci episcopi Lingon. nostra inter instrumenta (Ch. L., col. 172) duabusque litteris Petri Cluniacensis abbatis; tum vero aggregatum fuisse ordini Cisterciensi, ex charta Godefridi ejusdem sedis episcopi, *ibidem* (Ch. li., col. 172). Hæc quidem notis chronicis destituta est, sed ei potius aggregationi sub Claravalle adscribendus est annus 1149, 14 nonas Martii, quam primæ fundationi, quæ non ita parum præcessisse videtur. Ceterum memoratur hæc abbatia in vita S. Petri Tarentasiensis, cap 27, etc., *Dilectus* de præbendis in veteri collectione."

Longus Vadus filia Clarevallis, Lingonensis diœcesis 1149.—*Henriquez Fascic*, v. ii., p. 491.

(2) disposuit A. D.

(3) D omits in aliquo.

(4) compassio cederet A. D.

(5) D omits Christi servis.

(6) A and D omit adhuc.

(7) Sufficient only of Dean Hugh's history has been recorded as to occasion regret that we can ascertain no more. He succeeded Aldred as the third Dean of York, but as I have observed in the 14th note of the 32nd page, it is uncertain whether he resigned his office in 1132, or at the time when he sought the congenial retirement of Fountains, "post biennium," in 1134. He accompanied Turstin at his visitation of St. Mary's Abbey, and was a witness to the Archbishop's foundation charter of the Nunnery of Clementhorpe, which was confirmed by him and the Chapter of St. Peter's, York, (Mon. Ang., v. i., p. 510). His association on such occasions with this noble character, may incline us to believe that he worthily fulfilled the duties of his station, and that in him Turstin found a trusty and able coadjutor in organizing and governing the unsettled Northern Province. Nor may we assume from Serlo's allusion to the Library which he had collected, that his presence and social position were less beneficial, at a time and in a diocese where the patrons of literature and learned men were neither abundant nor influential. There is a pleasing illustration of this feature in his character, in the opening words of the Epistle which the historian, Simeon of Durham, addressed to him on the succession of the Archbishops of York. "Hæc," says he, "charissime pater et domine Hugo ecclesiæ S. Petri, decane, Ego, Simeon, S. Cuthberti servulus sicut in veteribus libris hinc et inde invenire potui, de successione pontificum Eboracensis ecclesiæ breviter annotavi, jussa vestræ paternitatis utinam tam efficaciter prosecutus quam libenter. Preterea quod vos scire delectat, istos virtutum viros simul contemporaneos in ecclesia fuisse legimus Northanimbrorum." This Epistle will be found in Twysden's Decem Scriptores, vol. i., col. 75, and also in Labbe. Nov. Bibl. i., 323, where it is ascribed to Ivo, Bishop of Chartres.

I regret the brevity of these particulars the more, since too many of Dean Hugh's contemporaries have been rescued by our Chroniclers from the stream of time, with qualities that should have been thankful for oblivion.

(8) Eboracensem A.

bus ampliatum. Et misit Dominus in cor ejus consilium bonum, ut pro redemptione animæ suæ,[1] se cum suis omnibus monasterio de Fontibus conferre[2] debuisset. Et factum est ita. Erat autem homo dives, non solum in pecunia numerata et mobilium possessione, sed et in libris scripturarum sanctarum, quos, sic[3] Domino procurante, multis sibi sumptibus et studio comparaverat; Et hic primus qui armariolum de Fontibus felici auspicio suscitavit.[4] Comfortati sunt fratres ex hiis[5] quæ acciderant, et donum Dei intelligentes, apportatam pecuniam prudenter dispensabant. Pauperum usibus pars prima dedicatur, pars quædam[6] fabricæ deputatur, residuum in monasterio sanctorum necessitatibus[7] reservatur. Revertens abbas invenit rem meliuscule se habentem, fratres pro tempore commodius agentes, et universum statum domus suæ[8] in melius commutatum.

De Serlone Canonico.[9]

Et adjecit[10] Dominus ut benediceret eis. Clericus quidam, Serlo nomine,[11] Eboracensis ecclesiæ canonicus, infirmatus est usque ad mortem: erat, autem, vir magnarum rerum,[12] dives in possessione argenti et auri. Disponens de rebus suis, Divino tactus instinctu, se cum suis omnibus Fontes contulit et ibidem defunctus est.[13] Non multo post, quidam canonicus[14] ejus, Tosti nomine,[15] homo dives et nummosus, se cum omni substantia sua, sacro illi conventui sociavit. Receptus[16] in novicium, secundum ordinis disciplinam vixit inibi per aliquot annos; homo jocundus

(1) A and D omit pro redemptione animæ suæ.
(2) conferret. Et factum A. D.
(3) A and D omit sic.
(4) It is not improbable that these precious manuscripts were soon after destroyed, when Archbishop William's party set fire to the Abbey. They are not alluded to by Leland (Coll., v. iii., p. 44), in his brief account of the Library, nor have I been able to trace their previous history.
(5) in his A. D.
(6) et pars altera A. D.
(7) usibus A. D.
(8) D omits suæ.
(9) *De Serlone Canonico Eboracensi.* D.
(10) addidit A. D.
(11) The Bernardine tendencies of Serlo had been previously shewn by his association with Turstin at the Visitation of St. Mary's Abbey, and at the foundation of the Nunnery at Clementhorpe. He witnessed also the foundation charter of Fountains, where he was soon after to find a resting-place in life and death.
Of Tosti nothing more is known than that he was present at the foundation of the Priory of Clementhorpe.
(12) A and D omit vir magnarum rerum.
(13) The whole of this sentence is omitted in A. and D.
(14) concanonicus A. D.
(15) Tosti nomine se cum omni A. D.
(16) numerum D.

et socialis[1] in conversatione, et consummato cursu, quievit in senectute bona.

Qualiter viculus de Herleshou, monasterio de Fontibus, addictus sit.[2]

Post dies aliquot, miles quidam de vicinia Robertus,[3] cognomento de Sartis, mulierem quandam, Raghenildem[4] nomine, sibi disponsavit in uxorem cum terris quibusdam quæ eam,[5] jure hæreditario, contingebant.[6] Hii ambo, Divino pariter inspirati consilio, villam suam quæ Herleshou[7] dicebatur, cum agris

(1) sociabilis D.
(2) *Quis contulit eis Grangiam de Morcar, et Forestarium quæ dicitur Warkesdale D.*
(3) Robertus nomine, A. D.
(4) Rachevillam A. D.
(5) ei A. D.
(6) de jure contingebant D.
(7) Ambo pariter divinatus inspirati, villam suam, Herleshoy [Harleshows D.] nomine A. D.

HERLESHOW was the district within which the Abbey was founded, and at the time of the Domesday Survey — where it is called Erlesholt — was a berewic of the great manor of Ripon, belonging to the Archbishop of York. It derived the local portion of its name from that huge mass of glacial drift, based on magnesian limestone, which still retains the name of How Hill, and forms a prominent object up and down the great plain of York. When it was given to the Abbey, it was the site of a village, of which more will be found in a subsequent portion of this volume. The grant of Robert de Sartis, which, from its confirmation by Archbishop Murdac, appears to have consisted of three carucates of land, will be found, also, under the head of "Morker" among the charters of endowment.

Although it would be unsafe to presume that the text which I use is more ancient than those with which it is collated, from its peculiar wording of the title to this chapter, it may, nevertheless, be observed that the variation has evidently been introduced after Herleshow had lost its distinctive appellation, and had been absorbed in the grange of Morker.

WARKESALE — or as it is called in a charter of Archbishop Roger, *Wardsala*, and in an agreement with Archbishop Walter de Gray, *Warzhal*, and at the present time Warsall—is now a township in the Liberty of Ripon, a short distance west of Fountains, consisting of about 900 acres, divided into three farms. Its condition at the time of the grant, which was confirmed by Archbishop Turstin (Mon. Ang. i. 755), is indicated in the narrative above, and from a singular observation in the charter of donation, it would appear that like most other of the ancient forests, it afforded a convenient lurking-place for thieves. In conveying, particularly, one portion of the estate, the donor says, "Et in ipsa Gillamora unum angulum partim nemorosum et partim planum, sicut ego perambulavi, et probi homines qui mecum erant ad exitum pecuniæ eorum, quia locus ille nimis artus videbatur eis, et propter timorem latronum." It is remarkable, also, that one "*Richard Pes latronis*," who witnessed the foundation charter of the Abbey, was also present when this grant was made "Ante hostium ecclesiæ sancti Wilfridi de Ripun."—*Chart. de Font. in Bibl. Bodl., inter MSS. Rawlinson* 447, f. 126.

It is likewise to be observed that Archbishop Turstin's confirmation of this gift is witnessed by William, Dean of York: thus confirming the accuracy of our Chronicler's statement, that Dean Hugh had come hither before the grant of Herleshow.

Of ROBERT DE SARTIS—or, as he styles himself more properly in his charters, Robert de Sarz—nothing more is known than what he has preserved from oblivion by these pious gifts. I apprehend that he had his residence at Bishop Thornton, a place about three miles from Fountains, which, judging from its name, had been fortified in the Saxon period; and to which, it appears from the charter of Archbishop Turstin, mentioned above, Warsall appertained. Whence he had come hither is not so certain. The scribe of a Bull of Pope Adrian IV. writes the name Sarez. In a confirmation charter of King Henry II. he is called "de Essartis"—a name borne by Hugh de Essartis, who witnessed a grant of King Stephen to Sawley Abbey, at York (*Mon. Ang.*

adjacentibus, et forestam[1] quæ Warchsale[2] nominatur, facta[3] solemni donatione pari voto et concessu,[4] monasterio de Fontibus contulerunt. Sepulti sunt inibi sepultura justorum, et memoria eorum apud nos est in benedictione.

Quomodo Caitona in dominium monasterij de Fontibus devenit.[5]

Fuit, etiam, tempore[6] illo, juvenis quidam de domo regis, dictus Serlo de Pembroc,[7] habens in vicinia nostra villam[8] quan-

i., 846); and derived, perhaps, from a district or place which had been essarted or cleared of brushwood. Assuming, however, that the name Sarz, as written in his charter, is correct, it would appear to have been derived from the ancient Seigneury of Sars-sur-Cauches, in Artois, which, according to the "Dictionnaire des Fiefs, etc., de l'Ancienne France," by Gourdon de Genouillac, was erected into a Marquisate, 1st September, 1689, in favour of De Bournonville. But whether his adventure was from thence or not, according to Archbishop Murdac's confirmation of his grant of Herleshow, he was rewarded by the hand of "Raganilda filia Ligulphi," the heiress of a Saxon family who had not been dispossessed of their estates by the Archbishop of York, after the Conquest.

(1) forestariam D.
(2) Warcsale A. Warkesale dicitur D.
(3) D omits facta.
(4) A and D omit pari voto et concessu.
(5) *Quis dedit Grangia* [*grangiam D.*] *de Caiton.* A. D.
(6) Fuit in tempore D.
(7) Pembrocke A. D.

(8) When the Domesday Survey was taken, Cayton was a berewic containing two carucates of land, and appertained to the king's manor of Knaresbrough.[1] According to the Chartulary of Malton Priory (Cott. MS. Claudius D. xi.), this important manor had not long after passed into the hands of Serlo de Burgh, or Serlo de Pembroke, as he is also called, who built a Castle there; but dying without issue, his possessions came to his brother, John Monoculus, father of Eustace Fitz John, whose timely benefaction to the monks has just been recorded in the text. The circumstance that Serlo de Pembroke was a young man at the time when he granted Cayton, and the fact that Eustace Fitz-John was then in possession of Knaresbrough, sufficiently prove that he was not the same Serlo who is mentioned in the Malton Chartulary, though there can be no doubt that he was of the same family and nearly allied to him. Neither the grant nor the confirmation of it by King Henry I. are entered in the Coucher Book, or in any of the Chartularies of Fountains; but they contain a grant of two carucates of land in Cayton *by Eustace Fitz-John*, the Lord paramount of the fee, and a confirmation of it by King Stephen, in the year 1135, without allusion to Serlo de Pembroke. In a general confirmation charter by King Henry II. is included, "Ex dono Eustachii filii Johannis *et Sarlonis de Burgo*, duas carucas terræ in Caytona." There is registered, also, in one of the Chartularies, a grant of Cayton and Gollecroft to Fountains, made by William de Stutevill, who by a charter now remaining in the British Museum (Addit. Chart. 5719) obtained from King Henry II. the possessions which had belonged to Eustace Fitz-John and his son at Knaresbrough and Aldbrough, and a confirmation of it by that monarch. Herein he says "Sciatis me ad petitionem Willielmi de Stutevill concessisse et presenti carta mea confirmasse Deo, et monachis ecclesiæ sanctæ Mariæ de Fontibus, *donationem* quam Willielmus de Stutevill eis fecit, scilicet, Caitonam," etc. In their anxiety, therefore, to secure the gift, the monks, in the absence of our Chronicle, might have effaced the memory of the giver, although another grant of King Henry II. to Fountains, still preserved at Studley, confirms to them "illas duas carucatas terræ in Kaitona, quas Rex Henricus avus meus dedit Serloni de Pembrock serviente suo, pro servitio ipsius, et quas idem Serlo dedit predicto Abbatiæ et Monachis, in liberam et perpetuam elemosinam."

dam, Caiton nomine, quam ex dono regis acceperat.[1] Infirmatus, vocat ad se sanctum[2] abbatem de Fontibus, et in extremis agens, villam[3] ipsam quam ex dono regis tenuit, solenni donatione facta, monasterio de Fontibus contulit inperpetuum possidendam. Confirmat rex donationem factam,[4] et redacta est villa in grangiam, perutilem usque hodie ad monasterij sustentationem. Mortuus est idem Serlo apud Fontes, et inter sanctos sortitus est sepulturam. Non multo post tempore, adeptus est abbas Aldeburgh[5] cum pertinentiis suis, grangiam fertilem et frugibus accomodam.

It is somewhat singular that the estate at Cayton, which, with the exception of that given by Robert de Sarz, was the first which was bestowed on the monastery, was the last which was severed from the common possession of its Scite: having been retained by the late Mr. Messenger, as his residence, when he sold the Abbey and some appurtenant property to Mr. Aislabie, in the year 1768.

(1) habebat A. D. (2) dominum A. D.

(3) et villam quam ex dono regis tenuit, monasterio A. villam quam ex dono regis tenuit, monasterio D.

(4) D omits factam.

(5) Aldebroughe D. ALDBROUGH, near Masham, in the North Riding of Yorkshire, where there had been a Roman camp or fort, guarding the trajectus of the river Ure, on the road leading from the Watling Street into Wensleydale. The estate was obtained from the young Baron Roger de Mowbray, who had then but just entered on his inheritance, and who states in his charter still extant, that it had formerly been given by his father Nigel de Albini to the monks of Pontigny in France. As the name of the benefactor is not celebrated by the Chronicler, while the agency of the Abbot is particularly mentioned, the incidental mention of this circumstance appears to strengthen a probability that this grant of lands, which had been severed from the Mowbray fee, had been the subject of negotiation or arrangement, wherein a third party was concerned; although Roger de Mowbray was afterwards a most munificent benefactor to Fountains, and was justly styled by the Chronicler of the Abbey of Byland, which he founded, "Signifer liberalitatis inter omnes proceres terræ" (Mon. Angl., v. i., p. 1028). But however this may have been, it seems extremely probable that the young man may have been influenced by the advice or suggestion of Archbishop Turstin. For the Chronicler whom I have just mentioned, after stating that the first monks of Byland, on their departure from Calder and repulsion from the gate of Furness, were encouraged to make a personal application for advice to that Archbishop at York, by reason particularly of what he had done at Fountains, thus informs us of the result: "Tandem," says he, "per consilium quorundam clericorum suorum misit eos cum literis suis ad nobilem virum tunc temporis dominum Rogerum de Molbray, filium Nigelli de Albineio, qui de novo cingulum susceperat militare, ut inter inicia bonorum operum suorum talibus viris de patrimonio suo quod erat amplissimum, locum habitandi et sustentationem misericorditer provideret. Ad quem cum pervenissent, de eorum adventu et exhortatione domini archiepiscopi valde gavisus est, et eo amplius quod occasionem haberet aliquid præstandi." (*Mon. Ang.* ut supra). With such an adviser, and such a disposition to realize the advice, we may reasonably account for this donation to Fountains.

Between the years 1137 and 1146, the convent obtained an enlargement of their estate at Aldburgh from a very different character, Earl Alan of Richmond, who succeeded to that noble Honor in the former, and died in the latter year. (*Du Paz. Histoire Geneal.*, p. 14. *Lobineau Hist. de Bretagne*, tom. i., p. 136.) By his charter, now before me, he gave to the monks of Fountains, "ad edificandam abbatiam quandam ejusdem ordinis, totum nemus quod pertinet ad Marsam, quod est ex illa parte aquæ Ihor qua Burton consistit." About this time, also, the convent received from Alice de Gant, wife of Roger de Mowbray, a charter of lands in Sutton, near Ripon, in which she says "Hanc terram dedi primum ad ipsam ecclesiam construendam, deinde in puram et perpetuam elemosinam."

In a Bull of Confirmation, granted to the House by Pope Eugenius III., in 1145, there is likewise mention of "Reinebergh, Neuhala, et ceteras terras quas Adam filius Suani dedit ad

Ab illa die,[1] et deinceps, benedixit Dominus vallibus nostris de[2] "benedictione Cæli desuper et abissi subjacentis,"[3] multiplicans fratres, et[4] adjiciens possessiones, dilatans vineam, et dans ei pluvias benedictionis. Misit, igitur,[5] radicem deorsum et fecit fructum sursum,[6] crescens[7] indies et [ex] seipsa semper robustior facta, in brevi in vineam grandem.[8] Et Dominus [erat][9] illi pro muro a dextris et a sinistris.[10] "Non reliquit[11] hominem nocere eis,"[12] et jumenta eorum non minoravit;[13] operibus manuum eorum benedixit,[14] et possessio eorum crevit in terra.[15] Confluxerunt ad eos viri multi,[16] "quorum tetigerat corda Deus,"[17] et veterem deponentes hominem,[18] in novam renascuntur creaturam. Et aucta est domus, exterius, in possessione,[19] magis autem, interius, in sanctitate; et celebre factum est nomen ejus, et principes terræ reverebantur eam.

Circa[20] idem tempus, ego, Serlo, valefaciens[21] sæculo, Fontes me contuli, sanctæ conversationis[22] habitum suscepturus. Deus

abbatiam edificandam. Trutesdala, et quascunque terras Eustachius filius Johannis dedit ad abbatiam construendam."—(*Regist. Privil.*, fol. 17b.) It is remarkable that neither of these grants took permanent effect; but as the lands are not again mentioned in any of the records of the House, I have not ascertained when or why they were surrendered. Certain, however, it is that when this Adam Fitz-Swain—who was a person of much consequence in South Yorkshire, and died about the year 1158—founded the Cluniac Priory of Monk-Bretton near Barnsley, he endowed it, among other possessions, with his lands at Newhala and Rainesberg; places still to be identified in the parish of Wath-upon-Dearne.—(*Mon. Ang.*, v. i., p. 660: *Hunter's South Yorkshire*, v. ii., p. 221.) Troutsdale is a picturesque valley, west of Hackness near Scarborough, and watered by one of the tributaries of the Derwent. It is probable that the property reverted to the donors, after the erection of the abbey had been completed.

(1) "Ab illa autem die, dedit [Clarevalli] Dominus benedictionem, vinea illa Domini Sabaoth dedit fructum suum, extendens palmites suos usque ad mare, et ultra mare propagines suas."—*Vita S. Bernardi*, Lib. i., c. 4.

William of Newbrough (Lib. i, cap. xiv) speaks of the early days of Fountains in terms somewhat similar to those afterwards dictated by Serlo. "Benedixitque eis Dominus benedictionibus cœli desuper, benedictionibus abyssi jacentis deorsum, benedictionibus uberum vellerumque, ut non solum in omnipotentis Dei servitio copiosam multitudinem aggregarent, sed etiam largioribus eleemosynis in pauperes dispergendis sufficerent. Quod autem Domino Christo tanquam apes argumentosæ servirent, ex fructibus eorum cognoscitur: numerosis scilicet sanctorum collegiis, quæ ex se, tanquam quædam rationalium apum examina emiserunt, et non solum per Anglicanas provincias, verum etiam in barbaras nationes sparserunt." In the next chapter he says he wrote in, or about the fifty-seventh year of the administration of Roger, abbot of Byland; but, in the Chronicle of that house, (*Mon. Angl.*, vol. i., p. 1034) it is said by his successor Philip—who wrote in the year 1197, and in the second year of his abbacy—that Roger resigned his office after a tenure of fifty-four years and more, from his election in 1142.—*Ibid.*, p. 1029.

(2) D. omits de
(3) Genes. xlix, 25.
(4) D. omits et.
(5) Misit igitur, secundum Prophetam A. D.
(6) II Reg., xix, 30.
(7) consurgens A. D.
(8) Psal. lxxx, 9.
(9) Dominus erat D.
(10) Exod. xiv, 22.
(11) permisit A. D.
(12) Psal. cv, 14.
(13) moriuntur D. Ezech, xxxij, 13.
(14) Job i, 10.
(15) Psal. iv, 7.
(16) et confluxerunt ad eos viri A. D.
(17) I Sam. x, 26.
(18) Ephes. iv, 22.
(19) exterius in possessione, interius vero personis,—the rest of the sentence being omitted A. D.
(20) Per idem A. D.
(21) valedicens A. D.
(22) religionis A. D.

bone, quanta tunc apud Fontes vitæ perfectio! Quanta virtutis emulatio! Quis fervor ordinis! Quæ forma disciplinæ! Egressi enim illi[1] patres nostri primitivi de domo opulenta, omnem illam[2] temporalium affluentiam virtutum[3] plenitudine adequabant.[4] Spectaculum, siquidem, facti angelis[5] et hominibus,[6] studuerunt ab initio illam posteris suis sanctæ religionis formam relinquere quæ, favente Domino, usque hodie illæsa perdurat.

De fundatione Novi Monasterii.

Anno quinto a fundatione matris nostræ,[7] monasterii de Fontibus, vir nobilis, Ranulphus de Merlay, Fontes nostros visurus accessit. Videns fratrum conversationem, compungitur homo, et Deo[8] inspirante, pro redemptione animæ suæ, locum quemdam in patrimonio suo ad monasterium construendum assignat. Suscipit oblationem viri[9] abbas sanctus, et edificiis inibi, de more, dispositis, abbatiam construit[10] quam Novum Monasterium,[11] nomi-

(1) D. omits illi. (2) A. and D. omit illam. (3) virtutis A. D.
(4) adæquarunt D. (5) I Cor. iv, 9.
(6) hominibus illam sanctæ religionis formam suis posteris impresserunt quæ auctore Deo [Domino D.] usque hodie in modernis illæsa perdurat. A. D.
(7) A. D. and L. omit matris nostræ, also nostros in the next line.
(8) Domino D. (9) D. omits viri
(10) construxit A. D.
(11) NEWMINSTER.—John of Hexham, who coincides with our chronicler in fixing the time of the foundation, informs us that the brethren from Fountains were received by Ralph de Merlay into his castle at Morpeth, and that about the feast of the Epiphany, January 6th, in 1138, the Abbot Robert received benediction from Geoffry, Bishop of Durham—"Eodem anno (id est MCXXXVIII.) Quidam vir potens in Northymbria recepit in sua possessione, apud castrum quod dicitur Morthpath, monachos de Fontibus viii nonas Januarii, qui construxerunt cœnobium, scilicet Novum Monasterium vocatum. Quibus, hoc ipso anno, circa Epiphaniæ diem, Galfridus episcopus Dunelmensis benedixit abbatem Robertum, sanctum virum.—Quos libenter fovit prædictus vir, scilicet Ranulphus de Merlai." — (*Jo. Hagulst., Twysden, X. Script.*, col. 265.) The words, "monachos de Fontibus viii nonas," should perhaps be read, monachos de Fontibus xiii, &c.—thirteen monks, representing Christ and his Apostles, having been the usual number of a missionary convent. Whether the name of Newminster was selected in distinction to some elder or Saxon Church in the neighbourhood, or on the site, we are not enabled to decide; but the appellation of "Minster" was not common among the Cistercians: in fact this was their only place so designated in England.

"No 'ivy mantled tower' or 'fretted vault,'" says the late learned and noble-hearted historian of Northumberland, "remains as evidence of the style of the buildings that covered it—nothing but the archway of the door of the Conventual Church: all is green sward overspreading long lines of walls and irregular heaps of ruins, piled upon the graves of many that were noble, holy, and wise, or covering the dust that once beamed in the eye of beauty, or wielded the sword of the mighty and the brave. The church, which has stood on ground considerably higher than the level of the plain which surrounds it, was on the north side of the whole establishment, and consisted of a tower, nave, transept, and chancel, in all about 270 feet long. The cloisters were on the south side of the nave, and apparently about 102 feet from east to west, and 80 feet from north to south; and had extensive buildings on every side of them; especially the Chapter-house,

navit. Et hæc prima filia Fontanensis ecclesiæ sanctæ,[1] unica adhuc matris suæ. Anno sexto[2] fundationis [suæ],[3] mense pri-

and many others of very various sizes on the east and south, from which side, through the cloisters to the north wall of the nave of the church, the ruins cover about 320 feet. Some large ash trees and hawthorns, and abundance of wake-robin thrive on these ruins. Under one group of ash trees, to the south-west of the Abbey, a fine spring rises out of a gentle knoll, on which are traces of much masonry. This water was probably conveyed hither in a covered conduit, and a narrow marsh—a sort of natural foss—sweeps between it and the banks, round three sides of the monastery. The common burial-ground has been on the north side of the church. On the west, there have been orchards and gardens between the church and some outer buildings; and on the north, a gateway, on the road from Morpeth to the north door of the church. If the floors of any part of the church, cloisters, or chapter-house remain, interesting inscriptions may still be found. I have seen no remains of mouldings here, but such as belong to the architecture of the fourteenth century—to the time of the three Edwards or somewhat later. Formerly many stones were taken hence, for building with in Morpeth. All now, however, is silence here—the keepers of the tombs and the servants of God have long ago been driven from their sanctuary; and the destroying hands of time and men have levelled its altars and towers with the earth."

"Its site beguiles admiration more by its charm of loveliness than grandeur: it is the richness of American river-side scenery in a champaign country, that invites you to linger upon it—fine meadows, enclosed by indented diluvial banks of uniform height—with nothing but sky beyond their sylvan brows—no waterfall or glen, barred up with walls of everlasting rock or mountain towering above the clouds. Ranulph de Merlay himself built the Abbey. His words are 'Abbatiam quam ego ipse construxi.' He also endowed it with a large tract of land and woods that surrounded it on each side of the river, and with a part of his wife's patrimonial possessions at Ritton and Witton. Besides its founder and the succeeding barons of Morpeth, it enumerated many other noble benefactors—the Bertrams of Mitford; the barons of Bolam and Bolbeck; the great families of Umfreville and Roos; and had, also, upon its roll, the names of Widdrington, Conyers, Morwick, Fenwick, Plessis, Cambo, Thornton, Lawson, and many others. But though the revenues of the House soon became considerable, its inmates were not exempt from severe visitations. In the year in which it was built it was destroyed; and grievous oppressions were committed upon its demesne lands and the surrounding neighbourhood by the army of David, King of Scotland.—(*Twysd. X. Script.*, c. 316.) Its abbot was frequently summoned to the parliaments of Edward I. Edward II. dated public documents here, and Edward III. tested a mandate here Nov. 16th, 1334. Surtees has a beautiful engraving of its common seal, on which the Virgin is represented in a gothic throne, crowned, and holding the infant Jesus in her arms, and having an abbot of the Cistercian order below—his clasped hands, crook, and countenance uplifted; and himself saying AVE MARIA. The inscription is — S. CO'E ABB'IS ET CO'VE'TVS S'CE MARIE DE NOVO MONASTERIO. The site of the monastery and its ancient surrounding demesne lands on both sides of the river have, for the last century or more, belonged to the Ords of Fenham and Whitfield." In 1535 the whole of the estates of the Monastery were valued only at 100*l.* 8*s.* 11*d.*, including the tenths.

During the first half of the fifteenth century, the Church underwent either considerable repair or alteration; for we learn from a "Martyrology" which belonged to the abbey, (*Mon. Ang.*, ii, p. 916) that in 1416 Ralph, Baron Graystock, gave 20*l.* "ad opus ecclesiæ;" that in 1429, Roger de Thornton, the well known merchant of Newcastle-on-Tyne, gave the lead with which the Nave was covered; and that, 8th August, 1436, John Lord Graystock gave 20*l.* "ad opus ecclesiæ," adding another contribution of 40*l.* Sir Ralph Graystock, who died by poison 15th July, 1323, rests here, near the place of the high altar—not far from Robert Umfreville, Earl of Angus, an eminent statesman and warrior, who died 12th April, 1325. There was also buried here, before the altar of St. Mary Magdalen, Sir Robert Umfreville, K.G., lord of Kyme and Redesdale, who died 27th December, 1436, by the side of his wife Isabella, who died 31st December, 1438. The founder and his wife Julian were buried on the north side of the Chapter-House.—*Dug. Bar.*, i, 570.

In the first part of the second volume of Mr. Hodgson's History of Northumberland, whence the preceding description has been derived, will be found (pp. 403-419) a valuable collection of charters of endowment and other records of the Abbey. A chartulary of Newminster is in the possession of the Earl of Carlisle; but, from a transcript of it which I have seen, it contains no documents relating to the parent House. The site, with some adjacent lands, is now a township in the parish of Morpeth, and the ruins will be found about half a mile west of that town.

(1) D. omits sanctæ. (2) quinto A. D. (3) [suæ] A. D.

mo, quinto mensis,[1] hoc est, nonas Januarii, emittitur conventus de domo Fontanensi[2] ad Novum Monasterium, cum abbate Roberto, viro sancto et religioso, monacho quondam de Wyteby,[3] qui se egredientibus de cœnobio Eboracensi sociavit. Multa de hoc viro audivimus digna relatu proprium de se habitura tractatum.[4] Erat enim modestus in gestu, mitis in convictu, misericors in judiciis, singularis in sancta conversatione. Multis annis et præfuit ipse et profuit fratribus pater[5] pius et pastor egregius; et conversationem sanctam, sanctiori fine complevit. Beatus Godricus, sicut in vita ejus legitur, nocte quadam inter [orandum][6] hujus sancti animam, carne solutam, angelorum manibus in cœlestia vidit deferri. Sic se habuit Novi Monasterii initium. Hic primus palmes quem vinea nostra expandit:[7] hoc primum examen quod ex nostro apiario evolvit. Semen sanctum solo coaluit, et quasi fertilis terræ gremio injectum,[8] excrevit in cu-

(1) quinto nonas Januarij A. D.

(2) Fontium A. D. (3) Witheby A. D.

(4) ST. ROBERT.—I gladly avail myself of this opportunity of revoking the statement made in the seventeenth note of the ninth page of this work, to the effect that this sainted abbot of Newminster was the more celebrated St. Robert of Knaresbrough.

The error, however, has been repeated for a considerable period, and therefore, perhaps, it may occasion the less censure, and the more surprise, when I state that, instead of one St. Robert of popular repute, our ancestors must have divided their admiration between two holy men bearing the same Christian name. Yet, since I shall have occasion to introduce an account of St. Robert of Newminster amongst the Worthies of Fountains, and to speak also, hereafter, of St. Robert of Knaresbrough, I need now say no more than that the former, according to Capgrave, died on the 7th of June, 1159; and the latter, according to the Chronicle of Lanercost (page 25), on the 24th of September, 1218.

The story above mentioned occupies two chapters of Reginald's Life of St. Godric, which are preceded by another to shew how, shortly before St. Robert's decease, when he was on his way home from a Chapter of the Order, he called to visit his friend Godric, who then foresaw that they should never meet in the flesh again;—saying to him, "Obsecro, mi domne, et pater reverende, tui amodo conservi memineris, quia forte alterius me in hujus mortalitatis corruptione non videbis." As Reginald's work has been published by the Surtees Society (Vol. 20), it is not necessary to reprint these chapters here; but for those who may not have ready access to the volume, and are curious to know what Godric says he saw, I add the story as more concisely told in Capgrave, (Novæ Legendæ, fol. 274), and also reproduced in the Acta Sanctorum, Jun. ii., 49.

"Sanctum etiam Godricum, utpote confessionis et conscientiæ illius medicus, sæpius invisere et alloqui consuevit. De morbis vitiorum et virtutum remediis, de secretis cœlestibus et angelicis visitationibus, de sanctorum patrociniis, inter se disserentes, diem cum noctibus continuabant. Cumque Godricus tandem in cella sua consisteret, vidit duos muros candidos ad cœlum usque directos; in quorum uno tres spiritus angelici apparebant, qui spiritum præfati abbatis in globo igneo ad superna deferebant. Unus a dextris, alter a sinistris procedebant: tertius supra omnium verticem nimia cum exsultatione præibat. 'Non enim,' inquit Godricus, 'disponente Domino, solus a corpore migrare potuit, quia cum eo quædam bonæ vitæ femina de Hastinges discessit, nomine Editha. Et licet fuerint longo terrarum spatio separati, eadem tamen hora in eadem beatitudinis sorte sunt conjuncti. Irruerunt in occursum ejusdem abbatis spiritus nequam; sed decertantibus pro eo angelis, diabolus in sua præsumptione confunditur; et in sinum Abrahæ Robertus servus Christi excipitur.' Obiit autem, anno Domini millesimo centesimo quinquagesimo nono, septimo idus Junij."

(5) Multis annis præfuit et profuit pater D. (6) inter orandum A. D.

(7) qui de vinea nostra processit. A. D. omitting the remainder of the sentence.

(8) gremio susceptum continuo excrevit in culmum, A. D.

mulum, et de paucis granis surrexit seges copiosa. Domus,[1] siquidem, de novo fundata, fœcunditatem matris suæ emulata est. Concepit et peperit de se tres filias, faciens Pipewellam, Salleiam, et Rupem.

De fundatione de Kirkested.

Et addit Dominus ut benediceret Fontibus nostris, et dilataret vineam quam ipse plantavit in territorio Lincolniensi. Homo

(1) Matris enim suæ fecunditatis æmulata concepit et peperit tres filias, Pipewellam, Salleiam, et Rupem. A. D.

It is a remarkable circumstance that this passage, although it appears in Dugdale's Monasticon, vol. i., page 743, has escaped the attention of the County historians of the districts in which these monasteries are situated; and that two of them—Dr. Whitaker in his History of Craven, and Mr. Hunter in his History of South Yorkshire—have been mistaken in their respective conjectures as to whence Sawley and Roche were colonized.

The site of the ABBEY OF PIPEWELL will be found near the hamlet of that name, a short distance north-west of Kettering in Northamptonshire; but I have been informed that no ruins of the building remain. In a brief calendary chronicle annexed to a Chartulary of the House (*Cott. MS., Calig.* A. 12), there is no allusion to the circumstances which led to its foundation, nor to the place whence the first inmates came: the following passage, which will be found at folio seven, relating only to the site of the abbey and its founder—"Abbatia de Pipewell" it is said, "fundata est ex parte orientali, super feodum de Gaytenton, ex dono Radulphi comitis de Cestria: ex parte occidentali, super feodum de Wahull, ex dono Willielmi Butevileyn, qui dictæ Abbatiæ primus fundator erat; et ibi, congregato conventu, dedit eis totam terram quam habuit infra villam sive extra de Pipewell, in puram et perpetuam elemosinam." In another Chartulary, however, in the same Library, and cited in the Mon. Angl. i., 815, it is recorded, in assigning one of the reasons given for the name of "the Abbey of St. Mary de Divisis," by which it appears from charters it was originally called, that "In prima fundatione, uno in die venerunt duo conventus monachorum, unus de *Gerudonia* et alter de *Novo Monasterio*, ad habitandum in eodem loco. Inter quos surrexit altercatio magna, ut scilicet quis eorum deberet primatum tenere, sicque diu ibi manserunt *divisi*. Postea vero per judices ordinis inter partes datos, altercatione partium sopita, monachi de Gerudonia ad proprium monasterium sunt reversi, monachique Novi Monasterii ibi tunc pacifice ædificare cœperunt."

The possibility of an altercation is much greater than that of a wish it should be perpetuated; although the tradition otherwise suggests the idea that two wandering bodies of monks were attracted or arrested here, rather by the sylvan solitude or the previous sanctity of the place, than by the simultaneous invitation of the owners of the soil. The name, no doubt, was imposed "quia dicta abbatia sita est ex utraque parte *le Harperesbrok*, et duos hundredos divisit;" and the Chronicler may also have been correct in his assertion, "De secundo vocabulo non est dubium, sed certum est, quod ubi *Westgrangia* sita est, fuit quædam villa, quæ, a quodam fonte, nomen Pipewelle accepit." According to the chronicle of Peterborough, the Abbey was founded in the year 1140.

In a confirmatory charter granted to the monks by King Henry VI., Robert Buttvillayne is said to have been the founder (Rot. Pat. 22, H. 6, p. 1, m. 8). It was a name indeed borne by his son, and also by one of his successors at Cottesbrook, of whom the significant fact is recorded in the chronicle, that he denied the existence of the foundation charter; and worse than this, that, having claimed the maintenance of a horse and a pack of hounds at the Abbey, and suffered discomfiture in the ejection of his steed, by a subtle device, from the Abbot's stable, he threatened excision generally to their horses' tails, and dire demeanour to the brethren; for the which he was likened by them to Achitophel and to Herod.

From an unusual succession of misfortunes, which are graphically related in the Chronicle, and will repay perusal in the pages of the Monasticon, the House was reduced to such a state of destitution that, in a Chapter general, held on the 13th September, 1323, the monks were

quidam nobilis, Hugo nomine, filius Eudonis, cœnobium ordinis

obliged to abandon their home. The grant of a charter to the Abbot, by King Edward III., in 1340, shews, at least, that they had then been reunited, and it seems that they afterwards enjoyed prosperity; for when the Valor Ecclesiasticus was taken in 1535, their yearly income was declared to be 286*l.* 11*s.* 8$\frac{3}{4}$*d.* inclusive of the tenths. Sir William Parr was then their Seneschal, and Secretary Cromwell received from them an annual pension of twenty-six shillings and eight pence. —*Val. Ecc.*, vol. iv, p. 296.

The destruction of the groves of oak of unusual beauty in which the Abbey was once embosomed, and which, even now when it is no more, invest its name with pleasing associations, wrung from the Chronicler a lamentation which was creditable to his heart; for, says he, "sicut mater unicum amat filium suum, tenere dilexerunt." And no wonder. They had been planted and tended by the unwearied care of the brethren, and whether, while wandering like their master St. Bernard in such pathless solitudes, they had found instruction in their voice, or musing on their beauty in the varying aspects of the day or of the year—in sunshine or in storm—bountifully must they have been rewarded by their solace and inspiration. I am precluded by my limits from pursuing a subject which was never touched by a monastic writer in a more interesting manner, or with such a singular detail; but I cannot refrain from quoting that noble sentiment, of a far higher and more universal application, with which his artless narrative is appropriately concluded:

"Væ væ illis, væ qui destruxerunt nemora Pipewellæ! Melius est, carissimi, silere quam alicui in oratione malum optare; quia quicumque, in oratione, aliquibus malum optat, oratio ejus fiet in peccatum, quia in ipsis suis precibus, contra conditorem suum pugnat."

It was from this house, and the care of these rising woods, that the abbot Robert was translated, in 1170, to Fountains—"de sinu filiæ ut matrem gubernaret."

SAWLEY.—The history of Sawley Abbey has had the good fortune to have been narrated by the masterly pen of Dr. Whitaker, in his History of Craven. Since his time, the ruins of the monastery have been retrieved from an overwhelming mass of rubbish, by the direction of the late Earl de Grey; and the result, which may form a highly suggestive example to the owners of other monastic sites which still remain buried in their ruins, may be found in an account of the excavation, by the Editor of the present volume, in "The Associated Architectural Societies' Reports and Papers for the year 1852," pp. 72-89. There is also an Historical Account of the Abbey and its existing remains, edited by Mr. J. Harland, and published in the year 1853.

It stands in a beautiful and sheltered site on the eastern bank of the Ribble, and immediately above that point of the river where it becomes the boundary between the counties of York and Lancaster. The majestic ridge of Pendle forms its back ground on the south; above are the sweet sylvan scenes of Bolton, where the Pudseys sheltered King Henry the Sixth in their venerable home; while from the hills above the park, the eye may range over the old forest lands of Bolland, or follow the devious windings of the river to the scenes and associations of Whalley and Stonyhurst, and its ultimate destination in the Irish sea.

The facts and date of its foundation by William de Percy, Baron of Topcliffe and Spofford, are thus recorded in the Chartulary of the abbey now preserved among the Harleian MSS. (No. 112) in the British Museum. "Anno ab Incarnatione Domini MCXLVII., kal. Januarii, emissus est conventus, cum abbate Benedicto, ad construendam abbatiam de Salleia, petente et præparante eis locum, nobili viro Willielmo de Percy, viii. idus Januarii. Fundata est ipsa die, luna prima."

Dr. Whitaker having discovered among the Townley MSS. a charter by which Swain son of Swain sold "Roberto abbati Novi Monasterii, duas carucatas terræ in Sallaia—ad construendam abbatiam, ordinis Cisterciensis," asserts "this account to be erroneous;" observing that Robert must have been called "abbas novi monasterii by anticipation;" and also, that it was "clear that there was a Robert nominated Abbot of this Society before Benedict; but that having died or resigned his charge before the convent took possession of their home, his name, which ought to have been placed at the head of the catalogue, was injuriously omitted, and would have been forgotten, had not this charter been brought to light." It seems to me, however, that this charter rather confirms than invalidates the statement in the Chartulary; for it suggests that, by the expression, "petente et præparante eis locum nobili viro Willielmo de Percy," the founder—as was often the case—had obtained from his subinfeudatory an eligible site which was not in his immediate possession: and that, instead of receiving its surrender, it was conveyed to Robert, Abbot of Newminster, as the legal representative of the convent whence the expectant monks of Sawley had emigrated. The inadvertent conclusion, which in the person of the "injuriously"

Cisterciensis se voverat constructurum. Vocari jubet sanctum

forgotten abbot, would have deprived Sawley of an association with the sainted Robert of Newminster, evidently arose from the translation of the words, *Novi Monasterii*, in their general instead of their local sense; though it has been subsequently adopted, and combined with the supposition that the convent was supplied immediately from Fountains. When the monks arrived at the place, the hill above it bore the name of St. Andrew's Mount, and may in some degree, by sanctity connected with it, have influenced the settlement; since the beauty of a site, unequalled in this part of the Percy Fee, was accompanied by a humid climate which at length contributed to render it almost untenable, and fortunately drove the monks of Bernoldswic to Kirkstall. St. Andrew's Well, which is named as one of the boundaries, has outlasted the institution which, assuming the name of its patron, was called at first "The Abbey of St. Andrew's Mount;" and Swanside brook retains the name it bore when Swain the son of Swain sealed the charter by which his name has been perpetuated. In the foundation charter, and also in another of a supplementary character, William de Percy states that, as might have been supposed, he erected the buildings of the abbey—a fact indeed which, neither in respect of magnificence, nor in comparison with the works of his compeers at the time, was worthy of such a special remembrance.

About forty years after the period of the foundation, the agricultural operations of the monks of Sawley were so impeded by the inclemency of the climate that the abbey was saved only from dissolution by the beneficence of the founder's daughter, Maud, Countess of Warwick—a generous friend to Fountains, where she now rests; and, in the time of Edward the First, the convent remained poor and dissatisfied. But in the absence of those sweeping donations from the subinfeudatories of the Percies, which were diverted to Fountains, prudence and economy had enabled them to assume that position, in the next century, which has been so ably depicted by Dr. Whitaker; and not long before the dissolution of the house, they had improved its appearance, and had erected a spacious choir; though the fact is now testified only by the foundations.

The last members of Sawley were saved from the degradation of a suicidal surrender by the attainder of the abbot, William Trafford, who was hanged at Lancaster on the 10th of March, 1536-7, for his participation in "The Pilgrimage of Grace." More than a century before, the house had produced its most celebrated son, in the person of William de Rimington; who, though he was content to remain in the Prior's stall, had filled the office of Chancellor of the University of Oxford in 1372—no doubt in recognition of his services as one of the ablest opponents of his fellow countryman, Wickliff. Pits says of him, in his Relationes Historicæ, p. 553, that he was a man of subtle mind, acute judgment, of indefatigable industry, and of extraordinary zeal. Bale, for the other party, depicts him as a sophist more infamous than Judas the Betrayer; calling the diabolical impostures of the Papists, "Catholic Verity," and the purest doctrines of the Gospel, "Heretical Depravity." Those who would form an unprejudiced opinion will be assisted better by his works, still preserved in the Bodleian Library. (*MS. Bodley*, B. 3, 12.) In the recent excavation at Sawley, his monumental slab, unfortunately undated, but recording the offices he had filled, was discovered in the south transept, covering the perfect remains of a once powerful and athletic form. In the fifteenth century another of the literary monks of Sawley produced a metrical translation of Grostete's Chasteau d' Amour, of which a copy may be seen in the British Museum.—*Egerton MS.*, 927.

The abbot of Fountains exercised visitatorial jurisdiction over the Abbeys of Pipewell, Sawley, and Roche, as also over the other monasteries which had sprung from the daughters of his house. The contiguity of the lands in Craven belonging to Fountains and Sawley, occasioned more than usual intercourse between the convents, and sometimes discussions as to their respective rights, of which the records will be found in a subsequent portion of this work. In the "Valor Ecclesiasticus" of 1535, the estates of Sawley are certified to be of the annual value of 147*l.* 3*s.* 10*d.* inclusive of the tenths. Several of the more important charters of endowment will be found in the Monasticon Angl. vol. i, pp. 841-847, and references to other records respecting the abbey in the new edition of that work, and in Tanner's "Notitia Monastica."

ROCHE ABBEY—or rather that interesting fragment of it which the violence of man has spared, as if in mockery of its past—is situated about three miles south-west of Tickhill, in the West Riding of Yorkshire. The streams of two narrow valleys running towards Blythe, are united here, and the natural scenery, barred up on the north by the cliffs, and, in other directions, limited by woodland slopes, reminds us agreeably in its general features of the charms of Fountains.

Of the original settlers, Mr. Hunter, in his history of South Yorkshire, vol. i, p. 266—forgetful of the fact which he might have learned from the Monasticon—says, "Whether they separated

abbatem de Fontibus, et ad ejus consilium, dividens cum Dom-

themselves from any English house of Benedictines, or were a branch from Rivaulx or Fountains, or whether they were a colony sent out by the parent monastery at Citeaux, is unknown—the name, Durandus, of the first abbot, seems to favour the opinion of their foreign descent." Our chronicler, Serlo, has already told us that they came from Newminster; and it appears from a record, supported by the Annals of Chester, and cited also in the Monasticon, (vol. i, pp. 835-839) that the house was founded on the 30th of July, 1147. This was upwards of six months *after* the establishment of Sawley from that busy hive, according to the historical mode of computing the beginning of the year, and the inference raised by Serlo's order of recital; but nearly the same space *before*, if the legal mode was adopted.

With better fortune than had attended the brethren at Pipewell, whose favoured site became the subject of litigation, their old associates found, here, only a rivalry between the lords of the soil, for the honor of becoming their patron. Richard de Builli, Lord of Maltby, had lands on the north side of the stream; Richard, son of Turgis, or as he is called in a Papal Bull in 1186, Richard de Wickersley, Lord of Hooton, on the south. Each of them, at length, agreed to grant a certain portion of their estates, described in their charters, to the monks, whom they style "de Rupe," with the common provision "ut construant Abbatiam suam ex qualibet parte aquæ voluerint, secundum quod situs loci melius condonabit. Richardo de Bulli et Richardo filio Turgis, inter se concordantibus et concedentibus, ut ambo fundatores abbatiæ sint, in cujuscunque parte abbatia evenerit, in perpetuam elemosinam, liberam et quietam ab omni seculari servitio sive dono."—*Mon. Ang.*, ut sup.

"A natural phenomena," says Mr. Hunter, "heightened possibly by art, might contribute to induce the monks to make choice of this spot. Among the fantastical forms which portions of the fractured limestone had assumed, there was discovered something which bore the resemblance of our Saviour stretched upon the Cross. This natural image was held in high reverence, during the whole period of the existence of this house, and devotees were accustomed to come a pilgrimage to 'Our Saviour of the Roche.'" It may remain, however, a matter of opinion whether the monks were originally attracted by this image; or whether it was subsequently discovered, and improved for the attraction of others.

The monastery is now represented by little more than the main eastern wall of the transept of the church, with lateral portions of the choir; and the Gatehouse—of subsequent date—on the road leading to Maltby. Much, however, remains to exercise the pencil of the artist and the judgment of the architectural antiquary. I cannot agree with Mr. Hunter in his opinion, that the church and domestic offices were commenced as soon as the monks had taken possession of the soil; and, more particularly, that "there is such an exact conformity with the style of Kirkstall that the church of Roche evidently belongs to the same age, and it almost may be assumed that it was built upon a design sketched by the same architect." For, however the monks may have been provided with the necessary offices, or occupied a temporary place of worship, while they husbanded their resources for the erection of a better, abundant data remain to prove that this important portion of the fabric was not commenced in the life-time of the first abbot who died in 1159, even if in that of his successor, who survived him eight years. In confirmation of this position, I would point alone to the section of the archivolt of the choir arch, and that of the bases of the pillars in the nave; to the Romanesque capitals of the vaulting shafts with the peculiar pendentive brackets attached; and to the double-lancet openings in the clerestory of the transept. With respect to its conformity with the style of Kirkstall, which was commenced in 1152, putting necessarily aside the common distribution of parts and the transitional character of both, there assuredly remains no trace of the peculiar manner in which that style has been developed or treated by an individual mind. Let it suffice, in the absence of diagrams, to assert that in the still traceable foundations of the Nave of Roche, with seven bays in a length of 123 feet and width of 72 feet, there is a remarkable difference in comparison with that member of Kirkstall, which has eight bays, and is 148 ft. 9 in. in length by 67 feet in width. At Kirkstall the transept has three chapels in each wing; at Roche there are but two. The reduction of the number in the latter instance may, indeed, have been dictated by the contraction of the site; but in the former—as at Fountains, and Sawley, and Kirkham—the chapels have been divided by walls; whereas at Roche, as at Byland and Jervaux, there is the more advanced design of a continuous aisle. Moreover, the acutely pointed bays of Roche have no counterpart at Kirkstall, where there are neither vaulting shafts nor a clerestory. These beautifully proportioned bays, indeed, remind me the rather of the once glorious fabric of Byland, which was not commenced earlier than the year 1177; and it is worthy of consideration, whether the curious fact, mentioned in a record in the Monasticon, (vol. i,

ino hæreditatem suam, locum quendam oportunum cui nomen Kirkested,[1] divinis usibus consecravit.

p. 839), that in the time of Abbot Wadworth, who presided from the year 1179 to 1184, the house was "obligata in magnis debitis in Judaismo," was not connected with building operations; and that, from a like cause in the time of his successor, abbot Osmund, who had been the Cellarer of Fountains, "*remisit* Rex Ricardus, dictæ domui, mille et trecentas marcas de Judaysmo."

If we may not claim for Fountains the honour of having produced the original promoter of the fabric, he must certainly rank as one of the greatest benefactors to the house; for, by acting as Proctor to one Stephen a Cardinal, for all his revenues in England, he initiated a mine of wealth whereby, to use their own words, "receperunt de bonis dicti Cardinalis ad diversos terminos annuatim ad summam CCCC marcarum; de qua pecunia sibi competenter providerunt, tam in nutriciis quam in omnibus terris, tenementis, redditibus multiplicandis, et ex dictis bonis illius Cardinalis, per quinquaginta tres annos, in tantum ditati sunt, quod quasi sapientes, et nullius boni temporalis indigentes comprobantur." This passage is not only remarkable as an illustration of a source of monastic revenue, but suggests also the reflection that if such was the amount of one procuration, how great must have been the total amount of spiritual means, thus uselessly withdrawn from this country by foreign ecclesiastics.

"The sudden spoil that fell the same day of their departure from the house," at its dissolution, has been vividly depicted by an eye-witness, in a paper copied in the twelfth volume of Cole's MSS., and printed in the third series of Ellis's Original Letters, vol. iii, p. 35. He describes the abbey as "a very fair builded house, all of freestone, and every house vaulted with freestone and covered with lead;" and, after reporting that "the church was the first thing that was put to the spoil, and then the abbot's lodging, dorter and frater, with the cloister and all the buildings thereabout within the abbey walls," leaves this sad illustration of the sacrilegious feeling by which the wretched spoilers were actuated, here as elsewhere.

"The persons," he says, "that cast the lead into fodders, plucked up all the seats in the choir, wherein the monks sat when they said service, which were like to the seats in Minsters, and burned them, and melted the lead therewithall, although there was wood plenty within a flight-shot of them; for the abbey stood among the woods and the rocks of stone, in which rocks was pewter vessels found that was conveyed away and there hid; so that it seemeth that every person bent himself to filch and spoil what he could; yea, even such persons were content to spoil them, that seemed not two days before to allow their religion, and do great worship and reverence at their mattins, masses, and other service, and all other their doings; which is a strange thing to say, that they could this day think it to be the House of God, and the next day the house of the devil; or else they would not have been so ready to have spoiled it."

"The stock of the abbey," reports Mr. Hunter, "at the period of the dissolution, consisted in three score oxen, kine, and young beasts, five cart horses, two mares, one foal, one stag, six score sheep, and four score quarters of wheat and malt. Of the library we have no account. The revenues of the house are estimated, by Cromwell's visitors, at 170*l.* per annum, and the debts are said to be 20*l.*; but in King Henry's Valor, the sum of the reprisals is 39*l.* 10*s.* 11*d.*, and the clear sum 222*l.* 8*s.* 5*d.* There is no Chartulary known to exist; but some good impressions of the seal prove the matrix to be now or recently in existence."

I have only space to add that a volume, with pictorial illustrations, has lately been published by Dr. Aveling of Sheffield, on the History of this interesting place.

The Abbots of Pipewell, Sawley, and Roche enjoyed the distinction of being summoned to Parliament longer even than the head of their parent house, and until the sixth year of King Edward II.—Pipewell alone retaining the honor for a year longer.

(1) In the Monasticon there is no title to the chapter on Kirkstead. In the A. and D. texts the first sentence reads, "Et adjecit Dominus dilatare vineam suam in territorio Lincolniensi;" and the last commences with the words, "Vocat abbatem de Fontibus."

The ruins of KIRKSTEAD ABBEY are situated in the parish of that name, on the east bank of the river Witham, in the Fen country, seven miles south-west by south of the town of Horncastle in Lincolnshire.

The origin of the House, which our Chronicler has stated with singular brevity, is fortunately better illustrated in a manuscript of the fifteenth century, entitled "Evidentiæ Dominorum de Tateshale," (*Cott. MS.*, Tib. C., viii), which records as follows, cap. clxvj, "Anno Domini millesimo centesimo tricesimo nono, fundatur Domus de Kirkested, sub Christi testimonio, et sanctæ et unicæ Crucis, et sanctissimæ Dei genetricis Mariæ, et sancti Petri apostolorum prin-

De fundatione domus de Parco-lude.[1]

Eodem tempore, Alexander, bonæ memoriæ, Lincolniensis episcopus, pia quadam emulatione adductus,[2] locum quendam, Haverholm nomine, ad abbatiam Cisterciensis[3] ordinis construcipis, et omnium Sanctorum, in honore sanctissimæ et perpetuæ virginis, Dei genetricis Mariæ, a domino Hugone Britone, qui extitit vir nobilis, inter primos illius patriæ primus, natione Brito, dignitate Baro, insigni titulo miliciæ insignitus. Cujus nomen, Brito, in Hugonem filium Eudonis domini de Tateshale mutatur, a loco horroris et vastæ solitudinis, qui sic dicebatur antiquitus, quandam in se planiciem continens, quæ nichilominus fructibus vepribus et paluris undique cingebatur, qui ab anno antiquis in futuræ religionis presagium Kirksted, id est locus ecclesiæ, ab incolis vocabatur. Ipse, Hugo, Fontes adiit, et advertens in unius gloriosæ perfectionis gloriam apparere, humili petitione, ex illa felicissima fistella examen, petiit et optinuit; cujus memoria sit in benedictione in eternum et in seculum seculi, ut veri fundatoris et domini capitalis, cum suis successoribus; videlicet, domino Philippo de Tateshale, et Elizabetha uxore ejusdem, et domino Roberto, et domina Alicia uxore ejusdem, et domino Roberto (Rogero?) milite strenuo." If this document was written in the life time of the persons alluded to in the last sentence, its testimony is the more valuable as being contemporary with that of our Chronicler; for it appears that this Philip, who was Sheriff of Lincolnshire, died about the year 1200.—*Rot. de Oblatis*, 1 Joh.; *Rot. Cur. Reg.*, 10 Ric. I.

The foundation charter, entered in the Chartulary of the abbey, compiled about the beginning of the thirteenth century, (*Cott. MS.*, Vesp., C. xviii), supports also this statement, in the notification, "quod ego, Hugo filius Eudonis, concessi et dedi Deo et sanctæ Mariæ et ordini Cistercicnsi, terram ad construendam Abbatiam in loco qui dicitur Kirkested; et eidem abbatiæ et monachis in ea Deo servientibus, dedi totum boscum, et mariscum, et moram, scilicet ab Alfestanes Wat usque ad Witman, et Nordbeltes holm Felth—usque ad Alfestanes Wat," &c. The attestation clause illustrates the narrative, also, by recording the presence of Alexander, Bishop of Lincoln—who at the same time settled another convent from Fountains at Haverholme—and of Richard, Abbot of the parent house; while it suggests likewise that this "locus horroris et vastæ solitudinis"—called Kirkstead before the erection of the abbey, and perhaps hallowed from a very early period—had been the previous abode of the anchorites who were required to witness the foundation. "Hæc autem donatio," it says, "facta est coram Alexandro episcopo Lincolliæ, Ricardo abbate de Fontibus, Ricardo incluso, Outi heremita, Alan filio Glauci." It would be interesting to know, how and where Richard had been "inclusus."

With respect to the history of the founder, Dugdale says, in his account of the Lords of Tatshall (*Baron.*, vol. i, p. 439), citing the Black Book of Eresby, fol. 27, "At the time of the Norman Conquest, Eudo, who together with one Pinco, was sworn brother in war, though not otherwise allied, came into England with Duke William, merited so well from him in that service, as that, for recompence thereof, they obtained of his gift the lordship of Tatshall with the hamlet of Thorpe and town of Kirkby, Co. Linc., to be equally shared betwixt them; Eudo to hold his proportion immediately of the King, and Pinco his, of St. Cuthbert of Durham. Being thus possessed of these lands, Eudo seated himself at Tatshall, and left issue Hugh his son and heir," who founded Kirkstead. The Domesday book, however—while it corroborates this statement with respect to the possessions of Eudo, who is called "Eudo, son of Spirewic," and, at the time of its compilation, was contesting the Bishop's right to certain lands at Langton, and in Thorpe of the soke of Kirkby—makes no mention of Pinco, as a subinfeudatory, here. In an ancient writing, printed in the Mon. Angl., vol. i, p. 806, the special friendship is ascribed to the sons of the adventurers. "Hugo filius Eudonis," it says, "et Hugo filius Pincionis fuerunt fratres sacri;" but, in either case, it is somewhat remarkable that it was not testified by a donation to the abbey; particularly since the foundation charter proves that "Hugh son of Pinco" had lands adjacent to a portion of those with which it was endowed.

It is shewn by the Chartulary of Kirkstead, before mentioned, that the founder had six sons—not three only, as stated by Dugdale: Robert his heir, William surnamed de Denton, William

endam,[4] devotione solemniter facta, in manus ejusdem abbatis de

Fitz-Hugh, Roger, Walter (who had a son of that name), and Andrew. Robert married one Isabella, who, Dugdale says, was neice of Gilbert de Gant, Earl of Lincoln, and had issue Philip, Robert, and Roger; the last named having been probably miscalled Robert, in the document recited above.

Although the monks obtained from Robert the heir of the founder—who is shewn by the Pipe Roll to have been living in 1167, 14 Hen. II.—a confirmation of the grants of his father and that of his brother William de Denton, it appears that, in his time, they became dissatisfied with their site; rendered, in truth, "locus horroris," by the surrounding swamps and woods: for Dugdale says that he had seen a charter in D'Ewes' Library, whereby calling himself "Robertus filius Hugonis filii Eudonis de Tatshall," he gave "licence to the monks of Kirkstead to translate the seat of their abbey to another place more convenient for habitation; and gave them common of pasture throughout all the lands in Tatshall, Thorpe, and Kirkby, of his fee, for all manner of cattle; to which charter—whereto his seal with arms, Chequy and a chief ermine, is affixed—are witnesses William Fitzhugh, and William de Denton his brothers." The difficulty of identifying the boundaries mentioned in the foundation charter, does not enable us to ascertain whether this proposed translation was effected or not; but even if this was the case, the new or present site must be not far distant from the first, and could not have been much relieved from its general inconveniences.

The monks of Kirkstead seem to have developed, vigorously, the resources of the country where they had obtained possessions; and perhaps none of the dependant houses of Fountains exercised, in proportion to their means, greater influence or authority. The Abbot sat in the Parliaments of Edward I. and II. Beside the profits of many fertile granges in Lincolnshire, and several large mills, he had also property in London, Lincoln, Boston, Horncastle, and Newark, with unlimited pasturage on Wildmore Fen, a tract of above forty-thousand acres; on which he, also, might find gain and pleasure in hunting, fowling, and fishing. He had tithe of the deer in Kirkstead chase, and of the swans of the Lord of Tatershall, on the Witham. This navigable river, which passed the abbey, afforded unusual facilities for the immediate exportation of wools and merchandise, and, in addition to the great privileges they enjoyed in common with other houses of the Cistercian Order, they had obtained many local franchises, by successive grants from the Crown. At the time, indeed, of the suppression of the house, these interests were so manifold that, beside a chief Seneschal, they required the supervision of not less than eighteen local agents or bailiffs. The abbot, however, may have possessed more power, at one time, than he exercised justifiably. When King Edward I., in the second year of his reign, appointed Commissioners to enquire into the abuses and exactions which had sprung up during the turbulent reign of his father, the charges preferred against the Abbot and Convent of Kirkstead were many and various. —(*Hund. Rot.*, vol. i.; and *Plac. de Quo Warr.*) Of these the most significant was, that they, with the brethren of Louth-Park, Revesby, and other Cistercian and Gilbertine houses, purchased wools and merchandise throughout Lincolnshire, and sold the same, for ready money, in markets and fairs, to the merchants of Flanders and of other foreign parts, causing thereby a loss to the city of Lincoln in tolls and tronage, of 100 marks yearly. There might have been some charter-right for this act against "public justice," as the jurors term it, but it appears that they also, for forty years past or more, had impeded the course, and endangered the navigation of the river Witham, between the ports of Lincoln and Boston, in five different places, by the erection of weirs. They were, likewise, charged with having appropriated to themselves above two acres of land at Calcroft, on the east side of Sheepwash Grange, where the mariners of the port of Lincoln were previously wont to ship and unship their cargoes, and the Bailiff of the city to receive tolls of vessels and merchandise coming there. In addition to the care of their flocks and the exportation of wool and merchandise, the convent also were engaged in Iron works at Thundercliffe, near Rotherham in Yorkshire, on a site given to them by Richard de Builli, in 1161, by a remarkable charter, printed in the Monasticon (vol. i, p. 811); and a large collection, there, of slag and scoriæ, called the Cinder-hill, still indicates this ancient seat of monastic enterprise.

According to the return made to the Ecclesiastical Commissioners in 1535, the total income of Kirkstead Abbey amounted to 286*l.* 2*s.* 7¾*d.*, inclusive of the tenths.—(*Val. Eccl.*, vol. iv, p. 36). The whole of the possessions were shortly after forfeited to the Crown, 6th August, 29 Henry VIII., by the attainder of Richard Harrison, the last Abbot, who was hanged at Lincoln, March 7th, 1537, for the part which he took in "The Pilgrimage of Grace." In the Treasury of the Dean and Chapter of Durham is a bond of his, dated September 1st, 1526, to which an impression of the conventual seal is affixed. It is of oval form, bearing the representation of an ecclesiastical figure and the Virgin and Child, with the arms of Tateshall and of Beck (a cross moline), as representing

Fontibus consignavit. Suscipit abbas offerencium munera,[1] et præsumens de adjutorio Dei,[2] suum opus aggreditur.[3] Missisque fratribus in locis[4] designatis, edificia construit, erigit officinas. Rebus ergo pro tempore dispositis, ad utrumque locum conventus congrue destinatur.[5] Anno septimo fundationis domus de Fontibus,[6] emissi sunt una die, quarto, scilicet, nonas Februarii, duo monachorum conventus; alter ad monasterium de Kirkested, sub abbate Roberto de Siwella,[7] alter, apud Haverholm, sub abbate Gervasio. Et hii ambo de primis patribus[8] nostris qui, ut diximus, de cœnobio Eboraci egressi, in sudore vultus sui hanc nostram[9] vineam plantaverunt. Displicuit fratribus qui apud Haverholm missi fuerant, sedes habitationis suæ, et commutatione facta, locum alterum quem Parcum-lude nominant, de manu episcopi[10] receperunt. Cecidit, autem, semen in terram bonam,

Pinco: the whole being circumscribed, in Longobardic letters, SIGILLV' COM'VNE ABBATIS ET CONVENTVS S'C'E MARIE DE KIRKESTEDE.

After its suppression, the site of the abbey, with a considerable portion of its estates, were added to the monastic spoils of Charles Brandon, Duke of Suffolk, the King's brother-in-law. Whether he pulled down the whole or a portion of the buildings—for a residence remained there in the last century—I have not ascertained; but when his two sons died on the same day—albeit of the sweating sickness—in the palace of the Bishop of Lincoln at Bugden, in 1551, and the honors of the family were extinguished, we may believe that many besides its former occupants, would turn, with feelings that we can still easily interpret, towards the desecrated site.

With the exception of a beautiful little Early-English Chapel, well-known to architectural antiquaries, few traces of the monastery are left above the sward. When the Itinerarium Curiosum was published in 1724, though Stukeley says he did "not think it worth while, in a *Roman* journey, to dwell upon these places," he left us an "Ichnography," and a view of one of the gables of the church, (vol. i, p. 82); and a view of this fragment, taken in 1726, is also given in the first volume of Buck's Views of Abbeys and Castles. But, as the ground-plan has been peculiarly arranged, many interesting considerations are suggested, even by the site; and it is in the hope of illustrating them more fully, that I defer this part of the subject to a more suitable portion of the present work.

In conclusion, I must resist the popular statement, that the literary character of the house was supported by one Hugh de Kirkstead, who is supposed to have written a History of the Cistercian Order in England, in the early part of the thirteenth century. The error, no doubt, originated with Bale (*Script. Illust.*, Cent. iii, p. 269); but it will be seen, at once, by reference to Leland (*Comment. de Script. Brit.*, vol. i, p. 245), to whom he also refers, that the veritable author was Hugh de Kirkstall, and his work the Chronicle of Fountains, which is now before the reader.

Notes for pages 66 *and* 67.—(1)—*De Parco-lude.* A. D. (2)—A. and D. omit pia quadam æmulatione adductus. (3)—nostri ordinis. A. D. (4)—construendam in manus ejusdem abbatis. A. D.

(1) Munus. A.
(2) Adjutorio Domino. D.
(3) A. and D. omit suum opus aggreditur.
(4) ad utrumque locum. A. D.
(5) this sentence is omitted in A. and D.
(6) A. and D. insert rebus pro tempore convenienter dispositis.
(7) Suella. A. Snella. D.
(8) patribus erant, qui de cœnobio Eboracensi. D. See page 9. Gervase was the backsliding brother who became the subject of St. Bernard's vigorous expostulation with Abbot Geoffry. See pp. 30–40.
(9) A. and D. omit nostram.
(10) The memory of the princely and munificent Alexander, Bishop of Lincoln, who was nephew to the celebrated Roger, Bishop of Salisbury, and who, together with him, fills a conspicuous position in the history of the reign of King Stephen, as may be seen in the works of Henry of Huntingdon, (*Savile's Scriptores*) and William of Newbrough, lib. i, c. 6., has also descended to

et surrexit in messem multam,[1] et facti sunt, in brevi, in gentem magnam;[2] in populum cui benedixit Dominus.[3]

us in the singularly associated capacities of a builder of monasteries and castles, and as a promoter of the Cistercian movement. In respect of his works of piety, for which alone I can notice him here, Giraldus Cambrensis says (*Anglia Sacra*, vol. ii, p. 417), "Quatuor monasteria (viz: Haverholme, Tame, Dorchester, & Sempringham) construxit; tria quoque castella (viz. Banbury, Sleaford, & Newark) in terris ecclesiæ suæ magnis sumptibus erexit. Ecclesiam Lincolniensem casuali igne consumptam, egregie reparando lapideis firmiter voltis primus involvit." It must be understood, however, that at Sempringham and Dorchester, he exercised only his favourite art, in the re-edification of the structures; and, judging from the records to be found in the Monasticon (vol. i, p. 802) derived, I think, from Cott. MS., Julius C. vii., that, at Thame, in Oxfordshire, he was not the original founder of the Institution, but that he translated to his park there, and refounded with buildings, and some endowment, a colony from Waverley which had been inconveniently settled at Otteley, in the parish of Oddington, in that county, by Sir Robert Gait. According to the Annals of Waverley, this circumstance must have taken place in the year 1138, and therefore, in the year before that in which he founded Haverholme.

The Bishop had probably preferred the derivation of monks for this last mentioned foundation, from Fountains, in consequence of its increasing celebrity for piety and discipline; and, it may have been, by the recommendation of Archbishop Turstin, with whom, and his adversary Corboil, Archbishop of Canterbury, he had journeyed to Rome in 1125. They were subsequently associated together at York, in 1135, when King Stephen confirmed the foundation of Warden Abbey.—(*Mon. Ang.*, vol. i, p. 784). He was present, also, at the foundation of Revesby Abbey, another daughter of Rivaulx (*Ibid*, v. i, p. 823), and from the charter of Hugh Fitz-Eudo, quoted in my note on Kirkstead, it appears that he met the Abbot of Fountains and the monks whom he had brought to initiate that monastery; and, no doubt, conducted the rest of them to their station at Haverholme, about nine miles distant.

The judicious Henry of Huntingdon, who dedicated his history to him, (*Rer. Angl. Script., ed. Savile*, p. 169) estimated his character so highly as to style him "Flos et cacumen Regis et gentis." and in a poetical address, to which we must allow the necessary licence, addresses him as

> "Tuque pater patriæ, princeps a Rege secundus
> Præsul Alexander."

Descending, however, to more sober verity, he elsewhere informs us that "Fuit autem vir prudens et adeo munificus, ut a curia Romana vocaretur Magnificus;" but, again calling in the aid of poesy to celebrate his patron, he indulges in the quaint conceit, which a peculiar idiosyncrasy might nevertheless justify.

> "Quod nondum dederit, nondum se credit habere."

He died in the year 1147, soon after a visit to Pope Eugenius III., by whom he was received with great favour and distinction, and was buried in his Cathedral at Lincoln.

(1) copiosam. A. D.

(2) A. and D. read et facti sunt in gentem magnam, and omit the rest of the sentence.

(3) HAVERHOLME is a district containing about three hundred acres, insulated by the winding of the river Slea; and, though extra-parochial, is locally situated in the parish of Ruskington, three miles distant north-east by north of the town of Sleaford in Lincolnshire.

The more particular circumstances which led to the removal of the monks have not been stated by any contemporary authority; but it seems that they did not remain here above a few months, when the Bishop considered the site sufficiently convenient for the settlement of a body of Nuns, of the Order of St. Gilbert of Sempringham, who were anxious to adopt the Institutes of the Cistercian rule. Tanner says that the establishment was provided for Nuns and Canons of the Gilbertine Order, but this statement is not sustained by the charter of foundation. It has been printed in the Monasticon (vol. ii, p. 792); but since its terms, which certainly must have been dictated by the prelate himself, are peculiarly illustrative of his intentions, and in their characteristic energy recall him, bearing crozier and sword, so vividly before us, that I may be pardoned for the quotation of some portions of it. A similar style will be found in the memorial of his dedication of the Priory of Godstow.—(*Mon. Ang.*, v. i, p. 525.) Putting aside the usual address to contemporaries and to posterity, he says, "Benedictus Deus et Dominus noster Jesus Christus, qui aperuit oculos misericordiæ suæ super nos, et illuminavit oculos mentis nostræ, et inclinavit cor nostrum necessitati ancillarum suarum, fidelium sanctimonialium, videlicet miræ

De dormitione abbatis Ricardi primi.[1]

Et factum est, in diebus illis, ut Albericus, Hostiensis Episcopus, à latere domni papæ ad Anglicanas partes legatus accederet.

religionis, quæ sub custodia et doctrina Gileberti sacerdotis, Christo Deo devotè militant. Hæ vitam arctam, vitam sanctam, vitam scilicet monachorum Cisterciensis religionis arripientes, quantum illius sexus valetudo permittit, eam tenere contendunt, et tenent. Quæ cum locum religioni earum congruum non haberent, Divina inspirante gratia, preparavimus et dedimus eis, quod satis vitæ earum competat. Dedimus enim eis Insulam Hafreholm prius vocatam, quæ nunc Insula Sanctæ Mariæ appellatur, et esse creditur," &c.

After settling and confirming the estate, he then proceeds with these sweeping clauses:

"Quicumque autem fideles pro Dei amore, et nostra prece, eis manum misericordiæ porrexerint, vel beneficium aliquod impenderint, vel defensionem contra Dei inimicos, et earum adversarios pretenderint, quantum ad nostri ordinis dignitatem, simul et potestatem pertinet, suscipimus eos in orationibus, et in omnibus beneficiis nostræ matris Ecclesiæ Lincolniæ, et nostris et omnium Ecclesiarum nostræ parochiæ, simul etiam, et Abbatum, et Monachorum, et Canonicorum, et Sacerdotum, et Heremitarum, et Anchoritarum, et omnium fidelium; et participes esse concedimus. Quis autem hanc gratiam et caritatem nostram adnichilare, vel ad deterius mutare voluerit, vel diripere, vel minuere, presumserit; vel eas, vel suos, vel sua malivola mente infestaverit, vel vi abstulerit; vel fraude circumvenerit; vel aliqua injuria molestaverit, illa dampnatione quâ Judas ille Dei et Domini nostri Jesu Christi traditor periit, et illa quam Petrus Apostolus Simoni Mago intulit, et quam Datan et Abiron meruerunt, et pertulerunt, dampnamus, et maledicimus, et anathematizamus, ni verè pœnituerint et Ecclesiasticâ disciplinâ, et consilio errata correxerint. Amen.

"Hanc autem gratiam contulimus supradictis Christi famulabus, pro consolatione et provectu nostræ matris Ecclesiæ, et pro nobismet; ipsis, amicis nostris, et pro anima Regis Henrici, et avunculi mei Rogeri, qui fuit Episcopus Saresburiensis; et pro animabus patris et matris meæ et amicorum meorum defunctorum. Memores estote nostri karissimi, in orationibus vestris, ut Deus misereatur vestri. Amen. Anno MCXXXIX, ab incarnatione Domini nostri Jesu Christi, Ego A. Lincolniæ Episcopus, hac carta mea confirmavi supradictam donationem sub prædictorum et multorum aliorum testimonio."

Notwithstanding all this precaution and protection, the Nunnery did not flourish—expiring perhaps not very long after the enthusiasm of the first occupants; and at some time after, which I cannot at present define by records, it became a Priory for Canons of the Order of Sempringham. The place, or its resources, however, had afforded so little possibility of developement that, in 1535, the estates were valued only at 70*l.* 15*s.* 10½*d.*, inclusive of the tenths (*Val. Eccl.*, vol. iv, p. 118); and, at the time of the surrender, may have maintained only the Prior and the six Canons who joined in it, 5th September, 1539.—(*Stevens's Supplement to Mon. Angl.*, vol. ii, p. 285).

Among the collection of detached seals in the British Museum (xxxv, 64) is one of the Prior of Haverholm, representing a figure of him with the circumscription in Longobardic characters—SIGILL' PRIORIS DE HAVERHOLM.

LOUTH PARK.—The new situation which Bishop Alexander provided for our monks, who had thus become dissatisfied with Haverholme, was in the immediate vicinity of the town of Louth, in the same county; where he surrendered his park to them, as he had done to the monks of Otteley at Thame. It would have been interesting to have ascertained how they were lodged by the celebrated builder, but the characteristic traces of the fabric, which has been of considerable size and defended by a moat, have been swept away, though a few fragments of Norman masonry have occasionally been turned up. In 1726 several detached masses of masonry remained, of which Buck has left a delineation in the first volume of his Views of Abbeys and Castles; but "ipsæ periere ruinæ," and the site is now indicated by little more than the inequality of the surface. The little hamlet of Louth-Park, however, by which the precinct is represented, and containing about 370 acres, still retains its extra-parochial character. The Chronicle of Lanercost (page 90) supports our text in the statement that "A.D. 1139, Abbatiæ vero istæ, scilicet Kirkestede, Parchus Lude, et Kingeswold, de Cisterciensibus—fundantur."

Occurritur ei a rege et regno, et inter cæteros abbates,[1] Fontanensis vocatus, accedit; dignam tantæ pietati reverentiam exhibiturus.[2] Suscepit eum legatus cum honore condigno, et advertens hominem litteratum et prudentem, famuliarem [admodum][3] habuit, et injuncti officii adjutorem. Invenit eum[4] in consiliis providum, in judiciis discretum, solicitum in hiis quæ Dei sunt, et in scripturis sacris non mediocriter eruditum. Et visum est virum tantum Romanis innotescere, assistere domno papæ; nec debere tantam[5] lucernam latere sub modio. Peracta[6] legatione renitentem trahit ad curiam;[7] volens hominem in majoris ad-

Although it might have been inferred from our Chronicler's observation, "facti sunt in gentem magnam," that the House had flourished, in his time, yet we could hardly have supposed that in, or very nearly about his period—at all events in the reign of Henry III.—it contained not less than sixty-six monks and one hundred and fifty conversi. It is, however, so stated by Bishop Tanner (*Notitia Mon.*, p. 262), probably on the authority of his copy of the Chronicle of Louth-park, ending in the year 1349, which I have not yet examined. Of the locality, extent, and nature of their property in this reign, we may also obtain a useful and suggestive estimate from a confirmation of the King, dated in the year 1223; after which time it was, perhaps, not materially augmented.—(*Mon. Ang.*, vol. i, p. 805). The Abbot sat in several of the Parliaments of King Edward I.; but, with several other of the Abbots of the lesser Cistercian Houses, he was not summoned in the succeeding reign.

In its last days, there must have been little inducement to join the Society, if Tanner was correctly informed that, about the time of its dissolution, it consisted only of twelve members. According to the Survey of 1535 (*Val. Eccl.*, vol. iv, p. 57), the annual value of the estates, scattered chiefly in small parcels, amounted, indeed, to 147*l.* 14*s.* 6¼*d.*, inclusive of the tenths; but its mention of 116 acres of land, within the very precinct, having so far resumed its natural condition as to have been over-grown with thorns and flooded in the winter, coupled with the diminished number of the monks, announce that the energy and vitality of the institution were exhausted.

Of Ralph, who became Abbot of Louth-Park after Gervase—who left Fountains to undertake that office—and was author of the prologue to the "Speculum charitatis" of his friend Aelred Abbot of Rivaulx, I shall have occasion to speak hereafter. It must be remembered, however, that he was brother to Serlo, from whose recollections the present Chronicle of Fountains was derived.

I have seen an impression of the conventual seal of this House, bearing a representation of the Virgin Mary with the infant Saviour in her arms, circumscribed in Longobardic characters, "S. COMMVNE ABB'IS ET CONVENTVS S'C'E MARIE DE PARCO-LVID;" and there is appended to the Harleian charter, 44, H 49, a small oval seal representing an Abbot holding a pastoral staff in his right, and a book in his left hand, with the legend, "SIGNVM ABBATIS DE PARCO LVDE."

Note (1) *page* 70.—*De Alberico Hostiensi episcopo, apostolicæ sedis legato.* A. D.

(1) abbas. D.
(2) A. and D. omit dignam tantæ pietati reverentiam exhibiturus.
(3) [admodum] A. D.
(4) hominem A. D.
(5) talem A. D.
(6) Denique peracta.

(7) The literal truth of our Chronicler's statement is confirmed with such singular effect by the veracious John of Hexham—who styles our Abbot, "Vir in ecclesiasticis negotiis experientissimus"—that his words, in justice to Serlo, must therefore be repeated.

A.D. 1138. "Directus est autem ab eodem papa (Innocentio) legatus Angliæ et Scotiæ, Albericus, Hostiensis episcopus, natione Gallicus, professione monachus Cluniacensis, et in eodem cœnobio, suppriorís officio, ad disponendas regulares observationes prælatus, monachis cunctis excellentia virtutis et plentitudine eruditionis instructus. Veniens vero in Angliam, adjunxit sibi socios sui laboris Rodbertum episcopum Herefordensem, et Ricardum primum abbatem de Fontibus."

A.D. 1139. Romæ vero defunctus est, vir approbatæ virtutis, Ricardus, primus abbas de Fontibus, quem Turstinus, archiepiscopus, ad Apostolicum pro se direxit legatum."—*Decem. Script.*, vol. i, c. 264–5.

ministrationis[1] gradum[2] promoveri. Sed Dominus melius providit ei; et fidelis servi sudores renumerans, transtulit eum de peregrinatione ad patriam, de labore ad requiem[3] Domini desideratam.[4] Romam siquidem[5] veniens, febre corripitur, et in via obedientiæ vitam[6] terminans, peracto cursu, in pace consummatur.[7]

Hæc sunt, quæ, de origine sanctæ matris nostræ Fontanensis ecclesiæ, ex ore senis accepi; annotans, ex ordine, rebus gestis

Richard of Hexham, also, after giving some particulars of Alberic's life and character, and telling us that he brought letters from the Pope, "de auctoritate suæ legationis," to the Kings of England and Scotland, to Archbishop Turstin, the bishops and abbots, thus more particularly adds his testimony:

"Igitur ab his omnibus, honorifice, susceptus est. Abbatem etiam Molelmismi cœnobii cum pluribus monachis de transmarinis partibus secum adduxit, et quendam alterum, nomine Ricardum, illius monasterii abbatem quod dicitur de Fontes, magnæ religionis et auctoritatis virum, mox ut in Anglia venit, ad se convocavit. Hos igitur egregie discretionis, et virtutis, viros viæ et vitæ suæ comites ac testes, inseperabiliter habuit, ut et illorum consilio et auxilio, quæ tractanda erant, tractaret, ac eorum testimonio conversationis ejus honestas commendabilior redderetur. Ecclesias, igitur, episcopatuum et cœnobia tam clericorum quam monachorum fere per totam Angliam visitando pertransivit, et a singulis sollempniter receptus est."

Prior Richard then proceeds to narrate their progress in the north, and the proceedings of the Council of Westminster, where, in the presence of the King and the legate, Theobald, abbot of Bec, was chosen Archbishop of Canterbury (*Cf. X. Script.* col. 1343, 1664); and in mentioning the departure of Alberic after the octaves of the Epiphany, 1139, to attend a Council which the Pope intended to hold at Rome, in the middle of Lent, discloses other reasons than that mentioned in the text, why the Abbot of Fountains accompanied him thither.

"Præterea bonæ memoriæ Turstinus Eboracensis archiepiscopus, et propter Concilium, et propter quædam alia privata negotia quæ per illum facere disponebat, Ricardum abbatem de Fontibus, eximiæ virtutis virum, de quo superius mentionem fecimus, illic direxit. Namque sicut vulgo dicebatur, de sede sua seipsum deponere, et germanum fratrem suum, Audoenum nomine, Ebroicensem episcopum, pro se archiepiscopum Eboraci constituere cogitaverat. Sed interim dum hæc parabantur, et nuncius ejus infectis negotiis Romæ defunctus est, et frater ipsius, sumpto ante mortem suam religioso habitu canonicorum apud Meretun, ibidem de hac vita migravit."—*Hist. Ricardi Prior. Hagulst., X. Script.*, v. i, p. 325-9.

It was probably by Alberic's influence that the convent of Fountains obtained that Bull of Protection and certain immunities which was granted by Pope Innocent II. in 1141; and in which he is named the second bishop after the Pontiff. During his sojourn in England, he assisted Alexander, Bishop of Lincoln, the founder of Louth-Park, in the dedication of Godstow Nunnery, and granted a relaxation of a years' penance to each of its benefactors, and of forty days to such as should visit the place on certain days.—(*Mon. Ang.*, vol. i, p. 526). St. Bernard, in one of his Epistles, calls him, "homo qui magna fuit in Israel, et victoriam dedit Ecclesiæ suæ in multis per illum Dominus Omnipotens."—(*S. Bern., Opp. Om., ed. Mabillon*, vol. i, col. 238). He is mentioned, also, in the life of that Saint (Lib. iii, n. 17); where Mabillon notes of him, "Bellovaci natus, Cluniaci monachus, cardinalis ab Innocentio creatus anno 1138, legatus in Angliam, tum in Syriam, demum in Galliam, ad quem Epistola [S. Bernardi] 219."

(1) volens eum ad majoris administrationis A. D. (2) officium A. D.

(3) Slight as the indication may be, I doubt not, as he dictated these words, that the mind of the venerable Serlo lingered on that exquisite passage with which Geoffry closed his account of the death of St. Bernard. "Felix illi et vere serenus dies, quo plenus ei meridies Christus illuxit. Dies cunctis vitæ suæ diebus tantis ab eo expectatus desideriis; expetitus suspiriis; frequentatus meditationibus; orationibus præmunitus. Felix transitus de labore ad refrigerium; de expectatione ad præmium; de agone ad bravium; de morte ad vitam; de fide ad notitiam; de peregrinatione ad patriam; de mundo ad patrem."—*Vit. S. Bernardi*, Lib. v., cap. 2.

(4) de Romanorum obsequio ad requiem Domini desideratam A. D.

(5) D. omits siquidem. (6) votum D.

(7) According to the "President Book" of the Abbey he died on the 30th of April, 1139.

usque ad dormitionem sancti et venerabilis patris nostri Ricardi,[1] primi abbatis de Fontibus.[2] Reliqua quæ sequuntur, prout senior noster prosecutus est, sequens libellus explicabit.[3]

SECUNDA PARS LIBELLI.[4]

Digestis, ex ordine, quæ, ex ore senis,[5] accepi de egressione patrum nostrorum de cœnobio Eboracensi, de paupertate maxima[6] fundationis suæ tempore perpessa, sive quæ [sub][7] domno Ricardo primo abbate gesta sunt, senior noster suæ narrationis[8] seriem ita prosecutus est,[9]

De abbate Ricardo secundo.[10]

Nunciatum est fratribus,[11] quod venerabilis[12] pater eorum Ricardus obdormisset in Domino; contristati sunt filii[13] de tanti patris occasu, sed mæstitudinis molestiam majori fidei[14] moderantur. Solvunt homini debitum humanitatis, et revertentem ad patriam, pietatis officio[15] prosequuntur. Tractant ex hinc[16] de successore substituendo, qui, secundum legem, suscitet semen fratris defuncti. Dirigunt nuncios ad domnum[17] Claravallensem, et de ejus [consilio et] assensu,[18] invocato Spiritu Sancto, communi omnium voto, virum venerabilem dompnum[19] Ricardum Priorem eligunt in abbatem. Hic est ille Ricardus, Eboracensis ecclesiæ[20] quondam sacrista;[21] cujus exhortatione et industria, sacer ille monachorum[22] conventus, relictis ollis pistrinis, ad hæc

(1) *Hæc sunt quæ ex ore senis accepi de origine* Fontanensis *ecclesiæ, annotatis ex ordine rebus gestis usque ad dormitionem venerabilis* Richardi, A. D.
(2) D. omits de Fontibus.
(3) Quæ sequuntur sequens libellus explicabit A. D.
(4) This title is omitted in A. and D.
(5) A. and D. omit ex ore senis.
(6) A. and D. omit maxima.
(7) quæ [sub] A. D.
(8) narrationis ita prosequitur A.
(9) senior suam narrationem ita prosequitur. D.
(10) This title is omitted in A. and D.
(11) A. and D. omit fratribus.
(12) venerabilis abbas Ricardus in Domino quievit A. D.
(13) fratres D.
(14) majoris fide D.
(15) obsequiis A. D.
(16) de successione et de successore D.
(17) abbatem A. D.
(18) [consilio et] assensu A. D.
(19) D. omits dompnum.
(20) cœnobii A. D.
(21) sacrificus D.
(22) homo simplex et rectus et timens Deum, cujus exhortatione sacer ille conventus A. D.

sanctæ[1] solitudinis secreta conscendit. "Homo[2] simplex et [rectus et] timens Deum,"[3] et totius religionis ardentissimus emulator. Virtus animi in vultu radiabat, et ipse homo exterior interioris ymaginem præferebat.[4]

[*De gratia quam habuit in confessionibus recipiendis.*][5]

Inter cætera dona quæ a Deo acceperat homo sanctus, singularem habuit gratiam [in][6] confessionibus recipiendis. Conscientiarum scrutator mirabilis, et spiritualium vulnerum curator; et hæc erat causa[7] præcipua per[8] quam omnium ad se trahebat affectum, devotionem excitabat. Nihil ita occultum quod non ipse suadendo eliceret: nichil ita induratum quod non, ipso loquente, liquesceret: nemo tam frigidus qui non ejus incalesceret ad exhortationem. Deum testor,[9] nunquam apud hominem tantam inveni gratiam, ad mœstum consolandum, ad lapsum relevandum et ad lesæ conscientiæ latentes causas dinoscendum.[10] Sæpe, fateor,[11] dum ad pedes ejus de conscientia locuturus accessi, prævenit me in hiis [quæ][12] dicturus eram, et quasi[13] faciem mentis meæ ante oculos descriptam, habere sic universum animi statum me stupente depinxit ad liquidum. Electus in abbatem, onus ipsum[14] invitus accepit; spiritualibus, siquidem, deliciis deditus occupationes moleste admisit, ægrè ferens post delicatos Rachelis[15] amplexus, lippientis feminæ faciem intueri. Durum [illi][16] valde videtur in exteriora discendi,[17] et in cordibus sanctuarium suscipere[18] curas alienas. Agit tamen, pro injuncto officio, et inter duo divisus in alteram partem propensiùs cedebat. Vacabat interiùs quantum licuit, et Dominus exterius pro eo vigilabat, dirigens virum in omnibus viis suis. Et aucta est

(1) A. and D. omit hæc sanctæ.
(2) A. and D. omit Homo simplex et timens Deum—this sentence reading thus: "Erat autem gratiosus coram hominibus, spiritu fervens, et totius religionis ardentissimus æmulator."
(3) Job i, 1.
(4) præ se ferebat D.
(5) This title does not occur in the Roll, but appears in A. and D.
(6) [in] confessionibus D.
(7) causa quædam præcipua A. D.
(8) quæ omnium in se trahebat affectus D.
(9) Deum testor, non inveni in aliquo A. Deum testor, non inveni tantum in quovis gratiam D.
(10) cognoscendum A. D.
(11) Sæpe dum A. D.
(12) in hiis [quæ] A. D.
(13) et quasi mentis meæ faciem descriptam videret, sic [ad A.] animi mei statum, me stupente, ad liquidum depinxit A. D.
(14) onus illud A. D.
(15) Rachaell A. Rachel D.—Genes. xxix, 17.
(16) Durum [illi] A. D.
(17) descendi D.
(18) susciperet D.

domus in diebus ejus, numero fratrum et incrementis possessionum. Partes Marthæ[1] pro necessitate exequitur, ad Mariæ tamen[2] otium ex animo suspirabat. Sæpe suam[3] accusabat ebetudinem et imperitiam causabatur,[4] minus se sufficientem judicans, et propter meritorum inopiam et quia minus sibi eloquens videretur. Erat enim impeditioris linguæ quociens in concione disserebat;[5] sed hanc illi tarditatem non sermonis imperitia sed verecundia naturalis effecit. Quatuor annos gerebat[6] in officio pastorali, gemens sub sarcina quam invitus gestabat; et cœpit eum tœdere ab occupationibus suis,[7] deliberans[8] et statuens in corde suo, ne amplius villicaret. Adit sanctum patrem Bernardum semel, secundo, et tertio, postulans[9] se dimitti in pace; absolvi ab administratione, licere sibi intra[10] sanctæ Clarevallensis ecclesiæ sinum suæ vocationis diem præstolari. Monet sanctus eum ab inceptis desistere, non se sui juris esse, tenere gradum suæ vocationis, et creditis[11] sibi ovibus pastoralem solicitudinem exhibere. Instat ille attentiùs, supplicans se ab hoc onere relaxari, non posse ulterius in hoc gradu ministrare. Victus, tandem, pater sanctus petentis importunitate annuit eum absolvi, si tamen de assensu filiorum[12] id fieri possit. Scribit[13] igitur sub certa forma se ad instantiam petentis, si tamen conventui[14] sederit ipsum a pastorali officio relaxare; alioquin nichil in conventus prejudicium, nichil præter monachorum assensum[15] super hoc statui vel concedi. Redit ad propria[16] cum hiis litteris abbas Ricardus, sperans de facili filiorum[17] animos pro voto inclinare, et insperantibus nobis, in vigilia Pentecostis, monasterium de Fontibus [ingressus est].[18] Lætati sunt omnes tanti patris adventu, et Spiritus[19] Sancti solemnia spirituali jocunditate transegerunt.[20] Ipse cuncta dissimulat, cuncta supprimit, usque in quartum diem; veritus ne audito negotio, illa tanta festivitas minus festivè ageretur. Die quarta,[21] litteras profert in medium, ostendit desiderium, requirit assensum. Contristati sunt[22] fratres super hoc mandato, et mutata facie, tota hæc

(1) In A. and D. this and the following sentence succeed that beginning "Partes Marthæ," &c.
(2) Luc. x, 40. D. omits tamen.
(3) Sæpe suam causabatur hebitudinem et imperitiam accusabat, minus se D.
(4) accusabat A. (5) loquebatur A. D. (6) agebat D.
(7) tædere occupationum suarum D.
(8) statuens secum et deliberans ne ulterius villicaret A. D.
(9) rogans dimitti D.
(10) in Clarevalli suæ vocationis diem præstolari A. D.
(11) et commissis ovibus pastoralem A. D.
(12) fratrum A. D. (13) Scribitur itaque A. D.
(14) conventus concederet abbatem ab officio pastorali relaxare D.
(15) consensum A. D. (16) D. omits ad propria.
(17) fratrum D. (18) [ingressus est] A. D.
(19) Gavisi sumus in adventu ipsius et Spiritus A. D.
(20) transegimus A. cum spirituali transegimus jucunditate D.
(21) Post quartum D. (22) sumus super hoc A. D.

nostra exultatio clauditur in mœrore. Tunc vox omnium unà clamantium, "Nunquam se præbituros assensum;" gratias agentes sancto abbati Bernardo pro[1] adjecta in litteris conditione. Unus autem ex fratribus, Hugo de Matham,[2] petita venia, surgit in medium, et causam[3] omnium dicturus, domnum abbatem in hæc verba convenit.[4] "Domus ista quam, Domino donante,[5] regendam suscepistis, ea semper pace, a prima[6] fundatione sua, floruisse dinoscitur, ut internam ejus tranquillitatem nulla [unquam][7] turbaret tempestas, nulla hostis antiqui invidia fascinaret. Nescit scismatum incommoda; nescit dissensionis zizania; terra sancta est, et scandalorum spinas[8] non gignit. Nescit conjuncta disjungere; quæ disjuncta solet resolidare.[9] Sic enim in spiritu unitatis caput membra sibi hactenus mutuo cohæserunt,[10] ut divisionis gladium non sentiant quæ tantæ necessitudinis nodo copulantur. Miramur super hujusmodi novitate prophana, quæ caput a corpore conatur disjungere, et famam denigrare, et nostræ, si qua est sanctæ religionis lucernam molitur extinguere.[11] Denique, quis non scandalizetur, audiens abbatem de Fontibus suos deseruisse professos, patrem filios, pastorem oves sibi commissos. Alius in nos inobedientiæ et perversitatis culpam refundet;[12] alius in te levitatis[13] [et] inconstantiæ notam impinget. Præterea, si paupertatis urgeret incommodum, posset hæc forsitan nota deleri. Nunc vero, favente Deo, aucta[14] est domus in diebus tuis, et numero fratrum et nomine[15] possessionum. Viget, intus, fervor ordinis, et forma disciplinæ; foris, pax et securitas, auctore[16] Domino, ministratur. Res autem periculi est, ad tantam gratiam ingratum inveniri. Quod si te adeo hæc[17] cura occupationis molestat,[18] nos quieti tuæ providebimus. Vaca tibi interius sicut[19] placet. Nos orationibus tuis adniti de exterioribus curam geremus.[20] Sede, sile;[21] sanctifica sabbata tua, tantum ne nos deseras

(1) super A. D.

(2) I am not able to identify the name of this eloquent monk, which in the Arundel MS. is written Mathan, and in the Monasticon, Mathon, with that of any particular place. He may have sprung from Metham, near Howden; or, if the name has been incorrectly transcribed, from Masham or Malham, which are much nearer to Fountains.

(3) A. and D. omit causam omnium dicturus.

(4) his verbis appellavit D.

(5) donante Deo D.

(6) D. omits prima.

(7) [unquam] D.

(8) spineta D.

(9) This sentence is omitted in A. and D.

(10) Sic sibi hactenus, in unitate spiritus, caput et corpus cohæserunt A. D.

(11) Miramur proinde super hac novitate prophana, quod [quæ D.] caput a membris molitur disjungere, et nostræ, si qua est, religionis lucernam conatur extinguere A. D.

(12) alius in nos culpam inobedientiæ refundet A. D.

(13) alius levitatis D.

(14) nunc vero, quod negari non potest, aucta est A. D.

(15) incrementis A. D.

(16) a Domino A. D.

(17) A. omits hæc cura.

(18) Quod si te occupationis cura molestat D.

(19) prout A. D.

(20) Nos, authore Deo, de exterioribus curam geremus A. D.

(21) Sile, sile, et sanctifica A. D.

quos sine scandalo deserere non potes.[1] Moneant te majora exempla; Paulus cupit dissolvi et cum Christo esse, in carne autem manere propter fratres necessarium duxit: Martinus cœlum intraturus discipulorum movetur ad lachrimas; in januis cœli jam erat, Abrahæ illi sinus expanditur; et tamen 'Domine,' inquit, 'si adhuc gregi tuo sum necessarius, non recuso.'[2] Et tu quæso, pater sancte, illorum æmulare affectum quorum ascendisti et gradum. Noli viscera tua relinquere, noli filios deserere quos ipse genuisti. Monachi tui sumus, alium nescimus abbatem; alium, quoad vixeris, non admittemus. Immota stat sententia; propositum immutabile; nulla ratione te a nobis patiemur evelli."

Hiis dictis, abbas secum paulisper[3] deliberans, "Putavi," inquit "aliam penes[4] vos gratiam invenisse. Sperabam quod provideritis amplius et meæ pati et vestræ pariter utilitati[5] Jam,

(1) The sentences intervening between this, ending with "potes," and that commencing with "Monachi tui," in the ninth line of the text, are omitted in A. and D.

(2) The touching incident alluded to, and applied with great propriety by this spirited and eloquent monk, in whom his brethren might, apparently, have found an efficient substitute for the diffident abbot, may be found in the "Flos Sanctorum" of Ribadineira, edition 1741, vol. i, p. 585, but derived, if I remember correctly, from the Life of St. Martin by Sulpicius Severus: "Ad hos clericos ergo profectus, cum litem composuisset, et omnia ex animi sententia expediiset, jamque suum monasterium repeteret, sensit se viribus deficere, coactisque ad se discipulis dixit, luteam suam domum fatiscere, ruinamque minari, sibique e corpore migrandum. Tum vero cuncti sublatis in cœlum vocibus ubere lachrymarum copia madidi dixere, 'Cur nos, pater, deseris, aut cur nos desolatos relinquis? Invadent enim gregem tuum lupi rapaces, et quis eos a morsibus, percusso pastore, prohibebit? Scimus quidem desiderare te Christum: sed salva tibi sunt tua præmia, nec dilata minuentur. Nostri potius miserere, quos deseris.' Hisce flebilibus adeo piisque suorum discipulorum vocibus motus, vir Sanctus non potuit non flere cum flentibus. Itaque, oculis in cœlum sublatis, cum singulari dixit affectu: 'Domine si adhuc populo tuo sum necessarius, non recuso laborem. Fiat voluntas tua.'—Sic effatus diabolum sibi vidit assistentem quem magnanimiter et fortiter hiis affatus est. 'Quid hic adstas, cruenta bestia? Nihil in me funeste reperies, Abrahæ me sinus recipiet.' Ita dixit, vixitque."

Who knows but that the very words in which the dying Saint expressed his resignation, had not been previously used by St. Bernard himself, in his interviews with Abbot Richard; since a similar application of them forms the subject of a magnificent peroration, in his sermon on St. Martin's day. "O vere Sanctissimam animam: O inestimabilem charitatem: O obedientiam singularem!" etc.—Vide *S. Bernardi Opp., ed. Mabillon*, vol. i, col. 1055.

It will be observed, from the passage which I have quoted, that our Monk derived the term, "sinus Abrahæ," from the expression of St. Martin; but its association with the terms "cœlum introiturus," and "in januis cœli jam erat"—places which even in the early ages of the Church were believed to designate two different degrees of future happiness—is not unworthy of observation. In a work like the present it is, of course, irrelevant to pursue the subject further; but I would be permitted to remark that, to the speculative question of Tertullian (*Adv. Marcion*, lib. iv, c. 34), "Cur non cupiat sinum Abrahæ dici temporale aliquod animarum fidelium receptaculum, in quo jam delinietur futuri imago, ac candida quædam utriusque judicii prospiciatur?" St. Gregory the Great may answer (*Dial.*, lib. iv, c. 25), "Et tamen luce clarius constat, quia perfectorum justorum animæ, mox ut hujus carnis claustra exeunt, in cœlestis regni sedibus recipiuntur." It may be observed, also, that St. Bernard held this opinion with a qualification; and, that Eusebius (*Præp. Evang.*, lib. xiii, c. 10), and Gregory of Nyssen, although inclining to consider the Bosom of Abraham as that place designated by our Prayer Book as, "those Heavenly mansions where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity," yet speak with that becoming caution with which the subject must ever be approached, till the "mystery of God" shall be "finished."

(3) modicum A. D. (4) apud A. D. (5) This sentence is omitted in A. and D.

vero, ulterius, super hoc negotio,[1] vos non conveniam; sed hoc vobis fidenter denuntio, quod, hoc ipso anno,[2] ab hac administratione absolvar." Et ita factum est. Ipso anno, adveniente[3] tempore, ad generale capitulum[4] iturus, ascendit, Claramvallem veniens infirmatur, et ingravescente morbo, ad extrema deductus, omnibus quæ circa eum rite peractis,[5] sub manu sancti patris nostri Bernardi, exuens hominem, appositus est ad patres suos, et adimpletus est sermo quem dixit, "Quoniam hoc anno oportet Ricardum absolvi."[6]

De dormitione Archiepiscopi Turstini.[7]

Expleta narratione de[8] dormitione abbatis Ricardi secundi, non abs re videtur alia quædam adnectere, quæ, sub[9] illo tempore, ipso adhuc vivente, acciderunt.

Mortuo illustri[10] rege, Henrico filio Willielmi, cognomento "Bastard,"[11] turbatum est regnum, commota est terra, et insurgentibus aliis in alios, facta est confusio magna in populo, et non fuit qui cohiberet. Et surrexit Stephanus Blesensis, comes Moretulli,[12] nepos regis Henrici ex sorore sua, et multo stipatus milite, imposuit sibi diadema. Adjuvabat partes ejus frater suus,[13] Henricus Wintoniensis episcopus, apostolicæ sedis legatus, homo magni nominis, secundum[14] nomen eorum qui sunt in terra. Pars magna populi Stephanum sequebatur, pars altera[15] Matildem Imperatricem, filiam Regis [Henrici], uxorem Comitis Andegavensis, et facta est[16] concertatio grandis propter regnum.

Mortuus est in tempore illo, piæ recordationis, domnus Turstinus Eboracensis archiepiscopus;[17] et dissidente clero, facta

(1) hæc negotia D. (2) hoc anno A. D.
(3) redeunte A. D. (4) ad caput generale D.
(5) A. and D. omit, ad extrema deductus, omnibus quæ circa eum rite peractis.
(6) He died, according to the "President Book," 12th October, 1143.
(7) This title does not occur either in A. or D; but the paragraph following appears in its stead.
(8) de abbate Ricardo secundo A. D. (9) quæ sub his acciderunt. A D.
(10) A. and D. omit illustri.
(11) cognomento Bastard, anno incarnationis Dominicæ MCXXXVJ.—turbatum est A. D.
(12) More Tulii A. Moretoniæ D. (13) illius frater ejus D.
(14) juxta D. (15) pars autem altera A. D.
(16) Regis Henrici et facta est A. D.
(17) Those remarkable and conscientious principles of Turstin's life which dictated his memorable letter to Corbeil, on the subject and nature of the secession of the first monks of Fountains from the society of St. Mary's abbey, are so beautifully irradiated by the sun-set glory of his latest days, that now, when we are passing from the history of his connexion with an Institution that has directed results infinitely more influential than the strife in which too many of his years were spent, it becomes a peculiarly fitting sequel to tell, how—after having "been careful over a few

est contentio[1] quis ei substitueretur. Et factum est,[2] convenientibus[3] illis in unum ad electionem faciendam, pars cleri non modica, Willielmum Thesaurarium in Archiepiscopum elegit, pars altera,[4] interposita appellatione, reclamavit. Fuerunt autem qui reclamaverunt personæ[5] graves et religiosi, abbates, priores, archidiaconi, et decani, quorum unus erat abbas Ricardus[6] Fon-

things"—he passed away, as we may trust, to become "ruler over many things," and "enter into the joy of his Lord." And let the faithful John of Hexham be our informant:

"Sentiens igitur in se vitalem tepescere virtutem, disposuit sapienter domui suæ, mercedes ministrantibus sibi persolvendo, ablata restituendo, de singulis quibusque rebus prudenti procuratione recogitando. Convocatisque in sua capella Eboracensis ecclesiæ sacerdotibus, facta coram eis sollempniter confessione, coram altari sancti Andreæ nudus humi expositus, corporalis vindictæ disciplinam profusis lacrimis ex contrito corde ab eis suscepit, memorque voti sui quod juvenis apud Cluniacum fecerat, ad monachos Cluniacæ professionis apud Pontemfractum profectus est, prosequentibus eum senioribus ecclesiæ Eboracensis et laicis plurimis: siquidem in die conversionis sancti Pauli habitum et benedictionem monachi sollempniter suscepit, et residuis diebus quibus supervixit, de salute animæ remissus non fuit. Anno igitur ab incarnatione Domini MCXL, et ab adventu Normannorum in Angliam LXXV, et regni Stephani 5, et archiepiscopatus sui XXVI et mense VI, VIIJ Idus Febr. feria 5, circumstantibus majoribus ecclesiæ Eboracensis et aliis religiosis viris, imminente hora suæ vocationis, ipse vigilias pro defunctis celebravit, IX lectionum ipse legit: versum responsi Dies illa dies iræ subjunxit, signantes expresse ad singula verba ingemiscens; terminatisque laudibus, convocatis monachis universis et orantibus, reddit spiritum, et in ecclesia sancti Johannis Evangelistæ ante magnum altare condigno honore sepultus est. Evolutis post hæc aliquot diebus cuidam archidiacono suo Galfrido Turcople viro celebris peritiæ in scolari conditione in sompnis quiescenti astitit, pontificalibus sollempniter præcinctus infulis: cui sciscitanti, Estne spes salvationis tuæ, pater mi? respondit

Vivere carne mori fuerat, sed carne resolvi
Est modo vera salus, vita beata mihi.

Post plurimos etiam annos, monachis volentibus corrigere quippiam circa locum sepulturæ ejus, remotus est lapis superpositus, nullumque signum corruptionis inventum est in carne ejus sive vestimentis."—*Joh. Hagulst., X Script.*, col. 267-8. *Cf. Chron. Gervasii*, Ibid, col. 1350.

In describing the confusion which existed in the north of England at this period, John of Hexham also mentions that "Alanus Comes Richmundiæ firmavit castrum ad Hotun, scilicet terram episcopi Dunelmi, et aggravata est manus super Ripun et homines loci illius. Ipse enim et alii quique potentes viri tulerunt quæcunque in horreis, et in aliis rebus Turstinus archiepiscopus reservaverat successori suo necessaria prout quisque conterminus fuit terris archiepiscopalibus." From this passage Dugdale, in his Baronage (vol. i, p. 49), assumes that Earl Alan garrisoned the castle of Sheriff-Hutton—an opinion in which he has been followed by several writers. I think, however, that the "Hotun" alluded to by the historian, is Hutton-Conyers in the suburb of Ripon, immediately opposite to Turstin's Park; where, at the time of the Domesday survey, the Bishop of Durham had an important manor, subsequently subinfeuded to the family of Conyers; and where rugged mounds of earth, and a vast moat, still remain to testify the site of a fortified mansion, though all tradition of a castle has passed away.

(1) contentio non modica de alio substituendo, A. D.

(2) A. and D. omit et factum est.

(3) Convenientibus siquidem clericis ad electionem faciendam, pars major numero [Willielmum D.] Thesaurarium A. D. This was William Fitzherbert, Treasurer of York Cathedral, who accompanied Turstin at his visitation of St. Mary's Abbey, and witnessed his charter of the foundation of Fountains. He was a son of Earl Herbert—whom Stubbs calls treasurer and chamberlain to King Henry—by Emma his wife, granddaughter of William the Conqueror, and sister to King Stephen, and nephew of Henry of Blois, Bishop of Winchester above mentioned.

(4) pars vero sanior appellatione interposita A. D. (5) viri A. D.

(6) It would appear from the following Epistle of St. Bernard to Pope Innocent II., that the opposition of Abbot Richard was of so determined a character, that, although he loved a life of contemplation rather than one of action, he and others had been induced to appeal personally to the supreme Pontiff. It contains, indeed, no definite or special allusion to the subject of William's election, but I feel the less hesitation in ascribing it to that cause, since I am supported

tanensis. Ipse,[1] tamen, ad tempus optinuit, amicitia fultus[2] potentum, fretus regia potestate, favente episcopo Wintoniensi Henrico, qui ei manus imposuit et in episcopum consecravit; pallium tamen, a sede apostolica,[3] procurante parte adversa, impetrare non potuit.[4] Erat, autem, homo alti sanguinis, dignus satis qui cathedram optineret, si canonica fuisset electio ipsius.[5] Scripsit contra eum beatus Bernardus, abbas Clarevallis,[6] ad papam Innocentium, qui tunc summa rerum regebat, cujus adhuc extant epistolæ.[7] Et facta est dissentio pervalida[8] in ecclesia Eboracensi diebus multis.[9]

by the opinion of Mabillon. "Indubie"—says he, in a note on the Epistle—"hi sunt abbas et monachi Fontanenses, qui maxime intruso adversi erant, uti et Rievallenses, de quibus in finis epistolis sequentibus."—*S. Bernardi, Opp. Om.*, vol. i, col. 318; Epist. cccxlvii.

"Amantissimo patri et domino Innocentio summo Pontifici, frater Bernardus, Clarævallensis vocatus abbas, modicum id quod est.

"Hi quos videtis, viri sunt simplices et recti ac timentes Deum. Et nunc in spiritu ascenderunt ad conspectum gloriæ vestræ, justitiæ utique solius intuitu et obtentu: Ponite, quæso, oculos vestros super fatigatos pauperes quia non sine causa de longe ad vos veniunt nec longum terrarum spatia, *nec maris periculum*, nec Alpium nives, nec sumptus grandis viæ cum pauperes sint, reputantes. Provideat ergo dominus meus, ne cujus fraus vel ambitio tantos labores evacuare prævaleat: præsertim cum non quæ sua sunt quærant, sed quæ Jesu-Christi. Neque enim vel inimicum arbitror suspicari eos privato amore, vel odio in id negotii excitatos, sed solo timore Dei. Itaque si quis Deus est, jungatur eis. Si deinceps terram occupaverit arbor infructuosa, cujus culpam dixerim, nisi tenentis securim?"

After Archbishop William had received consecration, and had gone to Rome to solicit the Pall, he was followed by William abbot of Rivaux, Richard abbot of Fountains, Waltheof the celebrated prior of Kirkham, and Cuthbert prior of Guisbrough, who charged him with having obtained his election by undue influence and bribery; but the terms of St. Bernard's letter will scarcely apply to such a dignified assembly: nor will the moderation of its tone—in comparison with another of his epistles to Pope Innocent, about to be now quoted—warrant the opinion that it was intended to support their arguments on such an extreme occasion. At the same time we cannot tell why abbot Richard should have assumed the initiative. According to Stubbs (*X Script.*, col. 1721), Osbert, archdeacon of York, was the most vehement of Archbishop William's opponents; and Walter de London, another archdeacon of the church of York, preferred the charge which I have just mentioned, in the Papal consistory.

(1) Ipse tamen Willielmus ad tempus obtinuit A. D.

(2) functus D. (3) A. and D. omit a sede apostolica.

(4) Cf. Decem Script., 268–273. 1029. 1041. 1357.

(5) Erat autem homo alti sanguinis, multis virtutibus adornatus, dignus omnino qui cathedra presideret, si magis canonica fuisset ejus [ipsius D] electio. A. D. This reading seems rather to be expressive of a higher opinion of St. William's merits, and of the value of his claim, on the part of the writer of these versions, than an ordinary variation from the text. It would, therefore, be useful if we could ascertain the precise words in which the opinion of the trustworthy Serlo was expressed.

(6) A. and D. omit abbas Clarevallis.

(7) Of these epistles one alone is now extant, which I now quote to shew not only the opinion of St. Bernard at this early period of the struggle, but also to indicate the motives by which the abbot of Fountains and the Cistercians within the Province must, therefore, have been influenced in one of their earliest public movements of ecclesiastical reform.

"Amantissimo Patri et domino, Dei gratia summo Pontifici Innocentio, Bernardus Clarævallensis vocatus abbas, modicum id quod est.

"Cum multi sint vocati, pauci vero electi; non est magnum argumentum ad faciendam rei dubiæ fidem, id est laudabile quod à multis laudatur. Archiepiscopus Eboracensis venit ad vos, ille de quo jam *sæpenumero scripsimus* sanctitate vestræ, homo qui non posuit Deum adjutorem suum, sed speravit in multitudine divitiarum suarum. Causa ejus infirma est, et languida: et sicut virorum veracium attestatione deprehendimus, à planta pedis usque ad verticem non est

De abbate Henrico.[1]

Defuncto interim apud Claramvallem, venerabili abbate de Fontibus, Ricardo secundo, tractat secum sanctus abbas Bernardus, de pastori substituendo, qui præsedat[2] et præsit ovibus destitutis. Initoque consilio cum suis Claravallensis, virum venerabilem domnum Henricum, de Valle-clara abbatem, ad Anglicanas partes transmittit, vices suas tam in abbatis[3] ordinatione quam in exsequenda visitatione illi committens. Scribit etiam dompno Alexandro Priori, et conventui de Fontibus consolatoriam epistolam in hæc verba.[4]

Epistola[5] *consolatoria sancti Bernardi*[6] *ad conventum Fontanensem.*[7]

Dilectissimis in Christo fratribus, Alexandro[8] Priori, et[9] consanitas in ea. Quid ergo? quid quærit homo sine justitia apud examinatorem justitiæ, apud custodem æquitatis. Itane arbitratur se posse absorbere justitiam in curia, sicut eam absorbuit in Anglia? Absorbuit fluvium, et non miratur; et habet fiduciam, quod influat Jordanis in os ejus. Ecce ille venit cum multis, quos adstipulavit sibi, et precibus, et pretio. Solus ille evasit, ut nuntiaret tibi: solus iste in periculum capitis sui opposuit se murum pro domo Israel, qui cum aliis non adoravit statuam ad imperium regis. Solus est, nisi quia justitia non reliquit eum solum. Illa obviavit filio suo, quasi mater honorificata. Quid ergo faciet Vicarius Petri in negotio isto, nisi quod fecit Petrus cum illo, qui donum Dei æstimavit pecunia possideri? Si supra petram fundata est Ecclesia, portæ inferi non prævalebunt adversus eam. Non loquor hoc a me ipso, sed ad testimonium illorum, qui spiritu Dei aguntur."—*S. Bernardi Opp. Om., ed. Mabillon*, vol. i, col. 316; *Epist.* cccxlvi.

The following notes, 8 and 9, belong to the two last lines of text on the opposite page:—

(8) Magna D.

(9) The history of this remarkable controversy—so disproportionate in its virulence and its complicity to any adequately intelligible cause—has been related by my friend Mr. Raine, with so much perspicuity, in his Fasti Eboracenses, as to render a summary of it here unnecessary. For this reason also, I the more readily postpone what I have collected respecting Archbishop Murdac, to that part of my work which will treat of the more celebrated members of Fountains.

(1) De abbate Henrico Clarevallensi D. (2) qui præsit ovibus destitutis A. D.

(3) D. omits abbatis (4) sub his verbis D.

(5) This Epistle is printed in Mabillon's edition of St. Bernard's works, vol. i, col. 297, *Epist.*, cccxc; the variations from our text being indicated, in the following notes, by the letter M. I do not find it in the Parisian edition of 1513, to which I have previously alluded.

(6) A. and D. omit Sancti Bernardi. (7) de Fontibus D.

(8) This was, no doubt, the same Alexander, uterine brother of the second abbot of Fountains, who was one of the brethren who left St. Mary's York, and became the first Abbot of Kirkstall. Mabillon, after mentioning these facts, which he derived from our Chronicle, (*Mon. Angl.*, i, 854) observes, "Alius fuit Alexander itidem Anglus, et quidem abbas Fontanensis, sed in diœcesi Turonensi, de quo in *Spicilegii*, Tomo x., pag. 374 & 377."—*S. Bernardi Opp., ut supra.*

(9) et universo conventui M.

ventui de Fontibus, frater Bernardus, Clarevallis[1] abbas, salutem et vestras qualescunque orationes.[2]

Venerabilis pater vester, fine beato,[3] cursum consummavit et obdormivit in Domino. Ego, vero, licet omni tempore paterna pro vobis, tanquam pro visceribus nostris, caritate sollicitus,[4] nunc tanto pro vobis majorem sollicitudinem gerens,[5] quanto major incumbit necessitas. Unde et[6] jamdudum misissem ad vos, nisi quod expectabam donec id oportuniùs commodiùsque facere possem,[7] eo quod venerabilis abbas Henricus citius ad vos venire non posset,[8] quibusdam negociis[9] occupatus, quem præcipue destinare proposueram ab initio, eo quod ipse utilior et huic negotio magis idoneus videretur. Hunc ergo, fratres dilectissimi, cum eo amore et honore suscipite quo dignus est, et sic eum audite in omnibus sicut me ipsum; immo[10] tanto amplius quanto ille meritis et prudentia antecellit. Ei siquidem, et in facienda electione, et in omnibus quæcumque in monasterio illo,[11] vel in cæteris quæ ex eo exierunt,[12] ordinanda vel emendenda fuerint,[13] omnino vicem nostram commisi. Misi, autem, cum eo, fratrem Walterum,[14] qui est filius noster dilectus.[15]

Et nunc obsecro vos, tanquam filios karissimos, ut in electione vestra id ipsum sapiatis omnes;[16] et non sint in vobis scismata, sed unanimes uno ore glorificetis Deum,[17] qui[18] non est dissentionis Deus sed[19] pacis, et factus[20] est in pace locus ejus, et dicit, "qui non colligit mecum dispergit."[21] Absit enim ab hiis qui in schola Christi degunt sub magisterio Spiritus Sancti, ut gaudeat de eis inimicus, et in[22] eorum dissentione glorietur; quod et ipsorum animæ periclitentur, et frustra depereat tantus penitentiæ labor, et fœtere faciant[23] odorem bonum ordinis boni,[24] et per eos nomen Christi blasphemetur, per quos maxime fuerat glorificandus.[25] Immo vero sicut bene de vobis confidimus, "sicut

(1) Clarevallensis abbas A. Clarevallensis vocatus abbas M.
(2) et nostras qualescunque orationes M. et matris qualiscumque orationes D.
(3) A. and D. omit fine beato.
(4) pro vobis charitate tanquam pro visceribus sollicitus D.
(5) gero A. D. M.
(6) unde et dudum M. A. and D. omit et.
(7) donec oportunius commodiusque id æque possem M.
(8) potest D.
(9) negociis aliquibus M. Mabillon says, in a note on this Epistle, "Henricus de Murdach, tunc abbas Vallis claræ ad quem epistola sequens tum occupatus controversia quæ inter Vallisclaræ et Cuissiaci monasteria fervebat, *apud Hermannum monachum Laudunensem* in lib. iii, cap. 16. In Henricum concertabat Lucas abbas Cuissiacensis, ad quem epistola 79."
(10) immo et tanto M.
(11) quæcunque vel in hoc monasterio M.
(12) Newminster, Kirkstead, and Louth-Park.
(13) ordinanda fuerunt A. D.
(14) fratrem nostrum Gualterum A. D. fratrem nostrum Willelmum M.
(15) dilectissimus. A. D. M.
(16) A. and D. omit omnes.
(17) Dominum D.
(18) quoniam M.
(19) Dominus D.
(20) unde et factus est M.
(21) Et dicit qui non diligit, dispergit D. Matt. xii, 30.
(22) et eorum A. D.
(23) faciat A. D. M.
(24) nostri M.
(25) glorificandum M.

decet sanctos,"[1] sicut oportet servos Christi, unanimiter, obsecro eligite[2] idoneum pastorem animarum vestrarum, una cum venerabilibus[3] abbatibus de Rievalle[4] et de Valle-clara, quorum consilio volo vos in omnibus acquiescere tanquam nostro.[5]

Epistola Sancti Bernardi ad abbatem Henricum.[6]

Dilectissimo [fratri][7] et coabbati suo Henrico, frater Bernardus, abbas Clarevallis,[8] salutem et orationes.

Præcipio tibi, frater Henrice, ut si in te convenerit electio fratrum nostrorum de Fontibus, cum consilio venerabilis abbatis Rievallis, non refutes, sed obedias in caritate. Quod quidem invitus facio, sciens magnum mihi ex tua absentia consilium[9] deperire: sed convenientibus[10] contradicere timeo, credens a Domino[11] exisse sermonem istum, in quo tota religiosorum vota concordant, cum legerim in Evangelio, "ubi[12] duo vel tres congregati fuerint in nomine meo, in medio eorum sum,"[13] dicit Dominus. Age, ergo,[14] karissime, et suscipe professiones eorum, et de cætero, curam eorum habe tanquam pastor animarum eorum.[15] Ne timeas pro ea domo, quam regendam suscipisti.[16] Ego enim, Deo volente, utilem ei providebo dispensatorem; illa namque mihi vicinior est. Sed neque pro episcopo[17] dubites obedire; super me illud dimitte.[18]

(1) Rom. xvi, 2. (2) eligite vobis M.
(3) D. omits venerabilibus.
(4) This William abbot of Rivaux, who had been a favoured disciple of St. Bernard, was a person of great influence among the northern Cistercians. He took such an active part against Archbishop William, that St. Bernard, in one of the two letters to him which are extant, (*Opp. Om.*, i, 320–324), counselled him to bear his election with equanimity. He died in 1145.—(*Jo. Hagulst.*, col. 274). There is a life of him in Henriquez.— *Fascic. S. Ord. Cist.*, lib. i, 241.
(5) A. and D. add Explicit epistola.
(6) Incipit alia ejusdem ad abbatem Henricum de eodem negotio. A. D. It is added in the Arundel MS., "Hanc epistolam in operibus Beati Bernardi non reperio." It does not occur in the Parisian edition of 1513; but will be found in that of Mabillon; 1690.—Vol. i, col. 298; Epist. cccxxi.
(7) fratri A. D. M. (8) Clarre vallis vccatus abbas M.
(9) solatium M.
(10) convenientibus in unum A. D. convenientibus eis M.
(11) Divino D. (12) ubicumque M.
(13) in medio eorum ego sum M. Matt. xviii, 20. (14) igitur A. D.
(15) animarum et ne timeas D. I. Pet. ii, 25. (16) susceperas.
(17) "Bartholomæo nimirum Laudunensi episcopo, in cujus diœcesi sita Vallis-clara."—*Mabillon, ut supra.*
(18) A. and D. add Explicit epistola.

De abbate Henrico.[1]

Venientes ergo[2] qui missi fuerunt a sancto abbate Bernardo apud Fontes, suscepti sunt cum honore condigno. Litteræ domni Clarevallensis proferuntur in medium, conventus reverenter obedit, et invocatu Spiritu Sancto, prædictum Henricum, de communi assensu,[3] sibi eligunt in abbatem. Hic est ille Henri-

(1) *De creatione abbatis Henrici de Valleclare in abbatem Fontanensem.* A. D.

(2) igitur A. D.

(3) de communi omnium assensu D. John of Hexham says (*X. Script.*, col. 274), that he was appointed by St. Bernard; and, considering the terms of his letter of recommendation to the convent, his statement must be substantially true, as they scarcely had the option of choosing another person. The presence of Alexander the Prior, who soon after became abbot of Kirkstall, and of Adam, afterwards abbot of Meaux—men who ruled those houses with distinguished ability—sufficiently shew that Fountains might have found a competent abbot within its own walls: but St. Bernard aimed, no doubt, also, at the more influential diffusion and agency of his principles and policy in the country at large, by the establishment of an "alter ego"; as he evidently considered Murdac to have been, not only by his subsequent conduct, but by that passage in his letter to the Convent, "sic eum audite in omnibus, sicut meipsum; immo tanto amplius, quanto ille meritis et prudentia antecellit."

Murdac was a native of the north of England; and—before he was attracted to Clairvaux, partly perhaps by a memorable epistle of St. Bernard, (*Opera Omnia, edit. Mabillon*, volume i, col. 110)—enjoyed some preferment in the church of York, which had been bestowed upon him by Archbishop Turstin, (*Ric. Hagulst., X Script.*, col. 274); but as St. Bernard addresses him as "Magister," it is not improbable that he may have employed much of his time in scholastic pursuits. Indeed several allusions in the letter appear to warrant such a conclusion. "Sed tu frater," he says in one place "qui ut audivi prophetas legis, putas intelligis quæ legis? Nam si intelligis sentis utique sensum propheticæ lectionis esse Christum. Quem videlicet si apprehendere cupis, citius illum sequendo quam legendo consequi potes. Quid quæris verbum in verbo quod jam caro factum presto est oculis?" And again—"Certe si tantum te delectat tenebrosa aqua de nubibus aeris, quanto jocundius haurias de serenissimis fontibus salvatoris? O si semel paululum quid de adipe frumenti unde satiatur Hierusalem degustares, quam libenter suas crustas rodendas litteratoribus Judeis relinqueres! O si te unquam in schola pietatis sub magistro Jesu merear habere sodalem!" And lastly, in depicting the superiority of the allurements which were offered, his detaining occupation is thus as pointedly as exquisitely contrasted. "Experto crede, aliquid amplius invenies in silvis quam in libris. Ligna et lapides docebunt te, quod a magistris audire non possis. An non putas posse te sugere mel de petra, oleumque de saxo durissimo? An non montes stillant dulcedinem, et colles fluunt lac et mel, et valles abundabant frumento?"

When the abbey of Vauclair, in the diocese of Laon, was founded, Murdac was selected by St. Bernard as the fittest person to become the first abbot; and he left Clairvaux for that place, accompanied by twelve monks in 1135, according to the statement of Mabillon in one of his works (*S. Bern. Opp. Om.*, vol. i, col. 298); but in 1134, according to his report in another (*Ann. Bened.*, vol. vi, 233). The Editors of the Gallia Christiana (tom. ix, col. 633) state more particularly that the house was founded in June, 1134, and that he went there, "sub finem anni 1135."

The precise date of his election to the abbacy of Fountains has not been ascertained; and it appears, from a Chronicle of the Abbots in its President Book, that, even in the fifteenth century, there were no records in the house from which it could be discovered: the writer—who in other cases has calculated the period of the several abbacies within a day—merely observing, "Circa annum 1146, Henricus Mordack, qui successit Ricardo secundo, postquam abbatizavit per tres annos, electus est in Episcopum Eboracensem," etc. In a tabular list of the abbots in the same volume, it is said that his abbacy commenced on the 12th of October 1143, but perhaps only on the

cus, qui de abbate in archiepiscopum postmodum electus Eboracensi metropoli, non minus utiliter quam laudabiliter præsidebat. Homo magnanimus, et in causa justitiæ[1] omnino invincibilis, eligens [magis][2] pro justitia periclitari quam justitia, eo præsidente, periclitetur.[3] Curam igitur suscepti regiminis, magnificè administravit, evellens et destruens quicquid in agro Dominico inventum est alienæ plantationis;[4] succidit lucos,[5] excelsa destruit,[6] fodit parietes,[7] et scrutatus est Jerusalem in lucernis.[8] Erant, siquidem, adhuc ipso veniente, in tabernaculo Jacob levitatis quædam ydola[9] de domo Laban latenter asportata: et inventæ sunt res quædam peculiares præter licitum, penes quosdam de fratribus, secundum consuetudinem quam de prima matre traxerunt.[10] Sed vir sanctus evertit domum,[11] investigavit[12] abscondita, et conflavit in unum quicquid manus avaritiæ contra formam ordinis in partes distraxit.

Hic primus Fontes nostros ad perfectam ordinis puritatem redegit, et erasa rubigine vitæ prioris, secundum Clarevallis ritus monasterii salutaris inibi disciplinæ formam instituit.[13] Ab illa die et deinceps,[14] emulata est filia matris perfectionem, in regularibus exercitiis et sancta[15] conversatione. Et aucta est domus in

assumption that he was appointed—as he says abbot Richard the second was—on the day of the decease of his predecessor. Both Mabillon (*S. Bern., Opp., Om.*, vol. i, col. 298), and the Editors of the Gallia Christiana (tom. ix, col. 633), are manifestly in error, when they state that Murdac came to Fountains in the latter part of the year 1138: the statement in the former case having been, probably, based on another error, even though Mabillon appears to be speaking with marked precision, "Richardus scilicet secundus (non primus, ad quem epistola 96) mortuus in Claravalle anno 1138, die 15 Maii." If we could suppose that he had quoted the day of the month from an Obituary, or other register at Clairvaux, and affixed the year incorrectly, it might not be improbable that abbot Richard died 15 *May* 1143, and that Murdac was elected on the 12th of October in the same year. It appears, from St. Bernard's letter to the Convent, that the vacancy lasted some time, "eo quod venerabilis abbas Henricus citius ad vos venire non potest."

From a list of the abbots of Vauclair, in the Gallia Christiana (*ut supra*), Murdac, and Richard the third abbot, who also was translated to Fountains, seem to have been the most celebrated rulers of that noble house. In the *Voyage Litteraire de deux Benedictins*, vol. ii, p. 39, Martene says, "Je ne parle pas ici de grands abbez qui ont gouverné l'abbaye de Vaucler. Je dirai seulement qu'un des plus illustres, fut Henry, que S. Bernard tira de ce lieu pour le faire abbe du monastere de Fontaine en Angleterre, d'oú il fut encore tiré pour remplir le Siege archiepiscopal de l'eglise d' Yorck." The travellers assisted at a grand mass in the church—"assez belle et fort propre"—which, though commenced in 1257, was not completed till 1540; saw the cowl of St. Bernard; and were delighted with the library, "qui est vaste & tres-belle, & toute remplie d' excellens livres très-bien conditionez. Il y a aussi un grand nombre de manuscrits fort bons, la plûpart des ouvrages de Saints Peres." Several of these manuscripts are now in the public library at Laon.

(1) injustitiæ D!
(2) [magis] A. D.
(3) quam ut justitia se præsenti periclitetur D.
(4) Matt. xv, 13.
(5) II. Reg., xviii, 4.
(6) Levit. xxvi, 30.
(7) Esai. xxii, 5.
(8) Sophon. i, 12.
(9) Genes. xxxi, 30.—Vide Selden de diis Syris, Syntagm. i, cap. 2.
(10) traxissent D.
(11) Sed ubi sanctus verrit domum A. D.
(12) investigat D.
(13) secundum Clarevallensis [Clarevallis D.] consuetudines salutaris [salutares D.] instituit formam disciplinæ A. D.
(14) Ab illo die deinceps D.
(15) religiosa A. D.

diebus ejus,[1] intus et extra; et adjectæ sunt ei grangiæ tres, Cuton,[2] Kilneseia, et Marton.

De fundatione domus Woburniæ.[3]

Et adjecit Dominus adimplere[4] gentem suam, et dilatare terminos possessionis suæ. Erat vir quidam sanctus,[5] Hugo de Bolebec, homo potens et magnarum rerum; et misit Dominus

(1) D. reads in diebus illis; and perhaps more correctly, as will be seen below.

(2) Catona D. COWTON GRANGE, in the parish of East-Cowton, eight miles NN west from Northallerton, and comprehending, probably, a portion of the ground traversed at the memorable Battle of the Standard, 24th of August, 1138—a few years before the period of its grant by Earl Alan of Richmond. I have not found a copy of his charter in any of the Chartularies of the Abbey, but the grange of "Coutone-more" had been obtained in 1145, when Pope Eugenius III. confirmed their possessions; and in a charter of King Henry II. (*Regist. Privil.*, fol 1.) "Grangia de Couton more" is recited as, "ex dono Alani comitis de Richemundia." *Cayton*-grange had been given to the convent at an earlier period, as we have been told in the text, pp. 55-56.

Kilnesaia, D. The estate at KILNSEY, in the parish of Burnsall, twelve miles north from Skipton-in-Craven, consisted at this time of two carucates and a half of land, given by William Fitz-Duncan, nephew of David King of Scotland, and Alice his wife, Lady of the Skipton Fee and foundress of Bolton Priory. Their charter is undated; but as "Robertus Prior Amescie" is one of the witnesses, it must have been made in or before the year 1151, when that convent was translated to Bolton; and, it may ask little of the imagination to suppose, had been exacted by Murdac from William's fears, as some atonement for his conduct when he destroyed the infant abbey of Newminster in 1138, and harried Craven brutally with fire and sword.—*Ric. Hagulst.*, *c.* 318.—*Joh. Hagulst.*, *c.* 260-279.

> "...: The holy men in cowl and hood
> Are wandering up and down the wood:
> But what avail they? Ruthless Lord,
> Thou didst not shudder when the sword
> Here on the young its fury spent,
> The helpless and the innocent."

Martona, D. THE GRANGE OF MARTON was given to Fountains by Alan de Mering, but the charter is addressed to Archbishop Roger, who succeeded William Fitz-Herbert in the See of York, and sat from 1154 to 1181. It is in the parish of Topcliffe, four miles east from Ripon.

Pope Eugenius III. confirmed the several possessions of the monastery by Bull, dated 29th January, 1145; and the chief acquisitions which were made within the next eleven years, may be learned by comparing it with the Bull of Pope Adrian IV., dated 23rd November, 1156; which documents will be found among the "Privilegia" in another portion of this volume.

(3) *Quando et per quem fundata sit domus de Woburne.* A. D.

(4) ampliare D.

(5) dictus Hugo de Bolebecke D. This Hugh de Bolebec, Dugdale says, (*Baron.*, v. i, p. 451) was son of a person of the same name, who at the time of the Domesday Survey, had possessions at Ricote Co. Oxon., Haltune Co. Hunts., and in several places in Bucks.; but he had not been able to establish his undoubted connection with the Bolebecs of Bolebec in Northumberland, of whom Walter, son of Hugh, who was enfeoffed by Henry I. of divers Lordships in that County, founded the Priory of Blanchland for Augustine Canons, (*Mon. Angl.*, vol. ii, p. 611) and confirmed Newton to Newminster, (*Ibid*, 917). It would appear, however, that Dugdale was in error when he said that the founder of Woburn shortly after founded Mendham, Co. Bucks., a cell of that house, for King John by his charter dated 3rd January, anno reg. 2, and printed in the Monasticon, (vol. i, p. 926), confirmed, "monachis ecclesiæ Woburnensis *ad construendam abbatiam* Cisterciensis ordinis, manerium de Mendham—quod habent de dono Hugonis de Bolebec;" and, in the *Digby MS.*, *No.* 11 *in Bibl. Bodl.*, cited in the same place, it is said, "Anno MCIIIJ. Exivit hoc anno conventus de Wburne ad villam quæ vocatur Medmeham super Tamisiam."—(See also

in cor ejus ut, pro redemptione peccatorum suorum, monasterium

Abbrev. Placitorum, p. 69). Leland had been informed (*Itin.* vol. vi, p. 44) that Isabel, daughter of Hugh Viscount Bolebec, was the founder of Woburn; and in the *Rotuli Hundredorum*, volume first, page 5, the jurors, as early as the time of Edward I., using the term founder in the same sense, assert that the abbot and convent held "Abbathiam de Woburn, cum capella, et omnibus pertinenciis et libertatibus suis—de comite Oxon' fundator' predictæ abbathiæ."

Little is known of the history of this important monastery, though it appears from Tanner's Notitia Monastica that a considerable body of its records have escaped destruction, and from which an interesting volume might be produced. Judging from the confirmation of its charters of endowment by King Henry II., (*Mon Angl.*, vol. i, p. 829) the grant of Walter de Bolebec consisted of the manor of Woburn; and the rest of the lands which they had then acquired—but of the extent of which we are not informed—were, severally, of the gift of Ralph Pyrot, Hugh de Lucells, William de Fluton, Stephen and Henry Pulotheshell, Pirot Binnion, and Walter de Cheney. They were situated in "Herlyngdon, Pullokeshull, Stretle, Flut, and Potesgrave"; and, subsequently, lands were obtained in "Uttekote, Whitenho, and Middleton-Brian," (*Placit. de quo Warr.*, p. 36); but, either from general mismanagement of the revenues, or the personal misconduct of the abbot, in the year 1234, one Roger a monk of Fountains, was substituted in the place of abbot Richard, who was deposed, and both the monks and the lay brethren were sent to different monasteries—probably Fountains and her affiliated houses—until the debts with which they were encumbered should be discharged. "Eodem anno," (1234), says the Chronicle of Dunstaple, (*ed. Hearne*, p. 226), "apud Woburne, amoto Abbate Ricardo, Rogerus monacus de Fontibus substitutus est: quo substituto, tam Monachi quam conversi ejusdem loci missi sunt ad varia monasteria per Angliam, unde moram facturi, donec idem monasterium liberetur ab honere debitorum." How long their embarrassment continued is not known, but it may perhaps have been for its alleviation that King Henry III., in 1242, granted the abbot the lucrative privilege of holding a weekly market at his Chapel at Old-Woburn, on every Friday, and an annual fair on the Eve, Day, and Morrow of the Feast of the Exaltation of the Holy Cross.—*Rotul. Chart.*, 26 Hen. III., m. 6. It may, also, have been among its remote results that the abbot was not summoned to Parliament in the reigns of Edward I. and II., when several Cistercian houses of a much inferior position were thus distinguished. The possession of the manor of Woburn invested also the abbot with some additional local importance; for he thereby held his View of Frank-pledge, when, without the presence of an officer of the Crown, he inquired into matters usually heard at the Sheriff's Turn, and had the power to inflict punishment by the pillory, or tumbril, or even the gallows. It was indeed questioned, when the Pacita de quo Warranto were held in Bedfordshire in 1286, how a view of Frank-pledge could have been legally conveyed with the manor by the founder, "qui fuit privata persona qui de jure alicui concedere non poterit aliquam libertatem regiam ad Coronam regis pertinentem sine regis confirmatione"; and the point was reserved for the judgment of the Court of Exchequer; but the abbot continued the practice; for, in other pleas of the same nature held in 1331, when the same objection was raised, it was dismissed, after the payment of a fine of forty shillings.—*Plac. de quo Warr.*, pp. 1-36. All the authority of the abbot however, both spiritual and temporal, had not deterred certain "malefactors," about the year 1347, from burning one of his granges.—*Plac. ad quod Damn.*, 21 Edw. III., n. 19.

The return made by the convent to the Ecclesiastical Commissioners in 1535, of the value of their estates, which produced in the preceding year an income of 391*l.* 18*s.* 2*d.*, inclusive of the tenths, affords a definite view of their nature and distribution. The whole of them were situated in Bedfordshire and Buckinghamshire, with some inconsiderable rents arising in the counties of Oxford, Huntingdon, and Northampton, and one in London, which is described as "firma aulæ aurefabril' cum hospicio nostro ibidem," and worth 13*s.* 4*d.* The abbot deposed on his oath, that the average annual sales of wood had amounted to 7*l.* 6*s.* 8*d.* The sum of 53*l.* 9*s.* 8*d.*, derived from the granges of Utcote and Whyghtnoo, was assigned for the annual maintenance of his household; but his guests must either have been unusually few or extremely ungrateful, since the oblations at the image of the Virgin Mary, produced, during the same time, no more than six shillings and eightpence.—*Val. Eccl.*, vol. iv, p. 212.

It appears from a letter addressed by the Abbot and Convent to King Henry VIII., and now preserved in the *Cott. MS. Cleop. E.* iv, fol. 96, that, at the Visitation of the House by Legh and Williams, "diverse and sondrye accusementes" had been made to him and his council, "concernynge manyfolde crymes enormites and high treason." They, therefore, "beynge inwardely stryken with sorowe and hevynes," and professing their innocence, say, they "do in moost humble wise and upon our knees, with harte and mynde, submytt owr selfes and our monasterye, with all the

ordinis Cisterciensis[1] fundare debuisset. Venit Fontes, et ad consilium[2] domni Henrici abbatis, viculum quendam Woborniam nomine, in Lincolniensi diocesi, cum agris adjacentibus, divinis usibus consecravit. Suscepit sanctus[3] abbas donum[4] de manu divitis, et ædificiis, de more, constructis, ad locum ipsum fratres regulariter[5] destinavit. Anno millesimo centesimo quadraginta quinto incarnationis Dominicæ, fundationis[6] vero matris nostræ, decimo tertio, emissus est de monasterio Fontanensi, conventus monachorum, sub abbate Alano, ad locum qui nunc Woburniam nominatur. Hic unus ex primis patribus qui de cœnobio Eboracensi egressi sunt.[7]

moveables and unmovables therof, unto your majesties accustomede grace and mercy." Soon after, however, they changed their opinion, that "nothing" was "so expedient and behovefull unto us as clerely to renounce all pretext of excuse or triall with your grace, by whiche we might percase, in our default, incurre your majesties high indignacion to our utter undoynge"; and, in the early part of the year 1537, Richard Hobs the Abbot, with the Prior, were executed at Woburn, for denying the King's supremacy. There was a tradition, half a century ago—and may be still—that Hobs was hanged on a tree in the Park, then known as the Abbot's Oak.

After the suppression of the abbey, its site, and the greatest portion of its estates, were granted, 1 Edw. VI., to John Lord Russell, whose descendants, as is well known, have since resided there. I have not ascertained when, or by whom, the Conventual Church was destroyed; nor when particular portions of the other conventual buildings gave place to the present mansion. Cole of Milton writes, on the 10th of August, 1747, (*MSS. in Brit. Mus.*, vol. xxxv, p. 43), "The Duke of Bedford has this year determined to pull down ye old abbey house in his park, and build another more proportionable to his vast estate"; and we find from Gough (*Camden's Brit.*, vol. i, p. 330), that in 1789, the greatest part of the house had been rebuilt round a quadrangle. The late Mr. Bray, in his "Sketch of a Tour into Derbyshire and Yorkshire," (second edition, 1783, p. 378) says, "Entering the court, the stables, on the left, are made out of the cloisters, the pillars and vaulted roof of which are still seen; the pillars forming the stalls for the horses. This part, with three rooms in the basement story, on the north side the house, are all the remains of the ancient building." He reports, also, that, "on pulling down part of the abbey in 1744, a corpse was found with the flesh so firm as to bear cutting with a knife"; and that "some time after, on pulling down part of one of the walls of the abbey church, a stone coffin was found, which consisted of several loose stones set in the ground: and a very large oblong Purbeck stone was dug up, which had been ornamented with brass."—"In sinking a cellar six more stone coffins were found," and "near them two pots or urns, which probably contained the bowels of two of those who were buried there. On a skull belonging to some bones which lay in a stiff blue clay, there was some black cloth, which might be the cowl of one of the monks. Pieces of shoes were also taken up. A large piece of a body had the flesh remaining, which looked white both on the outside and inside, as if lime had penetrated its substance, and it was tough when cut with a knife." In the "*Magna Britannia*," 1806, vol. i, pt. 1, p. 152, the Messrs. Lysons say, "The great stables, mentioned by Pennant, as part of the Cloisters of the Abbey, were pulled down by the late Duke, and their site is occupied by a suite of rooms," and that, "there are no remains of the Conventual buildings."

The arms of the abbey, as given by Bishop Tanner—*Azure, three bars wavy, argent*—have evidently been suggested by its name; and in the same allusive spirit which assigned *Gules, three water bougets, or*, to the family of Walburn of Walburn, in Richmondshire.

(1) homo potens et magnarum rerum inspiratus a domino ut monasterium construeret ordinis Cisterciensium [Cisterciensis D.] A. D.

(2) et consilio D.

(3) A. and D. omit sanctus.

(4) munus A. D.

(5) regulares D.

(6) fundationis monasterii Fontanensis tertio decimo divisus est monachorum conventus sub abbate Alano A. D.

(7) This sentence is omitted in the Monasticon, and probably also in the original text; for we do not find the name of Alan among those of the monks who left St. Mary's abbey.—See pp. 9-26.

De Lysa.[1]

Et factum est, post dies aliquot,[2] ut episcopus Bergensis de Norwagia ad Anglicanas partes adveniret.[3] Venit Fontes, et ignota religionis forma permotus, magna precium instantia,[4] a venerabili abbate Henrico supplicans, petiit monachorum conventum regulariter ad eum transmitti. Annuit abbas, et inito cum suis[5] consilio monachorum, conventum, sub abbate Ranulpho, cum episcopo, Norwagiam[6] transmittit. Annus ab incarnatione Domini, millesimus centesimus quadraginta sextus, hic erat; a fundatione,[7] vero, monasterii de Fontibus, decimus tertius, quando conventus monachorum, sub abbate Ranulpho, Norwagiam, ad monasterium cui nomen Lysa, sexto idus Julii, directus est.[8] Hic Ranulphus ex primis patribus fuit; homo

(1) *Quando et per quem fundata est domus de Lisa.* A. D.

LYSA. — The ruins of Lyse-kloster, or Klaustr á Lysa, represented, in English, by the poetical name of the Monastery of the Valley of Light, will be found a little to the south of Bergen in Norway, "in the innermost part from Cross-fjorden entering into Lyse-fjord." From Kraft's Handbog over Kongeriget Norge, published at Christiana in 1848, it appears that the estate with which it was endowed was of considerable value, and having become "a secular grant" after the Reformation, was sold by the Crown in 1670; and has, since the year 1722, belonged to the Formanske family. I have, hitherto, been unable to ascertain how far the plan and details of the original structure may correspond with those of Fountains, and, of course, also, how far they were modified by the requirements of the climate, or the absence of skilled artificers; but I learn from the work above mentioned that, "of the old church, which has been a magnificent building, are yet some ruins to see: and by the place (Gaard), there is a Chapel in which divine service is held." So that, when the altars of the parent house and of all its proud English daughters are deserted, or in the dust, a solitary ray from this fountain of light is now shining, on the wild Norwegian shore.

There is, unfortunately, nothing remaining among the extant records of Fountains, illustrative of the relations which must have existed between it and Lyse-kloster; yet, one interesting memorial of their connexion may perhaps be seen in a MS. Life of St. Olaf, king of Norway, which formerly belonged to Fountains, but now to Corpus Christi College, Oxford, and is bound, with other treatises, in a volume covered with the skin of a Seal, which may have disported itself in Lyse-fjord seven hundred years ago. Indeed the inability of the abbot of Fountains to exercise his visitatorial authority occasioned, in 1213, an order of the Chapter General of the Cistercians, that Lisa should become a daughter of the Abbey of Alvestro. "Quoniam abbas de Fontanis in Anglia, abbatiam de Lysa in Norwegia, secundum formam ordinis nostri, competente non potest visitare, eadem Domus de Lysa, Domui de Alvestro committitur in filiam."—*Martene Thesaurus Nov. Anecdot.*, vol. iv, col. 1313.

The singularly beautiful and appropriate name of Lisa—*lys* signifying *light* in the Norwegian language—may, perhaps, have emanated originally from the poetical mind of St. Bernard; for, in 1127, a colony of monks went out from Clairvaux, and founded an abbey in Spain which was also called Vallis Lucentis.—*S. Bern., Opp. Om.*, vol. i, col. 76.

(2) alios D.
(3) accederet D.
(4) instantia supplicans ad eum monachorum conventum transmitti postulavit A. D.
(5) D. omits cum suis.
(6) Norwagiæ D.
(7) fundationis D.
(8) quando conventus Norwegiam ad monasterium cui nomen Lisa, 6. idus Julii directus est. A. D.

timoratus[1] et plenus dilectione. Rexit[2] autem monasterium illud per multos annos, et gentem barbaram, sub jugo Christi, docuit mansuescere. Dimissus tandem, de licentia[3] domni Fontanensis, revertitur ad suos; et cursu[4] feliciter consummato, homo[6] grandævus et plenus dierum, quievit in pace. Multa de eo dicuntur digna memoria, quod vir[6] fuerat sanctitatis [eximiæ],[7] consolationis immensæ, habens et gratiam revelationum[8] et spiritum prophetiæ. Dicitur et hominem Dei angelum habuisse deputatum, qui eum certis horis visitaret, et si sompno, forsitan, per noctes diutius indulgeret, eum excitaret.[9]

De fundatione domus de Kyrkestall.[10]

Anno millesimo centesimo quadraginta septimo ab incarnatione Domini, homo quidam nobilis, Henricus, nomine de Laceio, in

(1) verendus D.
(2) Monasterium illud per dies multos regebat, et gentem A. D.
(3) per licentiam D.
(4) cursu vitæ A. D. II Tim. iv, 7.
(5) D. omits homo; homo grandis A.
(6) A. and D. omit vir.
(7) [eximiæ] D.
(8) revelationis A. D.
(9) Angelum etiam dicitur habuisse sibi deputatum, cujus visitationibus crebro consolatus, etiam si somno forsitan per noctes [noctem D] diutius indulgeret, excitare [excitari D] solebat. A. D.
(10) *De fundatione de Kirkestall.* A. D.

Although the site of KIRKSTALL ABBEY is in the immediate vicinity of the populous town of Leeds, and only a few hundred yards removed from the large manufacturing place which bears that name, the structure remains in a more perfect condition than that of any other of the daughters of Fountains; in fact—with the exception of the parent house—than that of any other monastic ruin within the County. It raises its venerable head, amid a coronal of sylvan beauty, the most charming and picturesque; a noble and enduring memorial of the piety and intelligence of the past; left—like a rock in the ocean of oblivion—to echo back from its hoary vaults, as with a mocking voice, the clamour and the fret of men.

The materials for its history are so abundant, and its architectural features so numerous and suggestive, that it would have been impossible, even had it been necessary, for me to enter, here, into an abstract of the one, or a description of the other. There is, indeed, the less occasion, since the subject has engaged the eloquent pen of Dr. Whitaker, in his History of Craven, and in his "Loidis and Elmete"; and it is, also, the intention of the Council of the Surtees Society to devote a Volume to the publication of the Chronicles and Chartularies of the House, with other illustrative documents, hitherto known only to laborious enquirers.

It becomes necessary, however, on the present occasion, to introduce a few particulars in illustration of the text; supplied, chiefly, from a MS. Chronicle of the foundation and of the early abbots of Kirkstall, now deposited in the Bodleian Library, (*MS. Laud.*, G. 9.); a portion of which has been published in the Monasticon.—Vol. i, pp. 854-7. We learn from thence, that the Institution originated in the circumstance, that Henry de Lacy, one of the chief nobles of the kingdom, having been afflicted with a protracted illness, vowed, in contrition for his sins, that he would erect an abbey of the Cistercian order, in honor of the Virgin Mary; and that, on his recovery, he disclosed his purpose to the abbot of Fountains, and assigned the Vill of Bernoldswic, in Craven, for that purpose. But, after the erection of humble offices—"secundum formam ordinis"—and the settlement of the brethren from Fountains, they involved themselves in troubles of a graver character than those to which Serlo has alluded in the text, and which he, probably, felt it was not for their credit to be recorded. For, when the monks had obtained possession of Bernoldswic,

territorio Eboracensi, monasterium ordinis Cisterciensis suscipit

there belonged to it an ancient church,—"antiqua nimis et ab olim fundata"—having four parochial vills belonging to it; Bernoldswic; both the Martons; Bracewell; and Stoke; from which, with the exception of Bernoldswic and its appurtenant members, Elwinsthorp and Brocdene, they unrighteously evicted the inhabitants. This proceeding, of which we have had an instance in the case of Cayton, was unfortunately of too frequent occurrence to occasion resistance; but the parishioners continuing to resort to their mother church, as usual, on Feast days, attended by their priest and clerks, the abbot proceeded, on the plea of providing peace and quiet for his monks, to pull down the church to the ground, notwithstanding the protestation of the parishioners and of their clergy; "licet minus consultè," as the Chronicler allows. "Facta est, itaque, quæstio non levis de *tam insolita præsumptione*,"—as he also confesses,—and the abbot and convent were cited before the Archbishop of York; who having decided in favour of the monks, the aggrieved party appealed, in the simplicity of their hearts, to the Pope; who confirmed the previous judgment: "Pium, enim, videbatur et dignum favore, ut ecclesia caderet dummodo abbatia pro ea construeretur, ut minus bonum majori cederet, et illa pars optineret in *causa* quæ uberiores proferret fructus pietatis."

The result of this memorable exposition of papal doctrine, as it regarded the spiritual interests of the parishioners, is not alluded to further by the Chronicler; but, after all the animadversion which it has occasioned, we may hope that the monks, at length, awoke to their duty; and that the parishioners were, ultimately, benefitted by the outrage. For I learn, from an instrument of Archbishop Murdac, now in the Treasury of the Dean and Chapter of York, that, at the request of Abbot Alexander, and the monks of Kirkstall, he erected the two chapels of Bracewell and Marton into mother churches, each one with its own parish; as they still remain. "Statuimus," he says, "quod duæ capellæ de Braycewell et Marton sint de cetero matres ecclesiæ, quælibet cum sua parochia." There is no date to this valuable document, but it may, probably, be referred to the period when the Archbishop retired to Ripon, since it is witnessed, among other persons, by "Capitulum Sancti Wilfridi de Riponia."

Having suffered so severely, for the space of five years and more, from the inclemency of the climate and the predatory incursions of lawless men, as to subsist in great penury both of food and raiment, the abbot was ruminating on the necessity of removing his Convent to a more eligible situation, when an accidental circumstance revealed such a sudden prospect of comfort and prosperity, as they might otherwise have long sued for or sought in vain. Journeying, one day, through the country, on the business of the house, the abbot passed through the densely wooded valley of the Aire, when he found, on an alluvial spot, a few persons, in the habit of religious, leading an heremetical life. Delighted with the amenity of the place, he turned aside, and enquired of them, their mode of living, the form of their religion, whence they came thither, and from whom they had obtained their habitation. He was answered by one Seleth, as their head; "I was born in the southern part of this kingdom, and came hither in consequence of a revelation which was privily made to me. For, when I was in my native country, I dreamed that I heard a voice calling to me, thrice, 'Arise Seleth: go into the province of York, and seek diligently, in a valley called Airedale, for a certain place named Kirkstall; for there shalt thou provide a future habitation for brethren, wherein to serve my son.' 'And tell me,' said I, 'who is thy son that we ought to serve'? The voice answered, 'I am Mary; and my son is called Jesus of Nazareth, the Saviour of the world.' When I awoke, I considered what I should do, and casting my hope upon the Lord, and leaving home and household, I forthwith began my journey. The voice, which had called, leading me, I came with some difficulty to the valley which thou seest, where I found some shepherds tending their flocks; and from whom I first learned that the place where we now dwell was called Kirkstall. I was alone, for some time, subsisting on roots and herbs, and such alms as were ministered to me by christian charity. Afterwards, there associated themselves to me, the brethren that are before thee; and, now submitting to my rule and guidance, we enjoy all things in common, according to the fashion of the brethren of Leruth, and earn our food and raiment by the labour of our hands."

Meanwhile, the abbot, speculating on the capabilities of the place, the beauty of the vale, with its noble river, and the adjacent woods with their promise of building-timber, had embraced the conclusion that the site was sufficiently convenient for the purposes of a monastery. He proceeded, therefore,—"cæpit igitur," as the chronicler naively says—gently to monish the brethren touching the weal and profit of their souls; setting before them, the danger arising from insufficiency of discipline in so small a company; that they were scholars without a master, 'sheep, not having a shepherd,' and, what was more to the abbot's purpose, to persuade them of the superior benefits which they would derive from the adoption of a better mode of religious government.

construendum. Et accedens,[1] assignat locum, erigit monasterium,[2] et mittitur ad eum monachorum conventus sub abbate Alexandro. Iste Alexander unus erat ex primis patribus nostris, frater uterinus domni Ricardi secundi[3] abbatis de Fontibus, qui apud Claramvallem, ut dictum est, quievit in pace. Inter hos fratres,[4]

Prompt in action, as shrewd in observation, the abbot now hied him away to his patron, Lacy, whom he found, most likely, at his Castle at Pontefract. Having been received, according to the usual monkish phrase, "cum honore condigno," he laid before him, the present condition of the convent at Bernoldswic, the inconveniences of the place, the poverty of the brethren, the difficulties which assailed them, and the grievances which they suffered; disclosing his discovery of a place, exceeding commodious and agreeable, whither they might be removed, and the possibility of obtaining its possession. Under the influence, however, of a patron less zealous or more intractable, the abbot's plans might have been as suddenly frustrated as formed; for between him and William of Poictou, the lord of the soil, some enmity existed. Fortunately, at an interview which Lacy solicited, William granted his consent. The abbot gained possession of the coveted site; the magnates a lasting friendship; such of the Airedale hermits as were compliant, the privilege of admission into the Abbot's house; and the recusants a sum of money wherewith to enjoy their austerities elsewhere.

The discouragement of the abbot at Bernoldswic, and the apathy of the patron who tolerated it, were now alike to be exchanged, almost miraculously, for vigorous exertion and unbounded liberality, by this newly acquired possession on the Aire. Lacy, with his own hands, laid the foundation stone of the church. He sent provisions to the abbot; he afforded him money in their necessities; and never relaxed in his zealous liberality, till the whole fabric of the monastery was completed at his own cost. "Astitit ei per omnia." On the 19th day of May, 1152, being the Feast of St. Potentiana the Virgin, the new house was sufficiently advanced for the reception of the brethren; and they left their abode of suffering at Bernoldswic, to initiate an institution which was long after to exercise a beneficial influence on the country and population around. There are now no traces of the original house, which probably was constructed of plaster and wood; but Dr. Whitaker says (*Hist. of Craven*, 2 Edit., p. 61), that "its situation is still remembered, and in some degree visible. It stood on the margin of the brook, immediately to the west of the village, where tiles, lead pipes, &c., have been dug up within memory; and the channel for the mill stream on the north-east is still very conspicuous." These, however, may be, more particularly, vestiges of the Grange which occupied the site, after the abbey was abandoned, and to the time of the Dissolution.

Now came the natural anxiety to enlarge their boundaries. The place that had first charmed the abbot by its amenity and capabilities, was found to be, "locum bonis ferè destitutis, præter ligna et lapides"; and they looked with longing eyes towards the opposite side of the river, where William de Rainville was the lord. Again, Providence was propitious; and, having obtained possession of a tract reaching from the bounding mid-stream of the Aire to the summit of the vale, they cut down the woods, essarted the ground, and waving crops of golden grain rewarded their labours.

The abbot, by whose energetic ability and prudence all these works were accomplished, was allowed the rare felicity of witnessing the result of his labours, and prosperity attendant on his house. In his days the whole fabric of the monastery was erected; comprising the Church, the Dormitory of the Monks, and that of the Lay brethren, both the Refectories, the Cloister, and the Chapter-house, with all the other necessary offices within the abbey: and all these, we are told, he covered with tiles. He arranged the position of the Granges; everything both within and without the house was settled by his ordination; and our sympathies can still be with him when we find that he spared some extensive woods which he had acquired, and procured the building timber that he needed, elsewhere. Heartily may we concur in the assurance of the Chronicler, that he was, "verus abbas et re et nomine."

How it fared with the institution he had so carefully nursed, and the fabric whose erection he had superintended—of the story of his successors, faithful and faithless; of the benefactions by which it was enriched, and the misfortunes which chequered its course, till the great social change arrived which swept away its excellencies and its defects together—it must be left to another pen to relate.

(1) A. and D. omit Et accedens.
(2) erigit officinas A. D.
(3) A. and D. omit secundi.
(4) monachos A. D.

ego, Serlo, emissus sum, homo jam decrepitus, ut ipse vides, et ætate confectus. Locus habitationis nostræ, primo, Bernolfwic[1] dicebatur, quem nos, mutato nomine, Montem sanctæ Mariæ nominavimus.[2] Mansimus ibi per aliquot annos, multa perpessi incommoda famis et frigoris, tum[3] propter aeris inclementiam et imbrium importunitatem,[4] tum quod, turbato regno, bona nostra multocies diripirent grassatores. Displicuit, proinde, nobis locus habitationis nostræ, et abbathia in grangiam redacta[5] est. De consilio patroni nostri, migravimus ad locum alterum qui nunc Kirkestal nominatur. Anno decimo quinto fundationis monasterii de Fontibus, xiiij kalendas Junii, emissi sumus sub abbate[6] Alexandro, duodecim monachi et decem conversi.

De fundatione Vallis Dei.[7]

Anno ab incarnatione[8] Domini, millesimo centesimo quadraginta septimo, in territorio Lincolniensi, fundata est Biham, quæ mutatur[9] in melius nomine, nunc Vallis Dei vocatur; domus inclita et[10] plena benedictione. Fundator ejus fuit comes Albemarliæ, Willielmus, qui postmodum Melsam fundavit, vir magnanimus[11] et clarissimus in generatione sua. Anno quinto decimo a fundatione[12] monasterii Fontanensis, missus est conventus monachorum, sub abbate Warino, ad domum[13] quæ nunc Vallis Dei nominatur; decimo kalendas Junii, ipso anno nostræ fundationis.[14]

(1) Barnolfswet D.

(2) fecimus appellari A. fecimus nominari D.

(3) cumque [tum quia D.] turbato regno bona nostra multoties diriperent grassatores, tum propter aeris inclementiam et imbrium importunitatem, quæ in finibus illis, ut nosti, et fruges destruunt et habitatores reddunt egenos. Diplicuit A. D.

(4) Maud, Countess of Warwick, about this period, speaks of Sawley Abbey seven miles from Bernoldswic as being situated "in terra nebulosa et pluviosa, ita quod segetes jam albæ ad messem, per consuetudinem in culmo computrescant."—*Mon. Angl.*, vol. i, p. 842.

(5) redacta, de [ex D.] assensu et consilio Henrici fundatoris nostri A. D.

(6) A. omits abbate.

(7) *De Valle Dei* D.

(8) Anno incarnationis D.

(9) Bitham quæ mutato D.

(10) et, secundum nomen suum, plena A. D.

(11) magni nominis A. D.

(12) fundationis monasterii de Fontibus. D.

(13) ad locum A. D.

(14) That is, of the foundation of Kirkstall.

VAUDEY ABBEY.—At the time when the Domesday Survey was taken, one Drogo de Brurere, a Fleming, held, together with the Lordship of Holderness and other lands, a large estate in the County of Lincoln, within which was the Manor of West Bitham—a district so large and valuable as to have been worth, in the Confessor's time, upwards of 19*l.* per annum; and so well managed, that three Iron Forges were carried on there. This Drogo—as we are told in a Chartulary of Fountains, (*Rawl. MS. in Bibl. Bodl.*, B. 449)—having slain his wife and fled out of the kingdom, William the Conqueror bestowed Holderness upon his brother-in-law, Odo, Count of Champagne; upon the birth of whose son, Stephen, Earl of Albemarle, the king added the forfeited estate at Bytham; since Holderness was a sterile and unfruitful country, affording only oaten bread for the nourishment of the king's nephew. The eldest son of Stephen was William, Earl of Albemarle,

De fundatione domus de Melsa.

Anno ab incarnatione Domini, millesimo centesimo quinquaginta, in territorio Eboracensi, fundata est abbatia quæ Melsa

mentioned in the text—a man who, for his deeds both in war and peace, ranked among the highest nobles in the realm. The Chronicler of Thornton calls him "Præclarus comes, et eximius monasteriorum fundator" (*MS. Tanner, in Bibl. Bodl.*, No. 166); and the one distinction is sufficiently exemplified by his valour at The Battle of the Standard and that of Lincoln, and the other by his foundation of no less than four important monasteries. The first of these, in point of time, was the Abbey of St. Martin near Aumale, for Cluniac monks; the next the Abbey of Thornton-on-Humber, established on the Feast of St. Hillary 1139, for Austin Canons; the third Vaudey; and the last, Meaux.—*Mon. Angl.*, vol. ii, p. 198. We are not any where informed of the immediate cause which led to the foundation of Vaudey Abbey, nor why Earl William became influenced in favour of the Cistercian Order. His kinsman, Waltheof Prior of Kirkham, who had advised him to found the Abbey of Thornton, became indeed so imbued with the Bernardine spirit, as ultimately to join that body, and was successively abbot of Rivaux and of Melrose; but, five years before Vaudey was founded, when the Earl entered the Chapter-House at York, as bearer of King Stephen's command that Fitz-Herbert should be elected Archbishop of that See, he found Prior Waltheof and the assembled Cistercians among these opponents, for whom he had so little respect as to capture and confine certain of them, shortly after, in his castle of Bitham.—*Joh. Hagulst.*, col. 268. There is a story told of him by the Chronicler of Meaux (*MS. Egerton in B. Mus.*, 1141) that, in after days, when crossing the seas, if the vessel was in danger of being wrecked, during darkness, he remained sleepless until midnight; resigning himself then to rest, in the assurance that his convents at Aumale and Thornton had risen to their devotions; and that likewise, after cock-crow, when their orisons would be finished—whether sleeping or waking—he was careless of the danger, and calmly awaited the return of day light, in reliance on the prayers which he knew were arising in the choirs of Vaudey and Meaux. Under the influence, therefore, of such a temperament, it is not surprising that, so soon after his association with Fitz-Herbert's interest, he not only founded a Cistercian monastery, but also that he derived its inmates from that House whose abbot was one of the leaders of the opposition. Neither need we forget that, at the Battle of Lincoln, the Earl of Gloucester exclaimed, "Procedit Comes de Albamarla, Baccho devotus, Marti ignotus, vino redolens, bello insolens"!—*Brompton*, col. 1030.

The history of Vaudey has been so very imperfectly illustrated from its records, that we know no more of the extent and nature of its original endowment, than that in a charter of confirmation granted to the House by king Richard I., 7th September, 1189—four days after his coronation—it is said that, in Biham, they held South-Grange, of the gift of William Earl of Albemarle, consisting of six hundred acres of land, a wood called Ousthage, and the site of a mill at a place called Bihamel.—*Mon. Angl.*, vol. i, p. 832. The original site, however, had become so inconvenient, or the monks were otherwise so dissatisfied, that at the request of Pope Eugenius III., backed by that of St. Bernard, and of Robert, Bishop of Lincoln, Gilbert de Gant, Earl of Lincoln, granted to abbot Warine and his monks, another site, in his Fee, at a place called Bracthuait or Brachecurt, in the parish of Edenham—a short distance from their former home at Bitham. This they named Vallis Dei, or in English, Vaudey; as the Cistercians, who afterwards settled in that exquisitely beautiful spot near Llangollen, called their house "Valle Crucis"—both having respect to the great mother house at Clairvaux. It would appear from a charter, printed in the Monasticon (vol. i, p. 831), that this new site was then in the immediate tenure of one Geoffry de Brachecurt, who says, "Dedi mansuram, cum pomerio, ubi abbatia fundata est, et omnia quæ possedi in Brachecurt: et presente domino meo, comite Gilberto, hæc omnia tradidi, ipso consentiente et carta sua confirmante." He stipulated also, at the same time, that he and his wife should be provided, during their lives, with food, in quantity and quality like that of the monks, and with clothing, linen and woollen; but their two servants with food only, and such as was supplied to the servants of the abbey: defining more particularly, "Vestimenta, autem, dabunt mihi de *Griseng*, vel *Halberget*, et pellibus agninis; uxori autem meæ, ad carius *Bluet*, et pellibus similiter agninis."

vocatur.[1] Fundator ejus erat prædictus Willielmus, comes Albamarliæ. Anno fundationis monasterii Fontanensis novemdecim,

A satisfactory account of the estates which the House had acquired within less than half a century from the time of its foundation, will be found in the charter of king Richard I., above mentioned; a large proportion of them having been occupied by common pastures, or by extensive woods; two of which bearing the names of "Erleshage" and "Biscopeshage," appear to have surrounded the monastery. Within a century after, these pastures were turned to such a profitable account, that when enquiry was made, in the 4th Edward I., respecting the unlawful exportation of wool, it was alleged that the monks had, year by year, during the prohibition, collected wool, throughout the Wapentake of Belteslawe, and sent it by carts and by water to Boston, to the amount of fifty sacks, and of the value of five hundred marks.—(*Rotul. Hund.*, vol. i, p. 390). Thenceforward, prosperity seems to have been attendant on the house; the abbot sitting in Parliament in the reign of Edward I., and until the 15th year of his successor. When the Valor Ecclesiasticus was taken, in 1535—William Woborne being abbot—their estates were rated at the annual value of 124*l.* 5*s.* 11½*d.*, inclusive of the tenths. The fact of 13*s.* 4*d.* having been deducted as a dole given to the poor, on Holy Thursday, and 40*s.* expended for their use in herrings, bread and beer, during Lent, has been supposed to represent the extent of their almsgiving; but there can be no doubt that these were merely charges which they were legally bound to disburse, and in no wise connected with their voluntary distributions.—*Val. Eccl.*, vol. iv, p. 98.

After the Abbey was dissolved, its site and a portion of its estates, were granted, 30 Henry VIII., to Charles Brandon, Duke of Suffolk, the king's brother-in-law, who then enjoyed the the adjacent manor and mansion of Grimsthorpe, in right of his fourth wife, Catherine, daughter and heiress of William Lord Willoughby de Eresby, and a most zealous friend of the Reformation. She afterwards married Richard Bertie, Esq., and the two sons of her former match with the Duke having died without issue, in 1551, she became interested in the conventual site; for it appears that, by an inquest taken April 9th, 1583, after the death of Mr. Bertie, he was possessed, besides the manor of Edenham and other lands, of one third of the Monastery of Vaudie alias Valdy. Their son, Peregrine Lord Willoughby in his will dated 7th August, 1599, bequeaths "Two parks of the demesne lands of Valdye als Vaudye, with the woods, warren of conies and certain lands enclosed; the new park of Grimsthorp with diverse other lands adjacent," in trust for his son and heir, Robert Bertie, afterwards Earl of Lindsey; and from him the estate has descended to the Lord Willoughby de Eresby, the present owner.

Whether the Duke of Suffolk destroyed the Abbey for the sake of obtaining building materials, or for other reasons, we have not been able to ascertain; but, that destruction immediately followed possession, is evident from the statement of Leland, who says, in his Itinerary (Vol. i, p. 24), "It apperith by the Ruines of Vauldey Abbay, a good half Myle on this side Grymesthorp, that it hath bene a great thyng." He noticed also "there ys yn the wood by Vauldey Abbay a gret Quarrey of a course marble, wherof much belykelihod was occupied yn the Abbey." Whatever may have been the cause of its fall, certain it is that, until recently, the inequality of the ground had become all but its nameless memorial; and might so have remained, had not it been resorted to, for materials for the repair of Swinestead church, in the year 1850; when the base of one of the piers of the central tower was exposed, dating about the end of the twelfth century, and obviously a portion of a noble structure. At the request of the Rev. W. E. Chapman, then Incumbent of Edenham, the noble owner allowed some further excavation to be made, which resulted in the discovery of two other piers of the tower, supplying inferences as to contiguous parts of the plan; a plain tile pavement; some pieces of plain and coloured glass; and other fragments: but, as we have been told, the mischievous conduct of several persons who were attracted to the place, at length caused the discontinuance of the work. Had it proceeded, there probably might have been found, among many interesting objects, the tomb of Walter de Gaunt who died in 1192, and that of Stephen de Eston, abbot of Fountains, who died here on the 6th of September 1252, and was buried before the President's seat in the Chapter-House, where it is said miracles were afterwards performed. One of his successors at Fountains, abbot Greenwell, was elected abbot of Vaudey, in the early part of the fifteenth century, but he refused the honour; wisely preferring to remain in studious retirement in the University of Oxford.

There is no Chartulary of the House known to remain, but the proximity of the mansion of the first Grantee to the muniment room of the abbey, may induce a hope that even the whole body of the records may have escaped destruction. There is an impression of a seal of one of the abbots, in the British Museum (Ch. 45, a 25), bearing the circumscription, SIGNUM ABBATIS DE VALLE DEI.

quinto kalendas Januarii, missus est conventus monachorum, apud Melsam, sub abbate Adamo. Et hæc novissima filiarum quas peperit[2] mater nostra; et cessavit, iterum, parere. Itaque, hæ sunt cognationes populi[3] nostri; hæc soboles matris nostræ.[4] Septem genuit filias;[5] quinque nepotes suscepit ex eis; videns filios filiarum, [suarum][6] usque in quartam generationem.[7]

The following note, number 1, *belongs to the preceding page*:—

(1) A. and D. add—Domus opulenta frugibus, et exuberans in his quæ nascuntur in aquis, in omnibus accommoda; nisi quod, in hyeme, difficilis est accessus.

(2) genuit A. D. (3) papæ A. D.

(4) sanctæ matris A. D.

(5) There were *eight* daughters or affiliated houses:—Newminster, Kirkstead, Louth-Park, Woburn, Lisa, Kirkstall, Vaudey, and Meaux. In the next descent, I can only trace Pipewell, Sawley, and Roche, from Newminster; and Mendham, Co. Bucks, from Woburn.

(6) [suarum] D.

(7) MEAUX.—When the building of Vaudey Abbey was projected we are told—in the Chronicle of Meaux, (*Egerton MS., Brit. Mus.*, 1141)—that the abbot of Fountains dispatched thither, as superintendent of the work, one Adam, a monk of his House, a man of great skill and intelligence, who had been similarly engaged in the erection of Kirkstead and of Woburn. Having attracted, during the progress of the work, the notice of William, Earl of Albemarle, the founder, he ascertained that he had some time previously vowed to go to Jerusalem, either on a pilgrimage, or among the crusaders, (iter Jerosolimitanum in voto habebat); but that, in consequence of his advanced age and corpulency, he was unable to perform his undertaking, and was anxious to discharge his conscience. Adam, therefore, suggested to him that he should found another Cistercian monastery; encouraging him with the assurance that, if the proposition met his approbation, he would procure from the Pope a remission of his vow. The Earl consented; and, through the influence of St. Bernard with Pope Eugenius, who was then in France, became at liberty to realize his design. With the broad lands of his patron before him, the monk now wandered about, exercising his sagacity in the selection of a site, till he came to a place called Meaux, about four miles east of Beverley, where his progress was intuitively arrested, as that of his friend Alexander had been, in the valley of the Aire. A retired spot in a wood, environed by pools and marshes, and flanked by lands promising abundant harvests, gladdened his heart with pious exultation. Ascending, therefore, to the top of a hill, which it seems, prophetically, bore the name of St. Mary's Mount, he thrust his staff vigorously into the ground, exclaiming, "Verily this place shall be called the house of the Heavenly King; yea, the vineyard of Heaven and the gate of Life. Here shall arise a stock of the worshippers of Christ." And then, turning to his companions, he said, "Have ye not heard, dearest brethren, what the Prophet foretold concerning the building of the House of the Lord? 'There shall be, in the last days, the mount of the Lord's house prepared on the top of a hill.' All this day, I know not why, I have been repeating these words to myself, and now I find by Divine Providence, it has ensued that on *this* hill, such a temple is to be erected, in us."

When the Earl heard of Adam's selection, he was sorely troubled; for it was a spot in which he delighted beyond measure, nay had coveted so much, that although it consisted but of three carucates, that is, between three and four hundred acres of land, he had obtained it from Sir John de Meux, in exchange for the Manor of Bewick near Aldborough, containing twice that quantity, intending to convert it into a park, of which he had actually begun the enclosure. He expostulated with the monk, shewed him that the deed of exchange had not been executed, and offered him the range of his wide domains, if he would set out on another voyage of discovery: but Adam was inflexible. At length, the Earl assented; granting "monachis Cisterciensis ordinis locum quendam Melsa vocitatum," together with the wood of Rudhe and the adjacent marsh, which he had exchanged with Alan de Ringburc. His impulsive zeal was also so far rekindled that he concluded his charter with this exhortation: "Itaque precor omnes amicos et homines meos, quatinus supradictam abbatiam, et universos habitantes in ea studiose diligant, concilii et auxilii eis beneficium impendere non cessent, ut universorum ipsius beneficiorum, mecum effecti participes, in æterna tabernacula, à Domino recipiantur, et a salutari suo."

The sequel, as told by the Chronicler, probably illustrates the early history of many other religious houses. The erection of the church and other buildings of the monastery was not immediately commenced, but the Earl built for them a large house, "licet de vili cemate," where the

De monasterio Fontanensi incenso.[1]

Laborabat, per idem tempus, ecclesia Eboracensis dissentione gravi, nec erat qui finem rebus imponeret. Pars magna cleri archiepiscopum Willielmum sequebatur, pars altera nitebatur in

Bake-house afterwards stood, for their temporary accommodation; also a chapel adjacent—subsequently the Cellarer's chamber—of which the lower story was used as the Dormitory of the monks. These preparations being completed, the necessary convent of twelve brethren went out from Fountains on the 28th of December, 1150—being the day after the Feast of St. John, on which that house was founded—and took possession of the place on the 1st of January. The novel spectacle of the hooded fraternity, engaged alternately in religious offices and the cultivation of their lands, presently attracted the visits of their rustic neighbours, some of whom assisted them in their labours, while others were assisted by them with spiritual benefits. Such an influence, indeed, was established that some were induced to join the brotherhood. The bounty of the Earl kept pace with their exertions; and, rejoicing with those that rejoiced, he greatly augmented their influence, and dignified their social position by the gift of several valuable estates, which their industry developed; not only to their own advantage, but to that also of the country around. Although he had claimed a remission of his pilgrimage, partially on the ground of his age, before the year 1150, he survived until the 20th of August, 1180; and then, found a resting-place that is now forgotten among the ruins of Thornton.

The same year witnessed the death of his adviser, abbot Adam. It is somewhat remarkable to find, that the characteristic prudence and address which laid the foundation of his House had so far declined, within ten years, as to disable him for its government; and that, in consequence, poverty pressed so hard upon the monks, as to occasion their temporary dispersion. Like his friend, the second abbot Richard of Fountains, he probably had preferred the part of Mary to that of Martha. Indeed his love of religious retirement increased so intensely that, on the resignation of his office in 1160, he became an anchorite at the Priory of Watton. Here, as the Chronicler says, "mansit inclusus" for upwards of seven years; but the place in which he dwelt having taken fire, and his life being imperilled, he returned to Meaux; where he died in 1180, and was buried in the Chapter-house, near the north pillar, by the lectern.—*MS. Egerton*, ut supra; fol. 18.

His successor Philip, who had been Prior of Kirkstall, and previously Abbot of Honediam in Norway, so far retrieved the fortunes of the house as to commence the foundation of the church (for which stone was brought by water from Brantingham near South Cave), and also of a Dormitory; and abbot Thomas, who succeeded him, proceeded with the works—building the Calefactory and the Kitchen. In his time also, and after 1186, William, son of William de Rowley parson of Cottingham, erected the Refectory, of stone, at his own cost. The vicissitudes, however, which attended the Convent, retarded the completion of the entire fabric of the abbey for nearly a century longer; and, in the case of such earnestly-minded men—uninfluenced by the impatience of modern times to witness the completion of architectural undertakings—it may have been, that the magnitude or decorative character at which they aimed, became in itself an additional obstacle. Thus, it appears that the church, which had been begun by the second abbot, was removed within half a century of its commencement; and, on the 15th of April, 1207, the abbot Alexander, who had been a monk at Ford in Hampshire, and was recommended to the Convent by abbot Haget of Fountains, laid the first stone of a new church. He finished, also, a Refectory that had been begun by the third abbot, and the house of the Sacrist; and, before his resignation in 1210, had prosecuted the works with such extraordinary vigour, as to have commenced the Dormitory of the lay brethren, and the stone Cloisters of the monks, which were completed by his successor. Abbot Richard, who was elected in 1221, first made the wells and water-courses and began the Infirmary. Probably all these works were carried on simultaneously with the building of the church: for, although the Chronicler says it was finished by its projector—that is within three years—he states, also, that the completion was left to abbot Michael, who died in 1249, and who provided the stalls, and all other things necessary, in a decent manner. The last work of importance appears to have been the erection of a belfry, in which a great bell called Benedict was placed before the year 1270; and the Infirmary of the lay brethren, with their stalls in the church, and

(1) *De electione archiepiscopi Willielmi et contradictione.* A. D.

contrarium : ipse tamen cathedræ præsidebat usus regia potes-

the Granary at the Bake-house. The works of after days were of a supplementary, or of a decorative character.

The Chronicler of the House, whence this relation has been derived, presents us with such a series of incidents of varied and singular character, ranging from the period of the foundation to the close of the fourteenth century, as—when illustrated by the several Chartularies—to afford one of the most faithful, interesting, and highly suggestive pictures of English monachism, in its social aspects and local influences, which we may ever hope to obtain. Whether their course was more chequered with misfortune and inquietude than that of monasteries in general, must ever be buried, like their house itself, in oblivion, with many an incident and episode wilder and stranger than romance has pourtrayed. It is, however, far from being a singular fact that, for a long period, pecuniary embarrassment was their chronic affliction. The mismanagement of the first abbot occasioned the dispersion of his flock. Not long after, the monks were involved in a mortgage transaction between William Fossard and Aaron the Jew of Lincoln. Then before the end of the century, Wharrom-Grange was taken from them. They were, also, visited with famine ; and when King Richard I. was to be redeemed from captivity, their coffers were so far exhausted by their contribution of three hundred marks, that they were again dispersed, and became mendicants : and, "as if they had offended God," one of their mills took fire, in which a large quantity of corn was consumed. But greater troubles than these were immediately in store ; for, the abbot having resisted the impositions of King John, the Convent were again driven from their home, and the whole possessions of the abbey were confiscated to the crown, to be redeemed only by the payment of one thousand marks, derived from the sale of houses and lands. They have told us also, how, during the Pope's interdict from 1208 to 1214, mass was said in the abbey with closed doors, and that their dead were not buried in the Cloisters or in the Cemetery, but in the orchard, and in a waste place outside the site. As time went on, we read, also, of an inundation of the sea which broke the banks of the Humber—washing away their lands and buildings and fisheries, and drowning thirty-five persons with many cattle : of an immense concourse of the people of Holderness which were fed at the abbey, when seven Barons were sent by Edward the First to confiscate the property of such of them as had refused to go to the Scottish wars : of lead having been stripped from the Dormitory of the Conversi, to pay a debt due to the Dean of York, and to cover the church of the Friars Minor in that city : of an earthquake, in 1349, which threw the monks from their stalls, and was followed by a plague, in which the abbot and five monks were buried in one day—and the Prior, Bursar, Cellarer, and other officers were cut off : of a store of four hundred quarters of corn which was burnt at Skyren through the drunkenness of three of the Conversi : of a grove of trees round a grange that was felled to silence the crows : and of the visit of Thomas of Woodstock, Duke of Gloucester, to the abbey when he wished to become their patron, as Archbishop Arundel also did, on the supposition that his predecessor, Murdac, had been the founder.

Nothing, however, which the monks have recorded is more remarkable than the criminal faithlessness of several of the abbots to their sacred trust. When Robert de Skyren resigned his staff in 1280, leaving them in debt upwards of 3678*l.*, it was not an ordinary penalty which separated him, after death, from the burial place of his predecessors. His successor, Richard de Burton, embezzled the goods of the abbey, and also resigned. Walter de Dringhoe, who was elected in 1349, was not only guilty of the same crime, but was arrested, at the instance of the Cellarer, and incarcerated in York Castle, for receiving a horse which the Cellarer of Waghen had stolen, and for harbouring the thief. It reflects little credit on the judgment of abbot Monckton of Fountains, that he received a present of a cask of wine from this Cellarer, John de Ryslay, in order that he should fulfil his duty in the visitation of the house ; nor, of his sagacity when, after Dringhoe's consequent deposition, he set aside the election of Thomas de Shirburn, because he was blind of an eye, in favour of the most unprincipled and worthless abbot who had presided over the house—as Ryslay, the Welshman and the "courteous" proved himself to have been. A veil is mercifully—perhaps prudently—drawn by the Chronicler over the particular recital of his offences ; and it appears to be an insufficient explanation that, from respect to the position which he had filled, he was presented with the rectory of Skipsea, on favourable terms, and was indulged with precedence next after the ruling abbot, and the maintenance of attendants and a horse. It is a sufficient indication of his character, that he was charged with conspiracy against his predecessor, with theft, and embezzlement of the goods of the House, and that he was excommunicated. That then, he retired to Roche Abbey, and having obtained the abbacy by simony and fraud, he was again excommunicated ; and that, twenty-two years after his expulsion from Meaux, he died at Skipsea, by the lone sea shore, as the bystanders affirmed—"impœnitens." What a

tate in eos qui contra agebant.[1] Innocentius Papa, rebus, interim, humanis exuitur, et substitutus est pro eo, Celestinus Papa; quo in brevi sublato de medio, Eugenius, Clarevallensis cœnobii quondam monachus, summus pontifex factus est.[2] Eu-

weird and fearful scene may be shadowed in that single line of the venerable record—"Apud Skipse mortuus; et, ut a circumstantibus ei in exitu dicebatur, impœnitens sepelitur."

Had time spared no more of the records, than of the structure of the abbey, these, and innumerable other facts and incidents of greater worth, would have become "as though they had never been," or "as the vapour that appeareth for a little time, and then vanisheth away." Some broken walls, with a gateway, and a moated site of irregular ground, alone mark the spot where they were transacted. But, there is still the soothing presence of venerable woods; and the prospect from the hill, towards the towers of Beverley and the Wolds, is as refreshing and as fair, as when the monk of Fountains ascended it in the belief, that there should be built "a House unto the Lord for ever."

Some interesting relics have, however, been retrieved. In opening a well that had been plastered inside, but filled with rubbish, there was found a "black jack;" an antique knife with an ivory handle, inlaid with gold; a key; and a ring. A monumental slab has also been discovered, bearing the incised effigy of an abbot with his staff, and an inscription to the effect that Thomas Burton, the nineteenth abbot of Meaux, died on 4th of October, 1437. As the Chronicle of the abbey closes before his time, we know nothing of his history; but, if the pastoral staff is represented on the stone, without a crook, as in the woodcut in Poulson's History of Holderness (vol. ii, p. 317), it may be a significant hint that he was as unworthy a ruler as his predecessor Richard de Burton had been.

The most valuable discovery, however, was made in June 1834, when two Early-English pavements, of tesselated work—apparently the floors of chapels—were uncovered. They are so beautifully designed as to merit reproduction; and it is a remarkable circumstance that one of them is precisely similar to a pavement which was found during the excavation of the kindred Cistercian Abbey of Sawley in Craven.

When Dodsworth was here in 1620, he saw "a Chapell a flight shott distant from the abbeystead, called the Chapell in the wood," often mentioned in the records: and, "about an arch on the end of a wall which has been the vestry, 'HIC REQVIESCIT CORPUS BALDWINI DE BETONIO, QUONDAM COMITIS ALBEMARLIE.'"—*Dodsw. MSS. in Bibl. Bodl.*, vol. clx, fol. 185[b]. This wall, however, must have been a portion of the Chapter-house; for the Chronicler of Meaux, after mentioning that the Earl gave them an annual rent of one hundred shillings out of his lands at Linton in Craven, as a burial fee, remarks, "et in Capitulo nostro tumulatus." This rent was subsequently lost; but, to the last days of the abbey, the sum of seven pounds was annually distributed to the poor at its gates, from the bounty of the founder. In 1535 the estates were valued at 298*l.* 6*s.* 4½*d.*, inclusive of the tenths.—*Val. Eccl.*, vol. v, p. 108.

(1) qui resistebant A. D. Archbishop William was consecrated 26th of September, 1143, and the Pall was sent to him by Pope Lucius, by the hands of Cardinal Hincmar. "Moram autem fecit," says John of Hexham, "per negligentiam idem Willielmus occurrere ei, circa alia minus necessaria occupatus, ut consuetudinem habuit; Fuerat enim filius Herberti Wintoniensis, Thesaurarii Henrici Regis, enutritus semper in deliciis et divitiis et raro labori assuetus; benignitate tamen animi innocentis et liberalitate plebi valde karus."—(*X Script.*, col. 274.) The same historian, also, says that among other indignities which were offered, at this period, to churches and ecclesiastical persons, William Earl of Albemarle, being at enmity with Gilbert de Gaunt, converted the Priory of Bridlington, where he was patron, into a fortification; an outrage which Gilbert some years afterward meekly requited, by providing a site for the discontented monks of Fountains, whom the Earl had settled at Bitham, (*Vide* p. 94). Earl Alan of Richmond, also, who gave Aldbrough Grange to Fountains, coming with a body of armed men to the adjacent town of Ripon, broke into the Minster, and insulted Archbishop William who had taken refuge behind the enshrined body of St. Wilfrid: a circumstance also which affords proof either that the hallowed remains had, then, been removed from Canterbury Cathedral, or that it was, thus early, disputed that the body which Odo had carried thither from the Abbey of Ripon, was that of the sainted Archbishop.—*Cf. Angl. Sacr.* t. i, p. 66; t. ii, p. 205. *Lel. Coll.* vol. i, pp. 10, 123; iii, p. 80. *Lel. Itin.*, vol. viii, p. 22.

(2) According to L'Art de vérifier les Dates, Pope Innocent II. died 24th of September, 1143. His successor Celestine II. died 9th of March, 1144. He was followed by Lucius II, who died 25th of February, 1145; and then came Eugenius III., who was elected 27th of February, 1145, and ordained on the 4th of March following.

genio igitur rerum summa tenente, insurrexerunt in archiepiscopum Willielmum,[1] qui eum accusabant, abbates, priores, et viri religiosi, cum archidiaconis et clero, quorum unus erat[2] domnus abbas Fontanensis Henricus. Præsumentes de favore summi pontificis, trahunt eum[3] ad curiam; ubi etiam auditis hinc inde

(1) D. omits Willielmum. (2) quorum unus erat abbas Fontium A. D.

(3) hominem A. D. John of Hexham says, (col. 275) that the second abbot Richard of Fountains, having died in 1146—a date which from his erroneous mode of calculation we must understand to mean 1145—Murdac was appointed in his stead, and "Resumpta *itaque* confidentia, convenerunt qui adversati fuerant Willielmo Archiepiscopo, et cum eis iste Henricus, plurimum præsumens sibi de gratia Apostolici;" and that in consequence of their appeal, the Pall was returned to Rome; but, as has been previously shewn (page 85) this statement must be incorrect, as regards a period of renewed action, to be defined by Richard's death. Neither was the opposition of the Cistercian party revived, through the election of Eugenius, as may be inferred from our text; for there is extant a letter from St. Bernard to Pope Celestine, in which the pitch to which their passions had then become excited, may be estimated by the following extract. "Heu notus est orbi triumphus diaboli! Ubique pertonat plausus incircumcisorum et planctus bonorum, pro eo quod videatur sapientiam vicisse malitia. Monstratur digito matris ecclesiæ turpitudo; patris Innocentii verenda irridentur, denudata a servo nequam, quoniam mortuum putat; sed vivit in vobis. Si is exitus imminebat, cur e longinquo, Romam est pertractata causa spurcissima; umbra magis et angulo digna? Cur tanta mari terraque a multis assumpta fatigatio? *Cur a finibus terræ evocati viri religiosi qui eum accusarent; et pauperum Christi marsupia longi itineris expensis exhausta sunt?* Non poterat episcopari turpis infamisque persona, quod invitus dolensque loquor, nisi quæ in illo horrebat Anglia, Francia abominabatur, etiam Roma cognosceret?"—(*S. Bernardi, Opp. Om.*, vol. i, col. 230.) And, also, in another letter, addressed to the Bishops and Cardinals of the Roman Court, (*Ibid*, vol. i, col. 230–1) he maintains the same vehement and indignant tone; and alludes again to the exertions of the abbot of Fountains and his associates in their opposition to William's election there. "Urimur assidue, dico vobis;" he exclaims, "urimur graviter nimis; ita ut nos tædeat vivere. In domo Dei videmus horrenda.—Quid dicam vobis? Si non vos urit scandalum grave, quo scandalizantur non pusilli, sed magni et perfecti viri; *si non compatimini pauperibus abbatibus, quos a finibus terræ vocatio apostolica Romam traxit;* si non miseremini magnis et religiosis monasteriis, quibus omnino sub incubatore illo destructio imminet.—Quid enim si sacrilegam homo ille consecrationem recepit? Profecto longe gloriosius erit, jam elevatum dejicere Simonem, quam prohibere conantem."

The die, however, was not fatally cast against Archbishop William, until Eugenius—the pupil of St. Bernard—mounted the Papal throne. Then the all-powerful abbot of Clairvaux—half playfully, more than half truthfully telling him "Aiunt non vos esse papam, sed me"—urged "Quis enim in manu forti sagittas mittere potest, nisi filius excussorum? Qui locum Petri tenet, potest uno ictu extinguere Ananiam, uno Simonem Magum; et ut planius quod loquimur fiat, peremptoriam dare sententiam ad depositionem episcoporum, solius Romani pontificis noscitur esse;" and the result of his repeated protests was that William in 1146 was suspended, (*S. Bernardi, Opera Omnia*, vol. i, col. 249). The victim of fanaticism then retired to the court of Roger, king of Sicily. It was during this period of suspense, and not after his ultimate deprivation as reported by Serlo in the text, that the avenging assault was made by his kinsmen upon Murdac and his abbey of Fountains. "Afflictione ejusdem Willielmi," says John of Hexham, "permoti quidam milites consanguinei ejus, *quondam possessionem* monachorum de Fontibus *cum copiis opum* quæ ibi congestæ conservabantur incenderunt. Facta est super hoc querela coram Apostolico, qui plurimum voluit posse manus in eundem Willielmum injicere et ulcisci;"—(*X Script.*, col. 275). As the impartial Serlo, however, was a monk of Fountains when the fire occurred, his account of the damage sustained may be preferred to this modified statement; and obviously also to that, by which his excited brethren moved St. Bernard to address the following epistle to the Pope.

"Sævit frustrata ambitio; immo desperata furit. Currit ad laqueum homo perditionis; et debitam jam olim in se sententiam damnationis accelerat. Vel nunc manifesta sunt peccata ejus precedentia ad judicium. Anticipat magnum succisoris arbor maledicta et spinosa, et cunctantem securim in semet provocat. Heu quam justius illa jamdudum excidisset; quam sancti illi quos contra jus et fas male stando dejecit. Etenim si non staret, stantes minime dejecisset. Et illi quidem in innocentia sua, et pro innocentia corruerunt, multo melius stantes; sed sanguis innoxius de manu illorum proculdubio requiretur, qui vires furtivas tam noxiæ arbori, ne statim

propositis, judicante Papa Eugenio, a cathedra Eboracensi amotus est. Indignati sunt, super dejectione sua, qui Willielmi partes fovebant, et confusionem suam ferre non valentes, nephandos sibi ausus assumunt. Conglobati, siquidem, in unum, qui de cognatione ipsius erant milites, in manu copiosa, conjuratione facta, venerabilem abbatem de Fontibus, Henricum, quasi suæ dejectionis auctorem, strictis gladiis, perimere moliti sunt.[1] Et invaluit eo usque scelerosa præsumptio, quod, in ipsius odium. Fontanensem[2] monasterium, cui præerat,[3] evertere non verentur.[4] Veniunt Fontes in manu armata, et, effractis foribus, ingrediuntur sanctuarium cum superbia, irruunt per officinas, diripiunt spolia, et non invento quem quærebant abbate, sancta illa ædificia, grandi labore constructa, subjectis ignibus, redigunt in favillam. Non defertur ordini;[5] non defertur altari. Stant prope, sacer ille conventus; et edificia, in suo sudore constructa, non sine cordis dolore, vident[6] flammis involvi, cineres mox futura. Solum illis, in tanto discrimine, salvatur[7] oratorium cum officinis contiguis, orationis, ut creditur, usibus reservatum, ipsumque semiustum, sicut torris raptus de incendio. Abbas sanc-

corrueret, ministraverunt. Clamat contra eorum capita sanguis sanctorum de terra, quorum animæ in manu Dei sunt, et jam non tanget eos tormentum malitiæ. Verumtamen viscera mea erant: effusa sunt; non recipio de verbis consolationem. Etsi possent esse qualicumque solatio sive remedio, deficiunt tamen præ dolore, mœrore præcluduntur, interrumpuntur singultibus. Unum tamen, ipsumque extremum, quod utique magis scribere, quam proloqui possum, adhuc audite, vel potius legite. Si adhuc steterit, proh dolor, verendum ne ipsius status sit vester casus; dum quicquid adjecerit, utpote mala arbor, quæ non potest nisi malos fructus facere, non illi jam, sed vobis merito imputetur."—*S. Bernardi*, Epist. cclii.

Although Archbishop William was absent from England when the outrage was committed at Fountains, and it is inconsistent with his character to suppose that he was privy to it, yet it is probable that this indiscretion of his friends betrayed him into the hands of his enemies; for, at the Council of Rheims held in March 1147, when the abbot of Fountains and certain clergy of the church of York were present, he was deposed by the Pope; "non vicio personæ," as Brompton tells us, "sed pro voluntatis arbitrio quod in lege optinuit."—*X Script.*, col. 1041.

"Astiterunt in hoc consilio," says Gervase of Canterbury, "clerici Eboracensis ecclesiæ una cum Henrico Murdac tunc temporis abbate de Fontibus, accusantes Willielmum Eboracensem archiepiscopum, et dicentes eum neque canonice electum, neque legitime consecratum, sed auctoritate regia intrusum. Tandem præfatus Willielmus convictus et depositus est, Alberico Hostiensi episcopo pronuntiante sententiam, et dicente, 'Decernimus, auctoritate Apostolica, Willielmum Eboracensem archiepiscopum à pontificatu deponendum, eo quod Stephanus rex Angliæ ante canonicam electionem eum nominavit.'"—*X Script.*, vol. ii, col. 1363.

It is now impossible to estimate, by inspection of the ruins of the abbey, how much damage was actually caused to the fabric by the conflagration: since no portion of them may be earlier than the period of Murdac's abbacy. The reports of fires in monasteries and churches were often exaggerated greatly by the mediæval chroniclers; and, probably, in this case, we should infer no more from Serlo's statement, than the destruction of such portions of the rising church as were inflammable, and of the offices; which, at the period alluded to, would not be built of stone, but chiefly of combustible and temporary materials.

(1) Conglobati siquidem milites qui de ipsius cognatione erant in manu copiosa, in abbatem de Fontibus, Henricum, quasi in sua dejectionis authorem, conjuratione facta, strictis gladiis [sæviendo A.] insurgunt. A. D.

(2) D. omits Fontanensem.

(3) præfuit A. D.

(4) reverentur D.

(5) D. omits non defertur ordini.

(6) videt A. D.

(7) D. omits salvatur.

tus, ante basim altaris prostratus, orationi incumbit. Non videtur ab aliquo, non læditur ab aliquo, manus enim Domini protexit [eum].[1] Cedunt milites, scelere peracto, ferentes[2] secum spolia; parum quidem pecuniæ, sed plurimum dampnationis. Sed ne diu super impietate sua gauderent homines[3] facinerosi; aggravata est manus Domini super eos. Plaga[4] inimici percussit eos, castigatione crudeli, et mortui sunt in peccatis suis; alii tabe consumpti, alii aquis suffocati, alii versi in amentiam, alii cladibus diversis extincti, omnibus[5] fere irreconciliati. Abbas autem et fratres[6] confortati in Domino, quasi post naufragium, resumptis viribus, navigationem instaurant: lapsa reparant, ruinosa reformant, et sicut scriptum est, "Lateres ceciderunt, sed quadris lapidibus" reedificatur.[7] Adjuvabant eos de vicinia viri fideles; et consurgit fabrica longè festivior quam ante fuit.

De archiepiscopo Henrico.[8]

Amoto, ut dictum est, a sede Eboracensi, Willielmo, quondam thesaurario,[9] venerabilis abbas de Fontibus, Henricus, de assensu sanioris partis, in archiepiscopum, electus est.[10] Claram-

(1) [eum] A. D. This allusion to Murdac's presence at Fountains, in his capacity of abbot, seems to fix the date of the fire between the end of March, when he was attending the Council of Rheims where William was deposed, and the Eve of St. James—24th of July—when he was appointed his successor.—*Joh. Hagulst.*, col. 276.

(2) portantes A. D.

(3) A. and D. omit homines.

(4) Plaga enim A. Plaga namque D.

(5) omnes fere A. D.

(6) monachi A. D.

(7) Esai. ix, 10. reædificabant A. D.

(8) De creatione Henrici Murdack [Murdacke D.] in archiepiscopum Eboracensi [Eboracensem D.] A. D.

(9) A. and D. omit quondam thesaurario.

(10) After the deposition of Archbishop William at Rheims, we are told by John of Hexham (col. 276), that the Pope addressed an epistle to William St. Barbe, Bishop of Durham, and the Chapter of York, commanding them, within forty days from its receipt, to proceed to the election of a successor. When the secular and the ecclesiastical powers were again to be brought into collision, with the undaunted energy of Eugenius and St. Bernard on the one side, and the violence of King Stephen and his court on the other, it must have been a period of intense solicitude, not only for the poor Cistercians at Fountains, but for the whole of the Northern Province; indeed the Bishop of Durham refused to attend the usual place of assembly at York, in apprehension of the rancour of the Earl of Albemarle whom he had offended. The dignitaries of the church and diocese of York met, therefore, at the Priory church of St. Martin, under the walls of Richmond castle, on July 24th, being the Eve of the Feast of S. James the Apostle. Why at this place, which just before had been confirmed by the Pope, as a cell, to the abbey of Mary of York, (*Mon. Angl.*, vol. i, p. 386) does not appear; but it may have been selected by the Bishop of Durham and his party, in assurance of the protection of Earl Conan; since he was the only magnate within the County, whom the Earl of Albemarle, otherwise opposed to them, might have feared to have assailed. When the electors met, a violent dissension naturally ensued: the majority, headed by Robert de Gaunt, the king's Chancellor and Dean of York, with Hugh Pudsey, the king's nephew and Treasurer of that Church, supporting the pretensions of Hillary, one of the Pope's Chaplains; while the rest, including the Bishops of Durham and Carlisle, the Precentor of York and the

vallem ascendit visurus sanctum abbatem Bernardum, de cujus[1] consilio totus ipse pendebat. Inde profectus ad[2] curiam, Papam Eugenium, Treveris invenit, a quo et honorificè susceptus est. Consentit domnus Papa in electum, consecratur[3] in archiepiscopum, et accepto palleo, cum favore et gratia[4] sedis Romanæ infulatus, ad propria redit. Multas tamen molestias et difficultates passus est, in initio pontificatus sui; regis indignationem, bonorum distractionem, adversantium insidias.[5] Cives, siquidem, Eboracenses[6] oderunt eum, et, conjuratione facta, interdixerunt ei ingressum civitatis: "Venit ad sua,[7] et sui eum [non] receperunt." Ipse igitur divertit Riponam,[8] dans locum iræ, donec deferveat[9] regis indignatio. Vicit itaque sapientia malitiam, mansuetudine furorem, et commotionem[10] regiam patientia fregit.[11]

Archdeacons of that church, affirmed the election of the abbot of Fountains. The result may easily be inferred. The double election having been reported to Eugenius, who was then at Auxerre, he confirmed that of Murdac, and annulled that of his opponent, "cum plurima tamen electæ personæ commendatione," (*Gervase*, 1363); influenced no doubt, in a great measure, by the representations of St. Bernard.—*S. Bern. Opp. Om.*, i, 298. According to the Itinerary of Eugenius, (Ph. Jaffé; *Regesta Pontif. Roman.*), he appears to have resided at Auxerre, during the month of August, and was still there on the 6th of September; so it is probable that Murdac who, from our Chronicler Serlo's account, had apparently gone to Clairvaux before the decision in his favour, remained there until the Pope arrived at Trèves, on the 30th of November. The Archbishop then lost no time in approaching him, and was consecrated there, on the 7th of December.—*Joh. Hagulst.*, col. 276.

(1) è cujus D. (2) A. and D. omit ad curiam.

(3) cujus manu consecratur in Archiepiscopum A. D.

(4) A. and D. omit et gratia.

(5) adversantium insidias, civium contradictionem. A. D.

(6) Cives siquidem Eboracenses, [Cives etiam Eboraci D.] vulgus semper ignobile, oderunt eum, A. D.

(7) Venit ad sua [suos D.] et sicut de Judæis scriptum est, sui [domum non recipiunt D.] A. D. Joh. i, 11.

(8) Divertit ergo Ripon [Rippon D.] A. D. As the King and the Archbishop did not become reconciled until 1151, when, as John of Hexham says (col. 279), "Archiepiscopus in die Conversionis Sancti Pauli in sede sua Eboracensi magnifice receptus est," it would appear that he remained at Ripon upwards of three years, and during the whole of the time in which Maurice and Thorold presided at Fountains.

(9) deferviret D. Genes. xxvii, 44. (10) indignationem A. D.

(11) These, and some incidents of this period of Murdac's life which have been unnoticed by Serlo, may be most appropriately illustrated in the words of John of Hexham, (col. 277). "Henricus archiepiscopus Eboracensis," he says, "in Angliam venit; quem recipere rex Stephanus et civitas Eboracensis non acquievit; factaque est confusio maxima infidelitatis in ea. Quisquis enim ad eum egredi præsumeret, à civitate, si in manus civium rediret, cum tormento et dampno rerum quas habebat ejectus est. Præbendæ in fiscum regium redactæ sunt, et homines sancti Petri violentiis et direptionibus expositi. In Ripun Henricus archiepiscopus se recepit, et in Hugonem Putheacensem thesaurarium anathematis sententiam dedit, et in omnes in civitate Eboraci constitentes, Willielmum quoque Comitem Eboracensem, et omnes à se dissidentes pari pœna multavit. Hugo vero thesaurarius in Eboracensi ecclesia principans, nichil de ecclesiasticis serviciis omitti permittens, Henricum archiepiscopum et ei obsequentes pari instantia excommunicari fecit. Facta est fœda in archiepiscopatu super hac re dissentio et zeli contentio. Willielmus episcopus Dunelmi, Henricum archiepiscopum sollempniter excepit. Cui venienti ad regem David in Karleolum, Addulfus episcopus ejus urbis parem reverentiam exhibuit."—*Cf. Gul. Neubrig.*, i, 58-9; *Triveti Chron. apud D'Acherij Spicilegium*, iii, 147; *Stubbs, Act. Pont. Ebor.*, col. 1721.

De abbate Mauricio.

Fontes, interim veniens,[1] monachum quendam Rievallis, Mauricium nomine, in abbatem creavit. Hic Mauricius, non tres plene[2] menses, apud Fontes, faciens, resignata cura[3] in manu archiepiscopi, rediit ad locum unde assumptus est.[4]

(1) Vacabat interim domus Fontanensis. Sed venerabilis Archiepiscopus accedens, monachum quendam Rievallis A. D.

(2) pene D.

(3) Fontes moram faciens resignata cura A. D. The MS. text reads "apud Fontes resignata faciens cura;" but the President book, quoting this passage from an older copy, as I have given it above.

(4) This Maurice has hitherto been confounded with Maurice a monk of Ford Abbey in Devonshire, one of the early Cistercian authors. The error seems to have originated with Pits, (*De Illust. Ang. Script.*, 261); who, having found a brief account of Maurice of Ford, noted by Leland (*De Script. Brit.*, vol. i, p. 235), in which there is no mention of his connexion with Fountains or Rievaux, forthwith assumed that he was the same Maurice spoken of in the text, and elaborated an article which was copied by Henriquez—(*Fascic. S. Ord. Cist.*, tom. ii, p. 295); and is inserted below in order to assist the reader's judgment. He seems to have forgot that the man who, he says, flourished in 1193, was abbot of Fountains in 1147. Indeed Reginald, bishop of Bath, to whom one of his works was dedicated, was not consecrated before the year 1174.—*R. de Diceto, X Script.*, col. 581.

"Mauritius Somersetus," says Pits, "natione Anglus, professione monachus Cisterciensis. In monasterio Fordensi, Oxoniæ liberalibus artibus operam dedit, teste Lelando, et post annos plures illic in studiis satis utiliter collocatos ad confratres suos reversus, ab eiis talentum, quod acceperat, invidiose non abscondit, sed gratis exposuit, et aliis libenter communicavit, docuitque quæ dedicerat ad communem aliorum utilitatem. Valuit autem tum versu tum prosa, seriis jucunda plerumque miscens; quo erat ingenio. Virtutis et eruditionis intuitu electus est in abbatem Fontanensem, quam provinciam sibi impositam cum honore et dignitate sustinuit. Sed tamen quietis et studiorum magis, quam honorum cupidus, ut inquit Hugo Kirckhostallensis, curam resignavit Thoraldo."

"Quæ scripsit pleraque, Reginaldo Episcopo Bothonensi consecravit *De Schemate Pontificali.*—Librum unum. *Epigrammatum et aliorum carminum* Lib. i, et alia nonnulla. Claruit anno post Christum natum 1193. Regnante apud Anglos, sed militante apud Syrios, Richardo primo."

The memorandum of Leland on which the chief part of Pits's article is based, is as follows: "De Mauritio Fordano.—Mauritius, Bernardinæ imitator sectæ, qua *Forda* propter *Axi* ripes apud Sumurotriges monasterium floruit, literas excoluit: atque seriis jucunda subinde misceret, studium ad musas contulit: qua parte et libellum carmine scripsit de Schemate Pontificali, quem et Reginaldo Badunensi episcopo dedicavit."

It might have been more plausibly suggested that our abbot Maurice was the person of that name who presided at Rievaux, after the year 1147, when he sat at Fountains; but, according to John of Hexham, he was the immediate successor of the first abbot William, who died in 1145. "Præfuit pro eo," says he, "Mauricius, à puero educatus in claustro Dunelmensi monachus, et ad disciplinam rigoris Cisterciensis voto perfectionis se transferens. Quo post modicum officio abbatis eodem fervore perfectionis renunciante, substitutus est pro eo Ethelredus abbas."—*X Script.*, col. 274). It is uncertain how long he sat, but his successor, Aelred, was in office when Thorold was Abbot of Fountains.—*Mon. Angl.*, vol. i, p. 872.

It is not clear whether Archbishop Murdac, in creating Maurice abbot, acted as the representative of St. Bernard, or retained so much of his individual authority over the house, as to appoint him and his successor Thorold, as his deputies; but it is to be remarked that in the ensuing Chronicle of the Abbots, taken from the President-Book, compiled in the middle of the fifteenth century, neither of them are inserted in the enumeration; while Richard, who was despatched from Clairvaux by St. Bernard, and also sat in the life-time of Murdac, is accounted his successor, as the fourth abbot. Indeed this mode of enumeration had obtained at a much earlier period,

De abbate Toraldo.

Successit Mauricio, abbas Thoraldus,[1] de monasterio Rievallis[2] æquè assumptus; homo, in scripturis sacris, non mediocriter edoctus,[3] et in liberalibus studiis apprime eruditus.[4] Duobus annis, Fontanensi monasterio, ipse præfuit, multa pro potestate agens; quædam, etiam, contra consilium et potestatem venerabilis archiepiscopi præsumens; unde, etiam, orta inter eos simultate, de mandato sancti patris Bernardi, resignato officio, Rievallem reversus est.[5]

when the facts of the case might have been remembered. For, on the tombstone of John de Cancia, still remaining in the Chapter-House, he is styled the tenth abbot; whereas, had Maurice and Thorold been considered fully entitled to the appellation, he should have been styled the twelfth abbot. It was usual in the monastic houses to omit the enumeration of abbots who had misconducted themselves; but the rule could not, apparently, have been applied in this case. It is, also, a notable fact that, after the decease of the first and second abbots, both of whom were of the original stock, no member of the house either was willing or was allowed to undertake its government during the life-time of St. Bernard, nor indeed to the year 1190, when Haget, who was a member of a family of considerable influence in the neighbourhood, was elected.

(1) Thoroldus D. (2) Rievallensi A. D.

(3) eruditus A. D.

(4) et in liberalibus artibus sufficienter edoctus A. D.

(5) Although we are not informed that abbot Thorold was the author of any books; yet Leland, having observed the notice of his literary qualifications in the text, has given him a place among the British writers.—*De Script. Brit.*, vol. i, cap. ccix, p. 232. "Thoraldus," says he, "monachus Rievallensis, vir elimatæ eruditionis, eo pervenit excellentiæ, ut sociorum facile primus haberetur, nec minor de illo apud vicinos opinio. Mauritius, monachus non indoctus, a Rievalli ad gubernationem cœnobii Fontani vocatus est, quam ille non infœliciter obibat provinciam; at tandem studio quietis provocatus, accersitum ad se Thoraldum, abbatem Fontibus præfecit. Facti meminit Hugo Chircostallensis his verbis, 'Hic curam resignavit Thoraldo, &c.'"

It is amusing, and somewhat instructive withal, in reference to his general accuracy, to observe how the "genie" of Pits, hereupon takes flight, albeit after this sepulchral sort. "Thoraldus, non desunt qui Thoratum appellent, Cisterciensis Ordinis Monachus Anglus in cœnobio Rievallensi. *Vir omni politiore doctrina apprime eruditus. In iis quæ ad Deum sunt pius. In iis, quæ ad sæculum, cautus. Prudens in consultandis: felix in gerendis, dexter in expediendis difficilioribus quibusque negotiis.* Hinc factum est ut Mauritius abbas Fontanensis, vir similis eruditionis et ingenii, huic Thoraldo, homini, inquit Hugo Kirchostalliensis, in scripturis non mediocriter edocto, et in liberalibus artibus apprime erudito, dignitatem, officium, curam resignavit. Quæ autem scripserit non invenio. *Multa tamen eum scripsisse testatur Lelandus*, ex quo hæc pleraque sumpsi. *Claruit anno Dom.* 1216, dum in Anglia rerum potiretur Joannes."—*Pitseus: Appendix Illust. Angl. Script.*, p. 917.

It will be almost unnecessary to add that Thorold left Fountains about the year 1149; and that the effusion of his imaginative biographer is duly repeated by Chrysostom Henriquez.—*Fascic. S. Ord. Cist.*, vol. ii, p. 296.

The only acts of Thorold's administration which have occurred to me, are his attestation of two charters; but in both cases the fact is of some importance. In the one (whereby Serlo abbot of Savigny grants to the abbey of St. Mary of Byland, jurisdiction over that of Jorevaux), he is associated—and named after Aelred abbot of Rievaux, as "Turoldus abbas de Fontibus"—with Archbishop Murdac, shewing that whatever power he might actually have enjoyed, he was styled abbot in his presence; and also that Aelred had succeeded to his office much earlier than is generally supposed.—*Mon. Angl.*, vol. i, p. 872. From the other instrument it appears that he was present, in the Chapter-House at Lincoln—taking precedence immediately after the Chapter—

De abbate Ricardo tertio.[1]

Cedente itaque ab administratione, abbate Thoraldo, vacabat interim[2] ecclesia Fontanensis, destituta pastore. Convenientes

when Robert d' Arci granted lands to Kirkstead Abbey, "in præsentia domini Roberti episcopi, mense tertio et xxviij de mensis ejusdem," thus partly fixing the date of his abbacy; since it is known that Robert de Chesney—"vir simplicitatis et humilitatis magnæ"—was consecrated Bishop of Lincoln in 1147; "paucis diebus elapsis post jejunium septimi mensis."—*R. de Diceto, X Script.*, col 510; *Mon. Angl.*, vol. i, p. 809.

Soon after Thorold's return to Rievaux, he retired to Clairvaux; and, in or about the year 1151, was appointed abbot of Trois-Fontaines in Champagne; a circumstance which offended Hugh bishop of Ostia, who had been previously abbot there; and produced an expostulary letter to him from St. Bernard. The whole of its contents is too long to be inserted here, but the following extract must be recorded; since it not only confirms, in a remarkable degree, the veracity of our Chronicler, but also illustrates the relative positions of Murdac and St. Bernard, in reference to the supervision of Fountains, and the personal character of our abbot.

"Inhonestum," says he, "ut aiunt, publice prædicatis, et *ob turpitudinis notam e priori monasterio trusum, cui ante præfueral.* Potest ita exstitisse: me, quantum recordari valeo, usque ad hoc tempus, non audisse hujuscemodi verbum de illo, Deum testor et Angelos ejus. Sed neque ipse archiepiscopus, cum eum amovere omnimodis niteretur, tale aliquid vel scripto, vel nuntio nobis aliquando significavit. Egone turpitudinis assentator forem, aut inhonesti? Si ita de me sentitis, videte ne vestram quoque Excellentiam pariter involvat hoc nubilum: quippe qui cum ejusmodi tam notam omnibus familiaritatem atque amicitiam semel initam, tanto studio hucusque fovistis. Et de archiepiscopo quid dicitis? quid sentitis? *an et ipse quem talem sciret* (nec enim poterat nescire, cum notus esset ex longo) *prior promoveret, et in loco cui ipse præfuerat?* Minime ego vel tenuiter suspicer illud de tali viro, et tanto amatore honestatis. *Et quidem qui promovit, ipse et amovit; non negaverim: qua ratione hoc fecerit, viderit ipse. Nam multis displicuisse factum cognoscitur, nempe nec rationem, nec ordinem, nec consuetudinem in ejus amotione cernentibus. Tantum archiepiscopus sic voluit; et ne contristaremus eum, nostro hortatu iste in pace cessit, et dedit locum iræ.*

Unum dico: ex quo *ad nos intravit* (sicut testimonium habet ab omnibus) *nihil in eo quod promotioni huic obviaret, compertum est. Sine querela conversatus est. Adhuc non deest homini litteratura congruens, non doctrina, non affabilitas, non gratia in vultu et sermone.* Sed suspecta est vobis *brevitas temporis, quod nobiscum fuit:* fateor et mihi. Fortassis bene faciet: fortassis male. Vereor omnia opera mea, et quod operor non intelligo. Unde certus non sum, certum vos facere minime possum. *Factum est; et quod factum est, non potest non fieri.* Si propheta fuissem, non profecto fecissem unde amicum offenderem, sanctum turbarem, episcopum scandalizarem. Quid vultis ut faciam? sic factum est tali necessitate, talique ordine.

Hæc excusatio mea. Si sufficit, tollatur de medio scandalum: si minus, ego judicium portem, quod et quale decreveritis. Nam si quod ædificavi, tam cito iterum destruam, grave; nisi forte causa conveniens supervenerit: quod fortasse processu temporis accidere potest. Si vultis vos amovere eum, potestatem habetis. Non obsisto, non me oppono torrenti. Inique non egi. Si insipienter videor, in promptu est vobis insipientiam meam corrigere: aut, si hoc dignius judicatis, etiam et punire. Dico tamen, si pie, si christiane mecum agitur; corripiet me justus in misericordia, et increpabit me, non in ira apud alios diffamabit. Habetis formam meam hic, nisi et hoc indignamini præsentibus litteris. Nempe comperta per alios, et non per vos vestra indignatione cautum habui non rependere vicem: sed mox vobis de vobis per præsentia scripta conqueri. De cætero benedictus Deus, qui et hoc quod dederat, et de quo mihi forte immoderatius blandiebar, solatium ante exitum tulit: vestram scilicet et domini mei gratiam, ut vel proprio experimento discam, non ponere spem meam in homine."—*S. Bernardi Opp. Om., ed. Mabillon*, vol. i, Epist. cccvi, col. 286.

The subsequent career of Thorold has not been ascertained; but it appears evident from this letter that his removal from Fountains may be accounted another instance of that impatience of opposition and absence of a tolerant spirit, which were the prominent faults in Murdac's character.

(1) De creatione abbatis Richardi. A. D. It is to be regretted that our Chronicler should

igitur in unum quorum interfuit de electione tractare, de communi consilio dirigunt nuncios ad sanctum patrem Bernardum; omnem curam ordinationis projicientes in eum, ut quem [ipse][1] auctore Deo ordinare decreverit, sit eis in patrem et pastorem animarum suarum. Erat autem tunc temporis, in monasterio

have confined his attention to one phase, however admirable, of abbot Richard's character; since it is not improbable that he was a man of unusual talents. It is certain that many of the buildings of the abbey were carried on in his time; and in respect of its date, and a style which may have been derived from Clairvaux—partaking more of French than of English details—I would particularly ascribe the noble Chapter-House to his superintendence. From his position as Precentor of Clairvaux, he must have been unusually well skilled in the practice of music; indeed if a singular report which Leland heard was correct, he may have written a notable book on the subject.—*Com. de Script, Brit.*, cap. clxv, p. 194. "Richardum *Anglicum*," says the diligent antiquary, "alias *Sacristam* ut *Latinius* a functione Ædituum, virum fuisse adprime doctum, ex *Augustino Acgæo Phrisone* medico, præter communem sortem erudito, didici. Itaque rem dignam memoria fecero, si quæ mihi privatim narravit, literatis omnibus significavero. Accipe igitur quæ ille mihi tradidit: 'Locus est in *Prisia* non procul ab urbe *Gruningensi*, quod vocatur fanum *Bernardi* in *Aedierth*, id est terra Adonis, quæ per alluvionem accrevit, quam Phrisones patria lingua *Vert* appellant: ubi nunc Cisterciensium monachorum cœnobium reliquiis D *Richardi* cujus de Harmonia liber egregius extat, famosissimam.' Hæc meus Acgeus pene ad verbum. At quo tempore floruerit Richardus, aut cujus sectæ monachorum fuerit, ille ne verbum quidem unum. Michi vero contigit, cum paucis abhinc annis illustrissimus *Henricus* octavus, rex Angliæ, *Eboracum*, urbem olim *Brigantum* dominam, inviseret; ut diverterem *Ripodunum*, urbem etiam Brigantum, quondam fama nobilem, et casu reperirem Hugonis, monachi *Kirchostallensis*, librum de Origine et Rebus præclare gestis Fontani monasterii celeberrimi, unde hæc, quæ sequuntur, de Richardo didici. 'Erat tunc temporis in monasterio Clarevallensi præcentor quidam Richardus *Fastolphus*, nomine, abbas quondam Vallis Claræ, natione Anglus, et in civitate Eboraco ortus, vir vitæ probatæ, et religionis consummatæ, familiaris admodum pro vitæ merito sancto patri Bernardo, et Henrico Murdachio, abbati Fontano ac postea archiepiscopo Ebor. à quibus factus est *Fontanus* abbas à primo proximus.' Hæc ille."

The introduction, however, of the surname of "Fastolphus," which neither occurs in our text nor in any of the extant copies of the Chronicle, not only raises the presumption that it has been added in this loose paraphrase by Leland, from some other source, but also opens a hopeless question whether the appellation really belonged to the second abbot Richard, or the third abbot of that name now under our notice. For, in opposition to this assertion that abbot Richard the third—identified by his office of Precentor of Clairvaux—was called Fastolph, he has written in his survey of the Library of Fountains, taken before his visit to Ripon in 1541, that he saw "Omeliæ Ricardi Fastolphi, *secundi* abbatis de Fontibus;" (*Collect.*, vol. iv, p. 45) and the official name of Sacrista, by which he introduces the subject of the memoir just quoted, belonged certainly to the second abbot also, in consequence of his having once filled the office of Sacrist in St. Mary's Abbey, York. Under these circumstances therefore, and the additional uncertainty also, whether the words, "secundi abbatis de Fontibus," were a part of the *original* title of the Homilies or of his own suggestion, the question must be "left to the reader's judgment"; with the remark that, with the exception of the cloudy story of his medical friend, Leland seems to have had no other sources of information on the subject than the Homilies, and the Chronicle of Fountains, and that the name of Fastolph does not occur among the extant records of the house.

The subject, nevertheless, may be attended with special difficulties to a future hagiographer of the Order; for it appears that, either by the estimation of contemporaries or the imagination of subsequent writers, Richard Fastolph has been distinguished as a person of "Blessed memory." Henriquez, in his *Menologium Cist.*, p. 385, commemorates, "Decimo quarto Kal. Decembris. In Anglia beatus Richardus Abbas Fontanensis, litterarum scientia, virtutum splendore et miraculorum gloria celeberrimus." But I find no corresponding obit in the President Book of the abbey. In proof of his miraculous agency, he vouches the authority of Philip Seguin, who says in his *Catalogus Sanctorum Ordinis Cisterciensis*, that, "Sanctus Richardus Fastolphus, Fontanensis in Anglia Abbas, vir fuit inculpatæ vitæ, et miraculis potens atque inter Beatos annumeratus." As to his literary ability he refers to Pits, who has merely embellished the particulars which he had gleaned from Leland.

Note 2 on the 106th page: — (2) iterum D. (1) quem ipse A. D.

Clarevallensi, Precentor quidam,[1] Ricardus nomine, abbas quondam Vallis-claræ,[2] natione Anglicus, de civitate[3] Eboracensi oriundus. Vir vitæ[4] probatæ et religionis consummatæ, famuliaris admodum, pro vitæ merito,[5] sancto patri[6] Bernardo, et archiepiscopo Eboracensi[7] Henrico. Hic Ricardus, ordinante sancto Bernardo, creatur[8] in abbatem, et Fontes veniens receptus est a fratribus[9] cum honore condigno. Curam, igitur, pastoralem suscipiens,[10] pastoris officium operibus adimplebat;[11] studiose invigilans super gregem sibi commissum; semper habens præ oculis discussionem[12] futuram pecorum et pastoris. Summa illi sollicitudo[13] de salute animarum, de augmento boni gregis, de observantia sanctæ regulæ, et ordinis disciplina. Multa strenuè suscepta administratione gessit; æmulator ordinis et severissimus castigator corporis [sui];[14] exemplis potius quam verbis utens,[15] ad salutaris vitæ informationem; viam siquidem vivendo monstravit, forma[tor] factus gregis sui, cavens summopere ne dicta factis vel doctrinæ vitæ discordet.[16] Assistebat ei sanctus episcopus, Henricus, procurans[17] pacem ecclesiæ et ordinis puritatem, et aucta est domus, in diebus illis, in possessione exterius, intus vero pietate simul et religione.[18]

(1) D. omits quidam.

(2) He is mentioned in the Gallia Christiana (Tom. ix, col. 633), as the third abbot of Vauclair: "Richardus, natione Anglus, ex Monastico Anglicano, tom. i, pag. 748, rexisse creditur ad annum circiter 1145. Hujus tempore, an. 1141 aut 1142, fundata est abbatia Reclusi diœcesis Trecensis, filia Vallis-claræ." This House—Le Reclus—was founded by St. Bernard, and Halton, bishop of Troyes, and endowed by the Counts of Champagne, the Seigneurs de Broyes, de Commercy and de Châteauvillain.—Vide *Galliam Christianam*, tom. xii, col. 602.

(3) in civitate D.

(4) vir vitæ venerabilis A. D.

(5) A. and D. omit pro vitæ merito.

(6) abbati A. D.

(7) A. and D. omit Eboracensi.

(8) Hic Ricardus procurante Archiepiscopo, creatus est in abbatem A. D.

(9) A. and D. omit a fratribus.

(10) subiens D.

(11) adimplevit A. D.

(12) futuram discussionem pecoris A. D.

(13) omnis ejus sollicitudo A. D.

(14) corporis sui A. D.

(15) agens A. verbere agens D.

(16) informationem; forma [formator D.] siquidem factus gregis, viam vivendo monstravit, operam adhibens ut doctrina [doctrinam D.] facta præcederent, et opus verbo conveniret A. D.

(17) Assistebat ei per omnia sanctus episcopus, procurans A. D.

(18) Et aucta est domus in diebus ejus [et D.] possessionibus et pietate religionis. A. D. The increase of the possessions is partly illustrated by the confirmatory charters of King Henry II. As to the spiritual condition and influence of the house about this period, we have the following testimony, by William of Newbrough, when speaking of the abbey of St. Mary of Byland. "Fuit autem," he writes, "monasterii hujus initium post venerabilis Trustini decessum, memoratis duobus scilicet Rievallis et Fontium, in bono jam statu agentibus. Et quoniam ante annos jam plurimos Saviniacenses per cujusdam Abbatis religiosam instantiam in ritus Clarevallenses transierunt: hæc tria monasteria per unitatem disciplinæ regularis, arctiori quoque animorum nexu cohærent, et tanquam tria nostræ provinciæ lumina, sacræ religionis prærogativa refulgent. —*Gul. de Neub.*, Lib. i, cap. xv. The subjection of the abbey of Savigny, and its thirty affiliated houses, to Clairvaux, occurred at the Council of Rheims in 1147.—*Mon. Angl.*, vol. i, p. 1031.

De restitutione archiepiscopi Willielmi.[1]

Ea tempestate contigit, Papam Eugenium, vocante Domino, carne resolvi.[2] Sed[3] et beatus Bernardus, abbas Clarevallis,[4] sub hiis diebus migravit ad Dominum: archiepiscopus etiam Henricus, hominem exuens, subsecutus est[5] quos amavit. Dilexerunt se "in vita sua, in morte quoque non sunt divisi;"[6] duces gregis Dominici; ecclesiæ columpnæ;[7] luminaria mundi.[8]

Defuncto Eboracensi episcopo[9] Henrico, succedit ei venerabilis archiepiscopus, Willielmus, de quo superius dictum est,[10] restitutus in sedem[11] pristinam unde prius fuerat amotus. In ipsa autem[12] restitutione, jubente Papa Anastasio, qui Eugenio successit, spospondit se monasterio de Fontibus,[13] per omnia satisfacturum de

(1) In the A. and D. versions, this title is transferred to the head of the paragraph below, beginning, "Defuncto Eboracensi;" and in its place appears, "*De morte Eugenii Papæ, abbatis Bernardi, et archiepiscopi Henrici.*" This, however, could not have been the original arrangement; as, in that case, the relation of the initial words of the chapter, "Ea tempestate," referring to the controversy between archbishops William and Murdac, would be meaningless.

(2) Pope Eugenius died in the night of the 7th or 8th of July 1153; Saint Bernard on the 20th of August; and Archbishop Murdac followed them on the 14th of October in the same year. Geoffry of Clairvaux thus mentions the day which closed the earthly career, but not the lasting influence, of the master spirit of his age: "Consummatis ergo feliciter vitæ suæ diebus et annis circiter sexaginta tribus expletis dilectus Domini Bernardus, Claræ-Vallensis cœnobii primus abbas, aliorum quoque amplius quam centum sexaginta monasteriorum pater, decimo tertio kalendas Septembris, inter filiorum manus obdormivit in Christo. Sepultus est autem, undecimo kalendas ejusdem mensis, ante sanctum altare beatæ Virginis matris, cujus fuerat devotissimus ipse sacerdos. Sed et pectori ejus ipso tumulo capsula superposita est, in qua beati Thaddæi Apostoli reliquiæ continentur, quas eodem anno ab Jerosolyma sibi missas, suo jusserat corpori superponi: eo utique fidei et devotionis intuitu, ut eidem Apostolo in die communis resurrectionis adhæreat.—Facta sunt hæc eodem anno quo beatus Papa noster Eugenius tertius, ejusdem patris sancti in conversatione sancta filius, ab hac luce, vel ab hac magis caligine migravit ad lucem."—*S. Bernardi Opp. Om., ed Mabillon*, vol. ii, col. 1157. In a far different spirit, Brompton has written, "Post hæc mors, cujus sententia dives et pauper ad paria judicantur, in uno eodemque, ut fertur die, papæ Eugenio et archipræsuli suo Henrico vitam violenter abrupit."—*X. Script.*, col. 1029. No doubt, after the ancient custom, Murdac retained the habit and practised the austerities of a Cistercian to the last. Stubbs says (*Act. Pont. Ebor.*, col. 1721), "Consecratus itaque Henricus, cilicium carni suæ proximum induit, corpusque mirabiliter et multipliciter afflixit, ac plebem sibi commissum verbo rigidæ exhortationis et exemplo piæ conversationis regere ac informare studuit. Vixit autem Henricus in archiepiscopatu vij annis, quibus completis obiit apud Schireborne, anno Domini MCLIIJ, cujus corpus usque Eboracum delatum in ecclesia sancti Petri cum honore debito traditur sepulturæ." The President-Book of Fountains agrees in the statement that he died at Sherburne—meaning his mansion at Sherburne in Elmet, in the West Riding of Yorkshire; but John of Hexham (col. 282), had been informed that he died at Beverley, and also that his burial place in York Minster was, "in sepulchro pontificum ejusdem ecclesiæ."

(3) A. and D. omit Sed.
(4) Clarevallensis A. D.
(5) sequutus est A. D.
(6) Dilexerunt se invicem in vita sua, in morte quoque non separati, A. D. II Reg. i, 23.
(7) columnæ domus Dei, A. D. Apocal. iii, 12.
(8) Phil. iii, 15.
(9) Archiepiscopo A. D.
(10) A. and D. omit de quo superius dictum est.
(11) in cathedram A. D.
(12) tamen A. D.
(13) ecclesiæ Fontanensi A. D.

injuriis et dampnis quæ, per se vel sui causa, fratribus[1] fuerant illata; et quod locum ipsum, cum habitatoribus suis,[2] pastorali sollicitudine [protegeret] ac paterna caritate confoveret.[3] Fecissetque voto[4] satis, nisi eum immatura mors de medio[5] sustulisset. Fontes siquidem humiliter veniens, satisfactionem promittit; suscipiens fratres[6] in osculo pacis, omnes eis ad integrum possessiones confirmans, quæ a majoribus[7] suis monasterio[8] fuerant collatæ. Inde Eboracum divertens,[9] prima sessione, sacris altaribus assistens,[10] inter offerendum, ut dicitur, hausto in calice veneno, extinctus est.[11]

(1) monachis A. D.
(2) et habitatores ejus A. D.
(3) sollicitudine protegeret et paterna pietate confoveret. A. D.
(4) A. and D. omit voto.
(5) A. and D. omit de medio.
(6) A. and D. omit fratres.
(7) prædecessoribus A. D.
(8) D. omits monasterio.
(9) revertens A.
(10) dum sacris altaribus astaret A. D.

(11) After the deprivation of Archbishop William, at the Council of Rheims in 1147, by Pope Eugenius, he remained in privacy in a Manor House belonging to the Bishop of Winchester, —"ibidem cupiens," as Brompton says, "pœnitudinem gerere commissorum et ultrices pœnas flammarum libertate restringere lacrimarum"—until the decease of Murdac, when he was again elected by the Canons of York. Fortunately for him, Anastasius, who had been elected Pope on the 9th of July, had, when a Cardinal, been the chief defender of his cause in the papal court; so that when he arrived at Rome, on the 23rd of December, 1153, he not only obtained, with the assistance of Pudsey, Bishop of Durham, restitution of his see from the Pope and his consistory, but was consecrated, and received the pall which he had formerly forfeited by his procrastination. —*Chron. Gerv.*, col. 1375. *Bromton*, c. 1043. On his return to England, he visited Archdeacon Roger at Canterbury, whom he truly foretold would be his successor, and kept his Easter at Winchester—the Sunday falling on the 4th of April. Thence he turned towards York, where he arrived on Sunday the 9th of May, 1154.—*Stubbs Act. Pont. Ebor.*, col. 1722. How joyously he was welcomed by the citizens, so that the wooden bridge over the Ouse was broken down, and how he preserved the lives of the drowning crowd, are things too well known to be related here. A Chapel in his honor, until recently, marked the spot, and the scene is depicted more than once in the stained glass of the Cathedral. It would appear, however, from the text, that before he had ascended his throne, he came in all humility to Fountains—a graceful act of contrition for the sorrow and ruin which he had once occasioned there. When the haven of rest seemed now to be attained, it was not to be enjoyed on earth; for, after officiating at the altar on Trinity Sunday, he was seized with sudden illness, and died on the 8th of June, 1154. The story of his last days is thus narrated by one who lived in the same century; and in a MS. Life of him which once belonged to the abbey of Thornton-on-Humber:

"In omnibus igitur se exhibens ut Christi minister; post disciplinas diras, quibus Domino militabat, post lugubrationes nocturnas et crebras, post fletus amarissimos quos præteritorum delictorum recordatio, ex imis pectoribus eructuabat; lorica justitiæ circumdatus, ad præparationem Evangelii calciatus, sacris altaribus debitis horis libenter astabat, ut patri filium immolaret. Cum igitur placuisset cœli solique Fabricatori tam preciosa margarita cœlum potius ornare quam solum; corde purificatus et carne, ad celebrandum Sanctæ Trinitatis festum se sollempniter præsul sanctus accinxit, ut per assumptionem panis eterni, Uni et Trino Domino se redderet munus eternum. Completis igitur tantæ sollempnitatis misteriis, modice moratus, ad palatium suum rediit, continuo apponi mensam hospitibus jussit, eisque epulas largiter ministrari. Illis splendide epulantibus intravit cameram beatus præsul, et familiaribus suis obitus sui diem spiritu prophetico nunciavit. Per octo igitur dies intra medullarum suarum meatus vires vis febris exercuit, nec alterius quam cœlestis medici, manum admisit medicantem. Sane dum vitales carpserat auras, tanquam si nutrix foveat filios suos, omnes secum commorantes verbo Dei pascebat, et die noctuque in oratione persistebat. Cum igitur die nono corporis sui dissolutionem imminere sentiret, cathenis carnis quasi quibusdam vinculis diruptis, valedicto fratribus, læto, ut dicitur, vultu, spiritum Domino reddidit lætiorem. Et quia sicut palma comam spei erexit in sullime, sicut cedrus libant imputrescibiliter vivit in Domino. Tradita est sepulturæ sacri corporis

De perturbatione, in domo Fontanensi, pro abbate Ricardo.[1]

Floruit, per idem tempus, sancta Fontanensis ecclesia,[2] foris et intus, spiritualibus pariter ac temporalibus bonis ampliata;[3] et

gleba, in æde sacra Sancti Petri. Quo in loco, de diversis speciebus miraculorum, coronam quondam quasi variis floribus compositam, et oleo de sacro corpore ejus fluente linitam bonus Christus intexens, honore coronat in terris quem gloria coronavit in cœlis; ut merito cantari possit, 'Gloria et honore coronasti eum Domine, et unxisti oleo lætitiæ præ consortibus tuis.' Jam cum angelicis conversatur agminibus, hylarescit et quiescit, intelligit et diligit illum, qui eum creavit et recreavit. Lætatur et delectantur in secura tranquillitate, et tranquilla jocunditate, ubi fœlix æternitas, et æterna fælicitates, ubi amor perfectus et timor nullus, ubi nullus bonus ejicitur, nullus malus admittitur. Ad quem beatitudinem, et nos ejus precibus et meritis perducamur, procurante Domino nostro, Jhesu Christo, qui cum Patre et Spiritu Sancto vivit et regnat Deus; per omnia secula seculorum. Amen."—*Harl. MS.* 2, fol. 80b.

Whether he died by poison administered in the sacramental cup, as is mentioned by our Chronicler and others, or by fever or other natural disease, must remain among the inscrutable secrets of the past. John of Salisbury says (*Epist.* vol. i, pp. 158–170)), that Symphorianus, one of the Archbishop's clerks, accused Archdeacon Osbert, his most vehement opponent, of the crime before the King and his Council, and urged that he should be submitted to the ordeal or to judicial combat; but Gilbert Foliot (*Epist.* vol. ii, p. 153), was decidedly of opinion that he was innocent and the appeal unjust. This, however, is not conclusive as to the agency of others. Neither can much be inferred from subsequent reports; for as a strong feeling existed for his removal, so it is to be feared that while any of his friends and partizans lived they would be eager to attribute his death to his opponents. William of Newbrough, writing at the end of that century, says that on account of his sudden death a report having arisen "ex sacro calice per quendam ab adversariis immissum vel pro eis æmulantem infecto, potum mortiferum et cum potu vitam hausisse," he had questioned a monk of Rievaux who had been a Canon of York, and was present with the Archbishop at the altar, and that he indignantly denied either the complicity of his friends, by whom he was only surrounded, or that the supposed victim had refused to take any antidote, after the sacred element of which he had partaken. Suspicion, however, is rather excited than allayed when he adds, "Ad hoc Simphorianum familiarem clericum ejus, qui in ejus obsequio non parvo tempore fuerat, et ægrotanti devotus minister astiterat, audivi dicentem, quod amicis suadentibus antidotum sumserit, quod utique sapiens credendus est. Ab eodem quoque audivi amicos qui aderant ob hoc maxime, adputandum quod mortiferum quid biberit, fuisse proclives; quia dentes ejus qui candidi fuerunt in extremo illo incommodo nigrescere cœperant. Ad hoc ridetur a medicis, cum homines morituri passim nigrescere soleant."—*Gul. de Neub.*, lib. i, c. 26. It may be observed, also, that in the anonymous life of the Archbishop which I have quoted, although the author does not directly allude to the notorious report of his having been poisoned, yet there seems to be a peculiarity of expression in the words—"ut patri filium immolaret," which may savour of such a suspicion. Whether the omission of this passage by Stubbs, in his Biography (*Act. Pont. Ebor.*, col. 1722), was accidental, or suggestive of his opinion that he died of fever, is—considering the period at which he wrote—a matter of no consequence; but the Editors of the Acta Sanctorum, in their Life of St. William (*Jun.*, tom. 2, p. 142), unaware that Stubbs had derived his facts from the anonymous MS. alluded to, have thus commented on his silence:

"Hæc scribens Thomas, non potuit non legisse apud Gervasium, quod Willielmus in sacra solemnitate *Pentecostes*, inter Missarum solennia; veneno infectus est. Non etiam potuit ignorasse Hymnum in laudem sancti *tunc* compositum, cujus Alfordus noster hanc profert particulam, totum utinam dedisset!

In Octavis Pentecostes, quidam malignantes hostes
In eum pacificum,
Et ut ipsum privent vita, celebrantis aconita
Propinat in Calice:
Toxicatur a profanis, ille potus, ille panis
Per quem perit toxicum.

non erat qui turbaret pacem illius. Videns hoc, inimicus pacis,

Quamquam enim hæc legeret Thomas, merito tamen non credidit, tacente Bromtono; et Neubrigensi, post accuratam fabulæ totius examen, in contrarium assertive sic scribente."

The good fathers might, however, have found the whole of the Hymn with which Alford, in his *Annales*, iv, p. 2–35, had tantalized them, in the *Cotton MS.*, Titus A. xix, fol. 150. It begins thus:—

Pasci greges de pastore
Aure discant, dicant ore
Jubilum preconii;

and concludes with—

Vivit moriturque quidem,
Sed non agunt circa idem
Fermentum et azima.
Corpus obit præ fermento
Azimorum alimento
Vegetatur anima.

If a conjecture might now be hazarded, the Archbishop probably died of Ardent Fever; and, however worthless may be the remark, that the prophetic spirit in which he announced his end is more suggestive of that increased energy of the soul which has preceded its natural release from the body, than the distempered condition produced by the administration of poison, it is nevertheless a singular fact that the first phase of that terrible disease has been invested with this peculiarity by the opinion of Aretæus, in a passage otherwise remarkable in relation to his implied belief in the immortality of the soul, "Προγιγνώσκουσι μὲν οὖν πρώτιστα αὐτέοισι τοῦ βίου τὴν μεταλλαγήν ἔπειτα τοῖσι παρέουσι προλέγουσι τὰ αὖθις ἐσόμενα."—*Aret. Acut.*, l. ii, c. 4. *Cf. S. Greg. Magn. Dial.*, lib. 4, c. xxv., xxvi.

But whatever was the cause of his death, the popularity which he had acquired, and the influence which was created by the presumption that he was a martyr, procured for him, at the time, a remarkable recognition of his merits, and ultimately the honours of canonization. Even before he was buried, and perhaps whilst his old friend Bishop Pudsey was preparing to commit him to the tomb, Alice de Gaunt, wife of Roger Mowbray, recorded in a grant of lands in Cave, "pro absolutione domini mei," to the church of St. Peter of York, "Hanc donationem feci publice in ecclesia beati Petri, et presentis cartæ attestatione confirmavi, Anno Incarnationis Domini MoCoLo quarto, v Idus Junii, regnante rege Stephano, vacante ecclesia post obitum Archiepiscopi Willielmi, eodem etiam nondum sepulto."—*Dodsw. MSS. in Bibl. Bodl.*, vol. vii, fol. 170. In an undated charter also, whereby Ralph the son of Ribald gave a privilege of common pasture in Well and Snape to Fountains Abbey, a Term is dated "a festivitate S. Martini quæ prima evenerit post mortem Willielmi Eboracensis archiepiscopi."—*Regr. de Font., Ravl. MSS. in Bibl. Bodl.*, 447. The most remarkable record, however, of his influence was a table, formerly preserved in the revestry of York Minster, of which a copy is inserted in the Dodsworth MS., volume cxxv, folio 132–142, containing particulars of miracles which were said to have been wrought at his tomb in the year 1177, and on a class of patients—chiefly women—who might have been similarly influenced by the mesmerists of the present age. In the time of the anonymous biographer it was believed, also, that a salutiferous oil, as in other similar cases, flowed from his tomb. When, therefore, the Chapter of the Cathedral reflected that while the Church of Ripon enjoyed the patronage of St. Wilfrid, and Beverley that of St. John, they were not endowed with such profitable associations, they applied to Pope Honorius III. for William's canonization. Some difficulty was created for a while, and during the year 1224, by the insufficiency of evidence as to some of the miracles by which his claim was supported, but by a Decretal Epistle, dated at the Lateran on the 20th of March, 1227, and still recorded in the Papal Register, his name was inscribed in the "Album Sanctorum:" and, on the 9th of January, 1283, at the instance and expense of Anthony Beck, the princely Bishop of Durham, his remains were translated, in the presence of the King and Queen and a great part of the nobility of the realm, into a shrine behind the high altar.—*Vid. Stubbs*, col. 1727; *Fabric Rolls of York Minster, ed. Surt. Soc.*, p. 224; and *Drake's Ebor*, p. 420. We have not been told whether the lock of St. William's hair, which was preserved in the wonderful repertory of relics at Meaux Abbey (*Cott. MS. Vitell. C.*, vi.), was procured by his friend the Earl of Albemarle, at the time of his death, or otherwise; but the monks must often have reflected that there was a day in the history of their fathers at Fountains, when the "Rape of the Lock" would have been suggested by other than reverential feelings.

The three following notes belong to the 111*th page:*—

(1) *De schismate inter abbatem et Monachos de Fontibus.* A. D.

(2) Floruit per idem tempus domus Fontanensis A. D. (3) bonis aucta. Nec erat qui D.

hostis noster antiquus, invidit tantæ paci, tantoque [fratrum] profectui;[1] et expetita permissione, aggressus est eos ad temptandum. Proferens itaque vasa iræ suæ,[2] tulit pacem,[3] turbavit castra; effundens contentionem inter cives, discordiam inter fratres, superseminans zizania tritico,[4] dissentionem in conventu sancto.[5] Et, ecce, subito cœperunt spinæ quædam scandalorum succrescere, amaritudinis germina pupulare,[6] murmurationis venena diffundi, volitare passim jacula detractionis. Mutuo se impetunt, [mutuo] se concidunt,[7] Effraym Manassem, et Manasses Effraim, simul [et] ipsi contra Judam.[8] In abbatem tota conflatur indignatio, seditio concitatur, et insurgunt filii contra patrem,[9] oves in pastorem, ecclesiæ in scandalum, adversariis in derisum. Advertit sanctus[10] abbas difficultatem eventus, diaboli machinationem, et attendens multitudinis insolentiam suis viribus comprimi non posse, elegit ad tempus cedere donec detinueat procella et siliant fluctus ejus.[11] Cedit itaque ab injuncto sibi officio, rogans Deum pro grege inquieto; et Dominus exaudivit eum. Subito enim reversi in se,[12] confunduntur super temeritate præsumpta, et pœnitentiam agentes, mutato consilio, abbatem Ricardum, auctoritate sua in gradum pristinum restituunt. Sed non defuit tantæ præsumptioni digna[13] cohercio, temerarios ausus severiori censura castigans. Emissis siquidem qui auctores scismatis erant, siluit terra[14] et reddita est auctoritas ordini, reverentia patri, pax domui, peccantibus disciplina: et ab illa die et deinceps, apud Fontes,[15] nichil tale præsumitur, nichil a conventu sacro, contra formam ordinis temere attemptatur.

Vixit post hæc, annis multis[16] abbas Ricardus, erudiens plebem suam in timore Dei, et benedixit Dominus novissimis suis[17] magis quam principio. Rebus siquidem, foris et intus, pro voto pacificatis, vidit filios suos fructificantes in gratia, ambulantes in dilectione. Ipse vero in senectute bona, sanctorum vallatus frequentia, plenus dierum et dives meritis migravit ad Dominum.[18]

(1) fratrum profectu A. tanto iratoque fratrum profectu D.
(2) Protulit subito vasa A. D.
(3) abstulit pacem A. tollit pacem D. L.
(4) Matt. xiii, 25.
(5) conventu sacro D.
(6) pullulare D.
(7) mutuo se concidunt A. D. L.
(8) Esai. ix, 21.
(9) in patrem A. D.
(10) A. and D. omit Sanctus.
(11) donec procella deferveat et sileatur fluctus ejus. A. D.
(12) Reversi enim in se A. D.
(13) condigna D.
(14) A. and D. omit siluit terra.
(15) D. omits apud Fontes.
(16) annis pluribus D.
(17) ejus, D. Job xlii, 12.
(18) Abbot Richard died on the 31st of May, 1170, and was buried in the Chapter-House, being the first abbot of the house who was buried at Fountains.

De abbate Roberto.

Defuncto, ut dictum est,[1] abbate Ricardo, successit ei venerabilis Robertus, abbas de Pipewella;[2] translatus de sinu filiæ ut matrem gubernaret. Assumptus igitur ad officium, rem officii strenuè administravit; vir omnium virtutum genere[3] probatissimus, dignus omnino qui ad tanti regiminis apicem eligeretur. Non memini[4] me vidisse hominem quem[5] pastorale magis deceret officium, qui subditorum curam commodius exequeretur, adeo illi cum injuncta sibi[6] administratione convenit. Multa[7] strenue gessit in administratione sua; dispensator fidelis et prudens; providus in consiliis, judiciis discretus, diligentissimus erga fratres, misericors in pauperes, liberalis ad omnes. Summa illi cura de pauperibus confovendis, de peregrinis suscipiendis, congruum hospitibus exhibere honorem, infirmis solatia, fratribus vero solito diligentius, secundum formam ordinis, necessaria procurare. Liberalitate et honore præcedebat omnes qui fuerant ante eum; civilitate multa regens subjectos,[8] memor illius sententiæ, "Qui sectatur avaritiam conturbat domum suam."[9] Approbatas consuetudines servandas instituit,[10] minus aptas mutando correxit, et totius monasterii statum, apud Deum et homines, in melius reformavit. Honoravit ministerium suum vir sanctus, instauravit ecclesiæ fabricam, edificia construxit sumptuosa.[11] Non causatur vir magnanimus[12] de minori substantia, non majorum sumptum[13] metuit defectus. Jactat super Dominum curam suam, et non

(1) A. and D. omit ut dictum est.

(2) Of the Abbey of Pipewell see page 61, where I omitted to mention that King Richard I. held a Council at this House on the 15th of September, 1189, to decide on the election to certain vacant Sees.—*R. de Diceto, X Script.*, col. 648.

(3) A. and D. omit genere.

(4) Nec memini D.

(5) quem suum magis deceret officium D.

(6) A. and D. omit sibi.

(7) The A. and D. versions, here, read as follows. Magni illa cura de [in D.] pauperibus confovendis, de [in D.] peregrinis suscipiendis, congruum [congruis] hospitibus exhibere honorem, infirmis solatia, fratribus etiam secundum formam ordinis solito diligentius necessaria procurare. Multa strenue gessit dispensator fidelis et prudens, providus in consiliis, in judiciis discretus, misericors in pauperes, liberalis ad omnes; liberalitate enim et honore præcedebat, &c.

(8) subditos A. D.

(9) Prov. xv, 27.

(10) servari præcepit A. D.

(11) instaurans ecclesiæ fabricam, et ædificia constituens sumptuosa. A. D. Although the abbacy of Robert de Pipewell was distinguished by the structures which he raised, it is impossible to particularize them with any degree of certainty; since building never seems to have entirely ceased at Fountains, during the latter half of the twelfth century. It is not improbable, however, that he may have built the Galilee of the Church.

(12) A. and D. omit vir magnanimus.

(13) non majorum sumptuum L. nec majorem sumptum metuit sumptuum defectu. D.

defuit manus Domini,[1] comfortans eum.[2] In omnibus operibus suis benedixit ei, multiplicans fratres et adjiciens possessiones, et facta est pax et veritas in diebus suis. Annis novem præfuit monasterio Fontanensi;[3] humanum[4] satis se omnibus exhibens, dilectus ab omnibus et ipse diligens universos. Anno nono, à generali capitulo revertens, infirmatus est in itinere, et ingravescente morbo apud Woburniam, fati[5] munus implevit. Corpus ejus Fontes delatum, [eum][6] honore condigno, reconditum est in sepulchris patrum suorum.

De abbate Willielmo.

Vacabat interim Fontanensis ecclesia destituta pastore, sed Dominus providit[7] ei. Convenientes enim[8] in unum quorum interfuit, elegerunt domnum Willielmum, abbatem Novi Monasterii, virum approbatum et sanctum, et qui curæ suæ domum pastorali vigilantia prudenter gubernarat.[9] Hic Willielmus canonicus fuit primo militans, sub regula sancti patris Augustini, inter clericos regulares apud Giseburniam,[10] regularem vitam et ipse professus. Inde vero, pro[11] amore majoris perfectionis, [ad][12] No-

(1) A. D. and L. omit Domini.
(2) comfortans eum, in omnibus operibus suis. D.
(3) Fontium A. D.
(4) humanum se et communicabilem [communem D.] omnibus exhibens A. D. L.
(5) sorti A. sortis D.
(6) cum honore D. He died on the 9th of January, 1179, and was buried in the Chapter-House of Fountains.
(7) providebat D. (8) D. omits enim.
(9) diligenter gubernaret. D.
(10) Gisburne A. D. The Priory of Guisbrough in the North Riding of Yorkshire. There is no satisfactory history of this convent; of which the Choir of the Church was one of the noblest Early-Decorated structures in the County: but some memorials of its endowment will be found in *Mon. Angl.*, vol. ii, pp. 147-154, and in *Burton's Mon. Ebor.*, pp. 340-357. When St. Malachi, in his last days, had passed through Scotland on his way to the Pope, St. Bernard tells us, "*in ipso introitu Angliæ* divertit ad ecclesiam Gisiburnensem, ubi habitant viri religiosi, canonicam ducentes vitam, ab antiquo familiares ei pro sua religione et honestate." Departing hence—having first cured a woman of a horrible cancer—his passage from the adjacent coast was arrested; but could he have passed at his pleasure, his bones might have found another shrine than that in which they so reverently rested at Clairvaux; and his ardent friend had never traced that affectionate reminiscence of their holy greeting—"Quam celer et saliens, tremulus licet ac debilis, mox ipse occurri! quam lætus in oscula rui! quam lætis brachiis missam mihi cœlitus amplexatus sum gratiam! quam alacri vultu et animo, mi pater, introduxi te in domum matris meæ, et in cubiculum genitricis meæ! Quam festivos deinde tecum duxi dies, sed paucos!—*S. Bernardi Lib. de vita S. Malachiæ*, cap. xxxi. He died, says his great biographer, on the 2nd of November, 1148.

Nobilis signis, moribus suavis,
Meritis sanctus, inclytus triumphis,
Hodie carnis pondere levatus,
Migravit antistes.

(11) præ amore D. (12) ad Novum-Monasterium A. D.

vum Monasterium se transferens, Cisterciensis[1] ordinis habitum de manu sancti abbatis Roberti[2] suscepit. Novam igitur professus militiam, novitate sancta[3] studuit innovari. Indixit bellum vitiis, voluptati[4] conflictum [et] mortificans membra sua carnem spiritui servire coegit; in hoc solo forsitan excedens[5] quod rem virtutis nimietate sua[6] fecit minus esse laudabilem. Vigiliis siquidem et abstinentiis immoderatis corpus attenuans, semetipsum reddidit minus validum, minusque potentem. Annis multis[7] præfuit Novo Monasterio, et prosperata est domus in manu ejus,[8] numero fratrum et incrementis possessionum.[9] Inde demum[10] translatus, Fontanensis ecclesiæ curam, vir grandævus, accepit. Nichil tamen, pro majori etate, omissum est de observantia ordinis, vel exteriorum administratione. Erat enim homo consilii, consiliarios habens fideles, officiales strenuos, filios obedientes, qui filiali dilectione[11] patris senectutem suis humeris sustentabant. In mansuetudine[12] multa gubernavit subjectos, quærens bona genti suæ;[13] et aucta est domus, sub manu ipsius,[14] in prædiis et pascuis et possessione copiosa. Annis decem, Fontanensem rexit ecclesiam; et consummato cursu,[15] in senectute sancta[16] quievit in pace; relinquens posteris gratam sui memoriam, in gratia et benedictione.

De fine dictorum senis Serlonis.[17]

Huc usque, senior,[18] narrationis seriem prosecutus, dicendi finem fecit. Et me intuens, "Tu," inquit frater, "quæ de sancto abbate Radulfo dicenda sunt, diligenter revolve. Nosti hominem; quanta virtutum eminencia in divinis et humanis rebus enituit; quam prudenter et strenue dispensationem sibi

(1) D. omits Cisterciensis.
(2) See page 60.
(3) sancti D.
(4) voluptatibus conflictum et D.
(5) et hoc solo forsitan excedens et quod A. D.
(6) D. omits sua.
(7) He is not mentioned by Mr. Hodgson in his account of Newminster.
(8) in manibus ipsius A. D.
(9) A. and D. omit numero fratrum et incrementis possessionum.
(10) Inde translatus, Fontanensis ecclesiæ causam suscepit vir grandævus admodum et ætate confectus, nihil tamen omissum [est D.] pro ætate majori de observantia ordinis, A. D.
(11) caritate A. D.
(12) in mansuetudine gubernabat A. D.
(13) gentis A.
(14) in manu ejus A. in manu ipsius D.
(15) vitæ cursu A. D.
(16) in senectute bona A. D. He died on the 8th of October, 1190, and was buried in the Chapter-House of Fountains.
(17) This title is omited in A. D. and L.
(18) Tu, inquit, [Narra tu, inquit, D.] quæ de abbate Radulpho dicenda sunt, diligenter revolve, [evolve D.] Debes illi hanc dicendi vicissitudinem, qui te et familiarem habuit, et sanctæ religionis saporem primo [tibi D.] infudit. Nosti hominem quanta in divinis et humanis [rebus D.] gratia enituit, quam prudenter dispensationem sibi creditam administravit A. D.

traditam administravit. Debes illi hanc dicendi vicissitudinem, qui te prima hujus vitæ elimenta instituit, et sanctæ religionis saporem primo infudit."

Tum ego: "Non me," inquam,[1] "debitorem defeteor si dicendi subesset peritia. Totum me illi debeo, semperque debebo,[2] de cujus sancta manu, sanctæ hujus institutionis formam suscepi; sub cujus magisterio familiariter conversatus, ex quo michi, mediante gratia, et salutis[3] datur occasio et salutaris forma disciplinæ. Nulla mihi materia gratior, nulla jocundior narratio, quam quæ sancti patris nostri memoriam ingerit [et][4] mores representat. Libens itaque hoc opus aggredior, et gratanter[5] evolvam quæ de viro sancto mihi dicenda occurrunt."

De abbate Radulpho.

Mortuo igitur abbate[6] Willielmo, successit [ei], sanctæ recordationis, abbas Radulfus; vir omni laude dignus, religionis speculum; flos ordinis; forma disciplinæ. Memoria illius in compositione odoris, opus utique illius pigmentarii, qui in fragili carnis vasculo tot virtutum pigmenta congessit.[7] Miles quondam in seculo, militiæ cingulum non solvit, sed mutavit, in melius; adjungens[8] se castris Ebreorum, princeps postmodum futurus in populo Dei. Natus erat[9] de parentibus secundum carnis gloriam præclaris, sed natalium nobilitatem vitæ merito et magnitudine virtutum transcendit.[10] Religionis habitum, apud Fontes,[11] de manu sancti abbatis Roberti accepit, annorum tunc, ut putabatur, triginta; viribus corporis strenuus, sed virtute animi longe præstantior. Novam igitur professus militiam, quantæ puritatis perfectioni[12] studuerit, norunt illi qui probationis tempore sui meruerunt esse consortes. Nullus eo maturior, nullus humilior, nullus sollicitior in[13] salutaris observantia disciplinæ. Omnia

(1) A. and D. omit inquam.
(2) debebo, per quem mihi mediante gratia et salutis datur occasio et salutaris forma disciplinæ A. D.
(3) oratio D.
(4) et mores A. D.
(5) Libens igitur et gratanter hos opus A. D.
(6) Defuncto abbate Willielmo successit ei A. D.
(7) qui in vase fragili tot virtutum aromata congessit. Miles ante in sæculo A. D.
(8) et adjunxit se castris Hebreorum A. D.
(9) Natus de A. Prognatus parentibus secundum carnem gloria A. D.
(10) et virtutum gratia transgreditur [transcendit D.] A. D.
(11) A. and D. omit apud Fontes.
(12) quantum [quantæ D.] perfectionis puritati studuerit norunt ipsi qui probationis suæ tempore socii fuerunt. A. D.
(13) magis sollicitus A. magis anxius et sollicitus D.

ordinis instituta, summa cum alacritate percurrit, fervens in Dei[1] opere, frequens in oratione, patiens ad obprobria, obedientissimus ad injuncta, hilaris semper et impiger ad officia caritatis. Ab initio conversionis suæ sortitus est spiritum bonum, gustum quendam internæ dulcedinis, cujus admirabili suavitate perfusus, ab omnibus mundi oblectamentis sese facile vendicabat.[2] Morabatur intus in domo conscientiæ, vacans sibi quantum licuit, et à sensualibus secedens illecebris, ad expertas recurrebat[3] delicias; emulans "carismata meliora,"[4] et se semper in uberiores urgens profectus. Intermiserat litterarum studia, tempore quo in armis agebat, sed lectionis assiduitate intermissi temporis dampna redimebat; legens magis[5] in libro experientiæ, quod alii in codice actitabant.

Fuerunt[6] sub hiis diebus, in monasterio Fontanensi, viri graves et religiosi, monachi pariter et conversi,[7] opinione celebres, sanctitate præcipui, contemplatione suspensi, inter quos conversus quidam singularis gratiæ et puritatis enituit, Sunnulphus nomine; homo simplex et illiteratus, sed Dominus erudierat eum.[8] Habebat, pro codice, conscientiam; spiritum sanctum pro eruditore; et legens in libro experientiæ, crescebat cotidie in scientia sanctorum; habens etiam spiritum revelationis. Huic servo Dei famuliaris admodum fuit sanctus abbas Radulphus, etiam dum adhuc in armis agebat; et multociens Fontes accessit, gratia eum visitandi ut se orationibus ejus commendaret. Multa nobis narrare consuevit digna relatu, de sanctitate et sobrietate viri, de gravitate silentii, de maturitate[9] in gestu et morum disciplina; quam alacer in exhortando, quam efficax in consolando, quam dulcis in collatione, quantoque[10] semper cavebat studio, ne unquam otiosum verbum illi ex ore[11] proflueret. "Veni," inquit, "aliquando ad Dei hominem, adhuc in seculari habitu constitutus,[12] consulens eum super hiis quæ me movebant de statu meo,[13] qui mihi valde displicebat. Tædebat enim me vitæ meæ,[14] et conversationis pristinæ studia vehementer abhorrens,[15] fluctuabam in corde meo, nondum fixum[16] habens, quam vivendi formam mihi

(1) fervens in opere A. D.
(2) This sentence is omited in A. and D.
(3) ad expertas semper recurrebat delicias A. D.
(4) I. Cor., xii, 31.
(5) A. and D. omit magis.
(6) Fuerunt sibi A. Fuerunt ei in his diebus D.
(7) A. and D. omit monachi pariter et conversi.
(8) erudivit D.
(9) consuevit de hoc Sinulpho digna relatu, de sobrietate et silentio, de maturitate in gestu, A. D.
(10) quanto semper D.
(11) ex illius ore D.
(12) A. and D. omit constitutus.
(13) de statu scilicet meo A. D.
(14) D. omits meæ.
(15) et conversationem pristinam valde abhorrens A. D.
(16) nondum spem habens A. nedum spem habens quam vivendi formam assumerem. Et erat grandis concertatio in animo meo. D.

assumerem; et erat conflictatio grandis in animo meo. Deliberavi quandoque abjecto mundi onere sanctæ religionis habitum suscipere, sed, consuetudinis cathena constrictus, salutis viam[1] arripere formidabam. Effudi itaque æstus cordis mei coram viro Dei, rogans attentius ut oraret pro [me][2] sic affecto. At ille: 'Ego,' ait, 'pro te libenter orabo; sed et tu similiter ora, et cave ne opera tua nostras impediant orationes.' Recessi ergo,[3] petita benedictione. Ille autem pro me[4] orabat, et Dominus exaudivit eum. Videbatur[5] mihi orationis ejus sentire virtutem; adeo laxabantur vincula cordis mei et computrescebat jugum a facie olei.[6] Morabar, sub hiis diebus,[7] in vico quodam ubi erat capella,[8] in honorem beatæ[9] Virginis constructa, vicina domui in qua ego dormiebam. Nocte quadam surrexi temptus,[10] et visum est capellam ingredi, orationis gratia. Stans igitur[11] ante crucem, effudi animam meam ante conspectum Dei mei;[12] et oravi cum lachrimis, ut dirigeret Dominus vias, pro beneplacito suo, sibi ad laudem et gloriam,[13] mihi ad salutem eternam. Et ecce, inter orandum, vox de cruce, in hæc verba emissa est: 'Et quare non venis; quare tam diu tardas?' Ad hanc vocem, corrui pronus[14] in terram, et cum magno cordis affectu, et voce lachrimosa, respondi, 'Ecce Domine; ecce venio!'[15]

"Fœdere itaque[16] inito, firmavi propositum ne[17] in seculo ulterius commorarer; nec dum[18] tamen statui cui me religioni subdere debuissem.[19] Mane facto, ascendi ad virum Dei, ostendens ei quid de nocte audierim, vel quale mihi esset propositum, paratum me illius adquiescere monitis, consiliis obedire. Consedimus soli in parte[20] seorsum, cum ecce, inter loquendum, subito conticuit, et

(1) iter A. D.
(2) pro me A. D.
(3) A. and D. omit ergo.
(4) A. and D. omit pro me.
(5) Videbat A.
(6) "Oleum effusum nomen tuum."—*Cant. Canticor.*, 1. 3. Vide *S. Bernardi super Cant.*, Serm. xiv, xv.
(7) in his diebus D.
(8) basilica A. D. Probably the original reading.
(9) beatæ Mariæ virginis D.
(10) temperius A. temporis D.
(11) Stans ante A. D.
(12) Domini Dei mei A. in conspectu Domini Dei mei D.
(13) ut dirigeret vias meas, sibi ad laudem et gloriam, A. D.
(14) protinus A. D.
(15) A story, somewhat of a similar nature, is told of the conversion of St. Bernard to a religious life. "Demum cum aliquando ad fratres pergeret, in obsidione castri, quod Granceium dicitur, cum duce Burgundiæ constitutos, cœpit in hujusmodi cogitatione vehementius anxiari. Inventaque in itinere medio ecclesia quadam, divertit, et ingressus oravit cum multo imbre lacrymarum, expandens manus in cœlum, et effundens sicut aquam cor suum ante conspectum Domini Dei sui. Ea igitur die firmatum est propositum cordis ejus. Nec vero surda aure percepit vocem dicentis: "Qui audit, dicat Veni."—*S. Bern., Op. Om., ed. Mabillon*, vol. ii, col. 1066.
(16) igitur D.
(17) non ulterius in seculo A. D.
(18) Necdum statueram cui me D.
(19) debuissem: ascendi igitur ad virum Dei indicans quid de nocte audieram [et D.] quale A. D.
(20) D. omits in parte.

erumpentibus ubertim lachrimis, serenata facie me intuens; 'Modo,' inquit, 'revelavit Dominus mihi quid de te futurum ipse disponit.[1] In monasterio Fontanensi habitum religionis assumes, et consummato cursu, diem inibi claudes extremum.'[2] Quo audito, nil cunctatus accessi, et ad senis consilium, mutato habitu, suavi jugo Christi colla[3] submissi."

Hæc mihi, de sene Sinnulpho, sanctus abbas retulit, fida satis relatione; sicut rerum postea probavit eventus. Sed, jam, ad narrationis nostræ seriem redeamus.

De gratia inter communicandum experta.[4]

Erat dies solemnis quo, de more, fratres omnes[5] communicare solebant. Inter alios etiam,[6] ipse adhuc novitius communicaturus accessit. Cumque de manu sacerdotis salutaris hostiæ munus acciperet, tanta et tam admirabili perfusus est suavitatis dulcedine, ut pene alienatus[7] a sensibus excederet, et obsitus sui, vix se pedibus[8] ipse teneret. Quæsivi ab eo de dulcedine quæ ei videbatur; cujus speciem saporis[9] præferret. Si quid mellis haberet simile, vel cibi alicujus[10] corporalis? At ille; "Nihil," ait,[11] "in omni vita mea expertus sum quod hujusmodi dulcedini valeam[12] adaptare. Nichil habebat melli simile vel cibi materiali, cum illa tantum in guttere sapiant;[13] hæc vero dulcedo, non solum cordis penetralia perfudit, sed etiam interiora animæ mira et indicibili suavitate replevit."[14]

De timore Dei.[15]

Aliud quiddam exuens ore accepi, quod silere non possum, licet nonnulli,[16] forsitan, huic nostræ narrationi fidem non adhi-

(1) quid te futurum esse disponit D.
(2) de Fontibus D. habitum religionis accipies, et consummato vitæ cursu diem inibi claudes supremum A. D.
(3) collum D.
(4) *De gratia inter communicandum indulta* A. D.
(5) A. and D. omit omnes.
(6) D. omits etiam.
(7) alienatus sensibus D.
(8) et oblitus sui vix se ipse teneret A. D.
(9) Quæsivi de dulcedine cujusmodi speciem saporis præ se ferret A. D.
(10) A. and D. omit alicujus.
(11) A. and D. omit ait.
(12) possem A. D.
(13) sapiantur A. sapiatur D.
(14) non tam cordis penetralia perfudit, sed et [quam D.] interiora animæ mira quadam et incredibili [ineffabili D.] ut mihi videbatur [videtur D.] suavitate replevit A. D.
(15) *De visione timoris Dei.* A. D. Vide Whitaker's Craven, 2 Edit., p. 42.
(16) Aliud quiddam dicturus sum quod ex ore ejus accepi, licet nonnulli A. D.

beant; nec mirum si spiritalibus viri visionibus minime credant, qui temporalibus ejus virtutibus semper[1] invidebant. Stabat aliquando ad orationem vir Dei, et ecce, inter orandum, luce[2] quadam interius perfunditur.[3] Mirabile dictu; vidit[4] timorem Domini et ipse non timebat! Sed quis timor, aut qualis timor ille? Nichil, ait,[5] terribilius, nichil hoc timore horribilius excogitari, audirive potest.[6] Vidi tamen timorem sine timore, et timoris pondus averti; pondus[7] quod reprobis imminet, de quo scriptum est,[8] "Videntes turbabuntur timore horribili, et subitatione desperatæ salutis."

De revelatione Trinitatis.[9]

Rem dicturus sum quam[10] ipso sæpius referente audivi, quod quidem non sine timore refero, sed supprimendum nequaquam puto.[11] Die quadam dominica, cum matutinalibus[12] laudibus, sacer ille conventus insisteret, psalmus qui tunc cantabatur hic erat; *Confitemini Domino.* Cum vir Dei psalmi illius intellectui diligenter intenderet, facta est[13] manus Domini super eum;[14] et vidit visionem magnam, visionem gloriosam, ipsamque scilicet Trinitatem, in tribus personis apparentem. Sciscitatus sum ab eo, sub quo scemate vel forma, hæc facta fuit revelatio.[15] At ille, "nichil," ait,[16] "ibi formatum, nichil figuratum[17] apparuit, et tamen vidi in visione beata tres Personas in Unitate." "Vidi," inquam,[18] "et cognovi, Patrem ingenitum, Filium unigenitum, et Sanctum Spiritum ab utroque processum. Et duravit illa visio, donec duo versus prædicti psalmi ex integro complerentur. Ab illa hora[19] et deinceps, nichil ita triste, nichil unquam tantæ adversitatis mihi advenit, quod non hujus felicis recordatione

(1) A. and D. omit semper.
(2) stabam, inquit, ad orationem et ecce luce quadam. A. D.
(3) perfusus D.
(4) vidi timorem Domini et ipse non timebam A. D.
(5) A. and D. omit ait.
(6) horribilius audiri excogitarive potest A. D.
(7) A. omits pondus.
(8) Sap. v, 2.
(9) *De revelatione illi facta.* A. D.
(10) quod A. quam ipsum sæpius audivi referentem D.
(11) existimo D.
(12) A. and D. omit matutinalibus.
(13) insisteret, et ipse erat unus ex eis, psalmus qui tunc cantabatur hic erat *Confitemini Domino quoniam bonus.* Cumque vir Dei in titulum psalmi diligentius [diligenter D.] attenderet, facta est manus Domini A. D. Psal. cvi, 1.
(14) Ezech. xl, 1.
(15) Quæsivi ab eo sub qua forma vel schemate facta fuit ista [illa D.] revelatio? A. D.
(16) A. and D. omit ait.
(17) signatum A.
(18) inquit D.
(19) die A. D.

visionis temperetur.[1] Hæc recordatio mihi est,[2] et in dolore solatium, et in adversitate subsidium; gaudium meum et exultatio cordis mei, robur fidei, et spei firmamentum. Denique tanta mihi ex ipsa[3] revelatione infusa est spei fiducia, quod nunquam post hoc dubitare de salute mea potui, cui tam[4] felicis visionis facta est revelatio."[5] Hæc de se sanctus domnus, non sine lachrimis, nobis aliquociens referebat.[6]

Anno igitur, tertio decimo conversionis suæ, apud Kyrkestall, in abbatem, creatus est. Octo annis ibi fecit [moram], multa perpessus [incommoda];[7] adversa foris pugnans,[8] intus timores, domesticorum insidias, rei familiaris inopiam, bonorum distractionem. Semper tamen viam regiam incedens, eodem vultu eademque constantia casus ferebat adversos; et objectu fidei novercantis fortunæ [biformes],[9] conatus elusit. Anno tertio creationis ejus in abbatem [ego][10] valedicens seculo, de sacra manu ejus,[11] hunc nostræ[12] institutionis habitum accepi. Septem annos sub ejus discipulatu[13] vixi, fœlix utique si sub ejus magisterio usque hodie perstitissem.[14] Magna siquidem proficiendi materia fuit, mores viri et modum vivendi familiarius inspexisse. Sermo ejus semper sale conditus in gratia, tum omnis gestus ejus et habitus perfectionis quandam disciplinæ formam præferebat.[15] Nullus[16] eo in opulentia frugalior, nullus in paupertate liberalior, nullus in judicio æquior, nullus in amicitia constantior fuit.[17]

Novem annis apud Kirkestall peractis, Fontanensis ecclesiæ curam suscepit. Suscepta igitur tanta cura regiminis, cœpit pro officio satis agere, puritatem ordinis zelare propentius, et offensas castigare severius, habita tamen moderata discretione. Domos suæ subjectionis visitabat in veritate, nil indiscussum relinquens quod sua potuit prudentia perscrutari. Circuibat per singula, et scrutatus est Jerusalem in lucernis:[18] succidit lucos, excelsa destruxit,[19] infodit idola subtus terebintum,[20] et immolantes

(1) recordatio visionis temperaret. A. D.
(2) D. omits est.
(3) ex hac A. D.
(4) nunquam de salute mea potui dubitare cui tam beatæ visionis A. D.
(5) manifestatio D.
(6) Hæc de se sanctus abbas ob fidem nostram confirmandam non sine lachrymis aliquoties referebat D.
(7) novem annos ibi moram fecit, multa perpessus incommoda. A. D.
(8) Foras pugnas D.
(9) fortunæ biformes A. D.
(10) Ego valedicens A. D.
(11) illius A. D.
(12) nostrum D.
(13) disciplinatu A. D.
(14) utique sic usque hodie perstitissem A. fœlix si usque hodie sic perstitissem D.
(15) præ se ferebat A. D.
(16) Nullus eo in opulentia frugalior, in paupertate liberalior, in judiciis æquior, in amicitia constantior fuit. D.
(17) The text of the Roll, which I have hitherto followed, ends here; and the rest of the Narrative is supplied from the Arundel MS., 51.
(18) Sophon. 1, 12.
(19) IV. Reg., xviij, 4.——Levit. xxvi, 30.
(20) Gen. xxxv, 4.

in hortis acrius insequebatur.[1] In hospitibus suscipiendis et pauperibus recreandis qualis fuerat, subjecta declarabunt. Invaluit fames sub his diebus, et erat concursus pauperum multus ad januam Fontanensem. Non fuit domus quæ eos capere possit, sed cæsis frondibus ex silva vicina fecerunt eis casas parvulas, quasi tabernacula pastorum, ubi se reciperent[2] pauperes expectantes de domo Dei refectionem. Procurabat etiam eis viros industrios hujus negotii dispensatores idoneos qui pauperibus alimoniam distribuebant.[3] Sacerdotes etiam instituit, qui languentes et ægrotos quotidie visitarent, confessiones reciperent, viaticum præberent, et defunctis Christiano more sepulturam exhiberent.[4]

Accidit aliquando ut de capitulo generali reversus Claramvallem devenisset, infirmatus inibi multis diebus jacuit desperatus. Erat tunc temporis cum eo monachus quidam Radulphus nomine de Novo Castello,[5] abbas postmodum factus de Kirkestall, qui continue assistebat ei, tristis nimis et sollicitus pro patre suo quem timebat in proximo moriturum. Quem sanctus abbas consolans, "Ego," inquit, "apud Claramvallem mori non habeo; apud Fontes depositionis meæ diem expecto. Frater enim Sinulphus mihi prædixit quod apud Fontes viverem et ibidem vitam finirem." Et factum est ita. Convaluit de infirmitate, et Fontes reversus ibidem per aliquot annos optata sanitate gavisus est. Ægrotavit per idem tempus vir nobilis Galfridus Hageth, frater germanus abbatis Radulphi.[6] Vocatus est abbas ad ægrotum, e

(1) Esai. lxv, 3.

(2) reciperunt D.

(3) distribuerunt D.

(4) This is a valuable local illustration of the effects of that fearful famine and plague, in the year 1194, which may be best described in the words of the Chronicler Brompton : "Aggravata est eciam tempore illo manus Domini super populum Christianum in peste et fame, ut illud pene propheticum impletum esse videretur: *Plaga inimici percussit te castigatione crudeli.* Et quidem fames valida ex intempestivis imbribus proveniens per annos jam aliquot Galliam et Angliam vehementer attriverat. Cumque vulgus pauperum passim inedia deperiret, secuta est e vestigio pestis sævissima, scilicet febris acuta, quæ tot et tantos singulis diebus arripiens finaliter prosternit, ut vix invenirentur qui curam languidis vel sepulturam mortuis exhiberent. Cessabatque consuetus funeris apparatus, quia quacumque hora diei quis obisset, nisi esset quis ditior vel persona nobilior, matri terræ illico tradebatur. In plerisque eciam locis fossæ receptui cadaverum non modicæ fiebant, eo quod non esset facultas unumquemque per se recondere juxta morem. Tandem volente Domino post sex fere menses quievit hiemali rigore consopita.—*X Script.*, col. 1271.

(5) Ralph de Newcastle was the sixth abbot of Kirkstall, and died in the reign of King Henry III.

(6) Bertram Haget, the father of our Abbot, was the owner of a considerable estate in Yorkshire, chiefly held of the fee of Roger de Mowbray, whose sister—a daughter of Nigel de Aubigny and Gundreda his wife—he probably married. He was the founder of the Priory of Helaugh Park, near Tadcaster (*Cott. MS., Vesp.* A. iv, fol. 8); and of the Cistercian Nunnery of Sinningthwaite, in the parish of Bilton, near Wetherby (*Mon. Angl.*, vol. i, p. 827), and bestowed upon Fountains, with the assent of William his son, the valuable estate of Dacre in Nidderdale, which had been given to him by Roger de Mowbray.—*Chart. de Font., pen. Comit. De Grey.* His son Geoffrey, who gave Thorpe-Underwood, in the parish of Little-Ouseburn, to Fountains, as mentioned in the text, confirmed the grant of his father Bertram to Helaugh Park, and his brother, Ralph Haget, was one of the witnesses to the charter. It appears, also, from the Register of that house (*Cott.*

cujus consilio ipse totus pendebat, et de rebus suis disponens, villam quandam, Thorpe nomine, cum pertinentiis contulit ecclesiæ de Fontibus, in puram eleemosynam, cum corpore suo ad sepulturam; quæ, amotis postmodum accolis, redacta est in grangiam uberem frugibus et utilem usibus monasterii. Infir-

MS. ut supra), that Geoffrey died without issue, and that his inheritance was divided among his four sisters. 1—Lucia, whose son, Bartholomew Turet, confirmed his uncle's gift of Thorpe to Fountains, and who, in her widowhood, confirmed a donation of Ralph Haget to Helaugh Priory (*Burton's Mon. Ebor.*, p. 283): 2—an unnamed sister, who married Sir Alan Fitz-Brian: 3—Alice, wife of John de Freston, who had issue, Alice wife of Jordan de Sancta-Maria, who joined her in a gift of lands at Ferrybridge to Fountains: and 4—*Gundreda*, who confirmed her brother's gift of Thorpe to Fountains, and was, perhaps, that sister who became a nun at Sinningthwaite; to which House she gave the advowson of the church of Bilton, in the time of Helias abbot of Kirkstall (*Mon. Angl.*, i, 828), and, therefore, when she was of advanced years. With respect to the second daughter, it is more probable that she married Brian, son of Earl Alan of Richmond; for, in the Chartulary of Fountains, "Conanus filius Brienni filii Comitis," confirms "eam donationem quam G. Haget, avunculus meus, fecit eis de villa de Thorp"—a gift which is confirmed, also, by "Briennus filius Alani."—*Vide Gale's Reg. Hon. de Richmond*, p. 241; and *Dug. Bar.*, i, 53. It appears, also, from some charters to the Priory of St. John at Pontefract, that Alice de Sancta-Maria married a second husband, Robert Walays, father of Sir Henry Walays, who had issue Sir Richard, Sir Henry, and Robert, all living in the year 1253.—*Holles' Coll., Lansdown MS.*, 207, fol. 276. Further particulars relating to Thorpe-Underwood will be found, under that head, among the Charters of Endowment.

The management of the secular affairs of Kirkstall, during the abbacy of Haget, has been represented by Dr. Whitaker in his History of Craven (2 Edit., p. 63): but, for the more perfect illustration of the character which is ascribed to him in the text, it must now be related in the words of the Chronicle of that house, whence he derived his information.

"Successit ei [Alexandro primo abbati] vir venerabilis domnus Radulphus, cognomento Hageth, monachus primo de Fontibus, abbas postea ejusdem loci; homo religiosus et omni sanctitate conspicuus, amator justitiæ et ardentissimus ordinis emulator. Creatus in abbatem, cepit multa agere pro postestate, bonam quidem habens voluntatem, sed minus attendens rei familiaris angustias, et quod non potest res modica in multum extendi. Invenit domum nec multum opulentam nec cum debitis obligatam prospere agentem pro modo suo valituram in posterum, si providentia non deesset. Non defuit homini temptatio in administratione, Deo ut creditur, ita disponente, ut disceret in modico qualiter in majoribus esset negociandum. Increverunt ei tribulationes multæ, foris pugnæ, intus timores, mortalitas pecorum, distractio possessionem, rei familiaris inopia et annonæ defectus. Ablata est sub hiis diebus, grangia de Mikilthwayt, major et melior sustentacio monasterii. Rex enim Henricus male suasus a suis consiliariis, in odium Rogeri de Mubray, eos fecit dissaisiri, quia grangia predicta fuit de feodo ipsius, et ipsam grangiam cum pertinenciis, et totum feodum de Colingham et de Berdeseya dedit Adæ de Brus in escambium pro castello de Daneby quod dictus rex ei ante abstulerat. Facta est, igitur, perturbacio non modica inter fratres. Quidam varios rerum eventus ex motu animi interpretantes, omnes casus adversos et totum domus infortunium in abbatem refunderunt, imponentes ei et grangiæ amissionem et vasorum quorundam sacrorum distractionem; videlicet calices aurei et Evangeliorum textum, quæ ipse bona intentione dederat ad consiliandam sibi gratiam Regis, et grangiam recuperandam. Sed ad quoque sibi objecta, de conscientia securus equanimiter sufferebat, et majoris fidei objectu fortunæ novercantis elusit assultus. Tandem missi sunt monachi per vicinas domus ordinis, in dispersionem, tum propter paupertatis incommodum, tum, vel maxime, quia per hoc sperabant animi principis inflectere ad pietatem; sed et hoc frustra. Induratum enim erat cor regis, et vanis semper promissionibus protrahebat negotium donec de medio factus, et abbate precidit spem et sibimet miserendi facultatem. Abbas igitur ad se venenosis fratrum nitebatur consiliis, et modificatis expensis, prout res exigebat, domus suæ curam diligentius administrabat. Novem annis morabatur apud Kyrkestall, luctans semper contra paupertatis incommodum; inde translatus felici auspicio, Fontanensis ecclesiæ administracioni accepit."—*Chron. de Kirkstall, MS. Laud in Bibl. Bodl.*, G. 9, f. 131. Abbot Haget—who died on the 4th of June, 1203, and is buried in the Chapter House at Fountains—was succeeded, at Kirkstall, by Lambert a monk of Fountains; and he by Turgesius, another member of that house, of both of whom I shall have occasion to speak hereafter.

matus est postmodum sanctus abbas, et ingravescente morbo resolutionis suæ diem instare perpendit. Omnibus igitur circa eum rite peractis, completis diebus peregrinationis suæ, dives meritis migravit ad Dominum. Aucta est domus in diebus ejus possessionibus et prædiis exterius, intus vero virtutibus et viris religiosis. Et hæ possessiones quæ adjecta sunt[1] in tempore illius, ecclesiæ Fontium, grangia de Thorpe, ex dono Galfridi Hageth.

Anno decimo tertio villicationis suæ, apud Fontes, abbas Radulphus, sicut frater Sunulphus prædixerat, quievit in pace.

De abbate Johanne.

Facto de[2] medio abbate Radulpho, cognomento Hagath, successit ei venerabilis abbas Johannes, vir liberalis et omni laude dignus, Eboracensis natione, sed de civitate sua et civium moribus nil[3] secum traxit nisi nomen et nasci tantum. Natales siquidem suos animi ingenuitate transcendens, fastidiebat inveteratas plebis ineptias, et honestatis æmulator mediocritatem civium morum probitate compensat. Adolescens bonæ indolis in novitium apud Fontes receptus, postmodum cellerarius effectus, inde abbas de Parco Lude creatus, tandem Fontanensis ecclesiæ matris suæ curam suscepit. Nec defuit homini gratia Dei quæ ubique astitit illi,[4] quasi mater honorificata, quæ omnia opera ejus dirigebat, per quam fuit, sicut de Joseph legitur, vir in cunctis prospere agens,[5] providus in rebus agendis, prudens in responsis, in consiliis sapiens, in judiciis discretus. Incedebat vestigiis prædecessoris sui abbatis Radulphi, illius attentius sequens exemplum in ordinis observantia et authoritate regendi, in visitationibus agendis, in[6] rebus ordinandis, in causis discutiendis et culpis corrigendis, formam sequens per omnia quæ ab ipso acceperat, mites et humiles formans et diligens; inquietos et dissolutos corripiens[7] severius et castigans; semper tamen exaltans misericordiam super judicium. Erat autem dulci moralitate naturaliter præditus, communem se omnibus exhibens et humanum; liberalitate et munificentia præcedebat omnes qui ante eum Fontanensi ecclesiæ præfuerant. Dapsilis in mensa, communis in victu,[8] communicabilis ad hospites, beneficus ad egentes, amabilis inter

(1) adjectæ sunt D.
(2) Sublato e medio D.
(3) Vide p. 103, note 6.
(4) astitit ei D.
(5) Genes. xxxix, 2.
(6) et rebus D.
(7) corripiens et castigans D.
(8) in convictu D.

fratres, honoratus inter potentes. In beneficiis conferendis nullus eo liberalior, nullus præstantior fuit, nullus qui aptius aut commodius beneficia conferebat. Non differebat quod dare disposuit, sed benignitatem animi muneris celeritate monstrabat, et vultus hilaritate donum gratificabat. Nec tamen defuerunt aliqui qui ejus actus a latere diligenter observabant, et sumptuosas ejus expensas sinistre interpretabantur; asserentes effusionem eum magis[1] quam decebat captare favorem populi, potentium amicitias, regis etiam affectare gratiam et familiaritatem, et privatis obsequiis sub prætextu religionis [ad][2] infulas aspirare. Ille vero nequaquam ad hæc motus naturalem animi liberalitatem libere prosequebatur; pius ad pauperes, beneficus ad petentes, officiosus ad omnes. Et benedixit Dominus hominem in[3] operibus suis, dans ei pacem intus et foris, inter fratres charitatem et concordiam, in temporalibus bonorum omnium affluentiam, et sicut in Job legitur,[4] "Bos concipit et non abortivit, vacca peperit et non est privata fœtu suo; greges ingrediuntur per turmas;" "Omnes gemelli fœtibus, et sterilis non est inter eos."[5]

Sed ne deesset viro fideli tentatio ad probationem, factum est sub hiis diebus, ut Rex Johannes qui tunc regni summam tenebat, consiliis depravatus iniquis, filios ordinis exosos haberet, et universas suæ potestatis domos nostri ordinis importabili exactionis onere violenter opprimeret.[6] Nec pepercit Fontanensi ecclesiæ, licet multa et magna ab ea donaria accepisset, sed mille et ducentas marcas argenti cum importuna celeritate solvendas ab ea extorsit; etiam reliquas domus nostri ordinis sub potestate sua adeo vehementer oppressit, ut distractis ovibus et armentis, etiam vasa sacra divinis usibus consecrata et vestimenta sacerdotalia vendere cogerentur. Et erat videre miseriam.[7] Nam monachi qui sub claustralibus latebris lectioni et orationi et spiritualibus studiis antea inserviebant, jam, necessitate cogente, per villas et civitates dispersi; alii apud milites, alii apud monachos, alii in castris, alii in viculis apud seculares utcumque sustentabantur. Hujusmodi mali fomes et incensor erat Ricardus de Marisco,[8] homo exceptæ actionis, de quo multa dicenda sunt tempore suo, cujus memoria non delebitur quamdiu ecclesia Cisterciensis durabit in seculo. Videns igitur abbas Johannes malitiam temporis, regis sævitiam, ordinis oppressionem, deliberavit

(1) eum quam D.
(2) ad infulas D.
(3) in omnibus operibus suis D.
(4) Job xxi, 10.
(5) Cant. Canticor, iv, 2.
(6) etiam reliquas domus ordinis sub potestate sua adeo violenter oppressit, D.
(7) miserum D.
(8) Richard de Marisco, afterwards Bishop of Durham, 1217–1226; of whose life and rapacious conduct, see Rob. de Graystanes.—*Hist. Dun. Script., ed. Surt. Soc.*, p. 36; *Matt. Paris*, p.

quid ageret, vel quomodo oppressis pro tempore subveniret. Et inito cum suis consilio, faciens de necessitate virtutem, projecit pecuniam ut emeret sibi pacem, dissimulans pro tempore quod non potuit evitare. Ex conciliata[1] sibi gratia Regis, aperuit horrea et apothecas et dona Dei dispensator fidelis in populum Dei prudenter[2] distribuebat. Sed non defecit, manus Domini comfortans eum. Nam sicut legitur de Sareptina,[3] quod non defecit in hydria nec oleum in lythno; (*ita*) sic, Domino benedicente et abbate dispensante, non defecit annona in horreis nec abundantia in cellariis, non est panis imminutus, nec potus alteratus,[4] nullus ibi defectus apparuit in victu, vel in vestitu, vel in his quæ secundum ordinem competebant ad pauperum recreationem, ad hospitum susceptionem, ad totius domus Fontanensis sustentationem.

Et floruit per idem tempus ecclesia illa sicut vinea quam

332; *Chron. de Lanerc.*, p. 32. In the Annals of Waverley it is said of him: "Hunc, Rex Johannes omnibus viris ecclesiasticis, et maxime religiosis quando eos gravissimis exactionibus infestavit, per singula præpositum constituit."—*XV Scrip., ed. Gale*, vol. ii, p. 183.

It is difficult to assign the precise date of this misfortune, for King John's avaricious persecution of the Cistercians continued through the greater part of his reign. Prynne says (*Coll.* iii, p. 6), on the 4th of July, 1202, he demanded a supply of money from the Cistercian abbots in the diocese of York, to help him to wage war against France: "In hac necessitate tam vestram quam aliorum fidelium nostrorum nullatenus debet vel potest deesse subsidium." But this imposition occurred during the abbacy of Haget. His oppression, however, had become so grievous before the year 1206, that the Cistercian abbots waited upon him at the Parliament of Lincoln, to endeavour to assuage his wrath and conciliate his favour; when he ordered them to be trodden underfoot by his horses.—*Mon. Angl.*, vol. i, p. 926. "Quibus visis sicut crudelis animi, præcepit suis ut dictos abbates sub pedibus equorum viliter conculcarent; Regis verò injustum tam facinorosam et inauditum hactenus mandatum ab aliquo principe Christiano, perficere nolentibus. Hii domini Abbates, jam ferè desperantes de Regia benignitate, ad sua hospitia festinanter accesserunt. Nocte vero sequenti cum idem Rex Johannes in lecto suo dormiret, videbatur ei quod coram judice prædictis abbatibus illuc assistentibus ductus fuisset; Qui eisdem abbatibus jusserat dictum Regem supra dorsum suum, cum flagellis et virgis verberare; Quam quidem verberationem, manè vigilans se sensisse dixerit." The foundation of the Abbey of Beaulieu in Hampshire was, consequently, extorted from the fears of the superstitious tyrant, "pro salutæ animæ nostræ et animarum antecessorum et heredum nostrorum," as he says in his Charter. Wikes, in speaking of the events of the year 1207, says, "Rex Johannes extorsit tertiam decimam partem omnium bonorum mobilium totius Regni sui, tam de clericis religiosis et secularibus, quam de laicis, solo ordine Cisterciensi excepto."—*X Script.*, vol. ii, p. 36. "Ab hac exactione liber fuit ordo Cisterciensis."—*Annal. de Waverley. Ibid.*, p. 169.

Most likely the persecution to which our Chronicler alludes was that of which we have the following account in the Annals of Margam. "MCCX. Rex Johannes Judæos totius Angliæ capi fecit, et male tractatis omnia fere bona eorum ipsis abstulit. Idem mense Junio, transfretavit in Hiberniam, ubi hostibus ad votum subactis, mense Septembri, nimis infestis omnibus viris Cisterciensis ordinis rediit. Convenerat enim eos priusquam transfretaret de auxilio præstando contra inimicos suos; et quia iidem Cistercienses pecuniam ei ad libitum suum, contra libertatem ordinis sui, dare noluerunt, in immensum eos afflixit; et a singulis domibus, brevissimo temporis spatio indulto, multum valde censum, ita ut summam xxvij millia marcarum, æquaret collectio illa, vel excederet, violenter extorsit."—*XV Scrip.*, vol. ii, p. 14.—Vide et *Annal. de Waverley, Ibid.*, p. 172; *Chron. de T. Wikes, Ibid.*, p. 36; *Chron. de Lanerc.*, p. 7. A record of subsequent demands made upon Fountains by King John will be found among the "Illustrative Documents."

(1) Et conciliata D.
(2) diligenter D.
(3) III Reg., xvii, 12. in hydria aqua D. L.
(4) Esai. xxxiij, 16.

plantavit[1] manus Domini, dans odorem suavitatis et sanctitatis, et confluebant ad eam multi a finibus terræ, et facta est congregatio monachorum numerosior quam solebat, nam et altaria pauciora ad celebrandum, et chorus humilior et obscurior, et minus capax tantæ multitudinis. Et visum est homini Dei contra hujusmodi incommoda providere; et aggressus est pro magnitudine animi ejus magnum inchoare, novam scilicet fabricam ecclesiæ Fontanensis, opus inusitatum et admirandum, feliciter inchoatum, sed felicius consummatum. Mirabantur multi ausus hominis et animositatem, quod tali tempore tale opus aggredi præsumeret tam insolitum et tam sumptuosum. Ille autem confidens de[2] adjutorio Dei, et ponens in Domino spem suam, fundamentum fabricæ posuit, columnas quasdam erexit, fecissetque voto satis nisi fati conditio intervenisset. Anno siquidem octavo post creationem suam in abbatem de Fontibus, gravi ægritudine correptus, vocationis suæ tempus imminere præsentit; et disponens domui suæ, omnibus circa eum rite peractis, in spe bona constitutus, feliciter migravit ad Dominum. Nec defuit qui opus inchoatum instanter exequeretur. Surrexerunt enim post eum viri strenui successores sui qui defuncti fratris semen suscitaverunt.[3] Et inchoatum feliciter fabricam felicius consummaverunt.[4] Et factum est inusitatum quiddam in hac parte quod tres sibi Johannes successive Fontanensi ecclesiæ præfuerunt, quorum unus fabricam inchoavit, secundus inchoatam viriliter provexit, tercius provectam gloriose consummavit. Primus erat Johannes natione Eboracensis, secundus Johannes episcopus Eliensis,[5] tercius, qui adhuc superest et præest Johannes de Cancia oriundus.[6]

Explicit.

(1) Matt. xv, 13. plantaverat D. L.

(2) Ille vero confidens de adjutorio Dei D. L. (3) Luc. xx, 28.

(4) D. omits Et inchoatum feliciter fabricam, felicius consummaverunt.

(5) D. omits Eliensis.

(6) The expression, "Tercius, qui adhuc superest et præest Johannes de Cancia oriundus," in allusion to John de Cancia, who became abbot in 1220, and died in 1247, appears to be conclusive proof that some portion, if not the whole of the last chapter of the Chronicle, was not written as a part of the original work; and that, although it has been hitherto supposed to have been addressed to that distinguished person, it is more than probable that John de Ebor was the abbot designated in the opening address. For we have been told, at the second page, by Hugh de Kirkstall, that when he applied to Serlo for information, he said, "Sexagesimus et nonus annus hic est a diebus conversionis meæ, et eram tunc, ut memini, incipiens quasi annorum triginta cum me primo Fontes contuli, sacro illi conventui sociandus;" and that he was present in the year 1132, when the monks left the abbey of St. Mary at York. He also mentions, at the fifty-seventh page, before recording the foundation of Newminster Abbey in 1138, "Circa idem tempus, ego, Serlo, valefaciens seculo, Fontes me contuli, sanctæ conversationis habitum suscepturus." These facts, therefore, fix the date of the original narrative about the year 1207, and in the fourth

year of the abbacy of John de Ebor. There may be, indeed, no circumstances relating to him recorded in the present Chronicle, with the exception of his decease and the ultimate condition of his buildings, which happened after this period, but it seems improbable that, in the original narrative, the writer should have introduced the character and the acts of the person to whom his work was dedicated: indeed, he speaks of him in the past tense. It has been already noticed, at page 122, that the ancient text of the Chronicle, which I have followed, ends in the time of Abbot Haget.

It appears, also, from the following passage, that there was a further continuation in that copy of the Chronicle which Leland saw at Ripon, in 1541 (*Com. de Script. Brit.*, p. 194); but whether it contained other particulars than those which he noted in his Collectanea, cannot, I fear, be ascertained. After mentioning John bishop of Ely, he writes, "Successit in abbatia Fontium, Joannes de Cantia, qui novam basilicam consummavit, et altaria novem instituit. Addidit et novo operi pictum pavimentum, Claustrum novum construxit, et Infirmitorium. Porro xenodochium pauperum, sicut hactenus cernitur, venustissime fabricavit in introitu primæ arcæ versus austrum. Præfuit Fontibus 28 annis. Successit Joanni, Stephanus de Eston, abbas Novi monasterii." On this extract Leland remarks, "Novem altaria in transversa insula orientalissimæ partis ecclesiæ, ubi multæ columnæ ex nigro marmore, albis maculis et nigris intersperso. Erant et in capitulo Fontium, et in refectorio, magnæ columnæ ejusdem marmoris."—*Lel. Coll.*, vol. iv, p. 108.

There are still some shafts of this marble, or mountain limestone, in the Lady Chapel, and also fragments of columns of it in the Chapter-House and Refectory. It was obtained from the abbey lands at the upper end of Nidderdale, and was probably wrought by one "Thomas marmorarius de Sallay," whose son gave lands at that place, adjacent to the monastery, in the first half of the thirteenth century.

A CHRONICLE OF THE ABBOTS OF FOUNTAINS.[1]

[FROM THE PRESIDENT-BOOK OF FOUNTAINS, PAGE 12.]

Anno Domini 1132, pridie nonas Octobris, egressi sunt Monachi de cœnobio Eboraci cum Ricardo Priore ejusdem cœnobii, postea primo Abbate de Fontibus; qui omnes manserunt sub protectione, et in domo Thurstani Archiepiscopi Eboracensis, per xi septimanas et v dies, antequam Monasterium de Fontibus fundatum fuerat per dictum Thurstanum; et erant dicti monachi in numero xiii: xij sacerdotes et levita. Annus erat bisextilis, Ciclus lunaris et Decemnovenalis. (*sic*) Ciclus solaris 21. Concurrente 5. Indictione 10. Epacta 1.[2]

Anno Domini 1132, qui fuit annus Henrici Regis primi 33^us^, et Thurstini Archiepiscopi 18^us^, sexto kl. Januarii, et in festo sancti Johannis Evangelistæ, idem Thurstinus fundavit Monasterium de Fontibus, ebdomeda xi^ma^, quinta die egressionis de cœnobio Eboraci, et creavit Ricardum Priorem in Abbatem, qui rexit tempore Henrici Regis primi, 2a. 12m. 2d., et tempore Regis Stephani 3a. 5m. 11d.[3]

Anno Domini 1139, pridie kalendas Maii, obiit Ricardus primus Abbas de Fontibus, qui præfuit annis vj, mensibus iiii, diebus xii. Hic jacet Romæ, adductus illuc per Albericum episcopum Hostiensis.[4]

Anno Domini 1143, quarto Idus Octobris, obiit Ricardus secundus Abbas de Fontibus; sepultus apud Claramvallem, cum præfuisset a morte Ricardi primi Abbatis, annis iiii, men-

(1) This Chronicle is taken from the President-Book of Fountains, now among the Muniments of the Abbey at Studley Royal. It has been written about the middle of the fifteenth century, and was, probably, compiled by the learned abbot Greenwell, who is the last person recorded in it: the style "Magister," before his name, and the concluding words, "Fontanensi ecclesiæ 29 annis præfuit laudabiliter," having been added by another hand. The chief sources of information appear to have been the Chronicle of Hugh de Kirkstall; a Chronicle of Robert Thornton—probably the abbot of that name; a Psalter, which may also have been used as an Obituary; and the monumental inscriptions in the Church and the Chapter-House—the wording of which, in the instances of abbots Ripon and Paslew, seems to have been partially quoted. Had it not been for this compilation, it would now have been impossible to have obtained a perfect series of the abbots, or to have ascertained their several places of burial.

(2) See page 10.

(3) See page 31.

(4) See pp. 70–72.

sibus v, diebus xxv. Iste enim quondam fuit Sacrista in cœnobio Eboraci. Huic Ricardo, Innocencius secundus scribit Privilegium 1, anno Domini 1141; et fuit in tempore Regis Stephani 4a. 5m. 25d.[1]

Circa annum Domini 1146, Henricus Mordak, qui successit Ricardo secundo, postquam abbatizavit per tres annos, electus est in episcopum Eboracensem, profectusque fuit ad Curiam Romanam, ubi Treveris infulatus est ab Eugenio papa tercio, cui idem papa scripsit Privilegium 2, anno Domini 1145; et fuit olim Abbas Vallis-claræ. Fontes missus a Beato Bernardo ad visitandum.[2] Hic post infulacionem rediit Fontes, et Mauricium quendam monachum Rievallis creavit in abbatem; qui quidam Mauricius non tres plene menses apud Fontes faciens, resignata cura in manu Archiepiscopi, rediit ad locum ubi assumptus fuerat; et tam dictus Henricus quam Mauricius Abbates fuerunt tempore Regis Stephani.[3]

Post istum Mauricium, successit Abbas Thoraldus, de Monasterio Rievallis æque assumptus. Duobus annis monasterio Fontanensi ipse præfuit, unde et orta simultate inter ipsum et venerabilem Archiepiscopum Henricum, de mandato sancti patris Bernardi, resignato officio, Rievalli reversus est.[4] Tempore hujus Thoraldi abbatis fundata est abbatia Jorevallis, octavo Idus Marcii, anno Domini 1159, ut patet in fundatione Jorevallis.[5]

Cedente administratione Abbate Thoraldo, successit ei Ricardus, quartus Abbas de Fontibus, Precentor quondam Claravallensis et abbas Vallis-claræ, natione Anglicus, de civitate Ebor. oriundus. Hic Ricardus, ordinante sancto Bernardo, creatur in Abbatem, et Fontes veniens rexit monasterium per certum tempus, suffultus adjutorio Archiepiscopi Henrici, qui anno Domini 1153, pridie Idus Octobris, obiit Archiepiscopus (*sic*) apud Schyrburn, et in ecclesia sancti Petri Ebor. tumulatus, completis

(1) See pp. 73, 78, 85 n, 100 n.
(2) See pp. 84, 102.
(3) See p. 104.
(4) See p. 105.
(5) There is some confusion here. According to the Chronicle of Byland, in which the early history of Jorevaux Abbey is contained, and probably the authority alluded to by the writer, it is said that the Convent was first established at Fors in Wensleydale, in the year 1145 (*Mon. Angl.*, vol. i, p. 870); "Et die Mercurii scilicet viij. Idus Martii, anno Domini millesimo centesimo quinquagesimo, recepta benedictione consueta, post vigilias nocturnas, abbas Johannes cum duodecim monachis exivit de domo nostra versus Jorevallem."—*Ibid.*, p. 873. This is probably the event intended to be recorded; for the translation of the house to its present site did not occur until the year 1156. "Postea vero, scilicet, anno Domini MCLVJ. comes Conanus fecit abbatem Johannem, et conventum se transferre de Fors, cum omnibus bonis suis mobilibus, usque ad dictum locum in territorio de East-Witton, de permissione capituli generalis, et bona voluntate domini Hervei filii Akariæ."—*Ibid.*, p. 875. Selden, in his Introduction to Twysden's Decem Scriptores, p. xxxv, fixes the date of this translation about the year 1160. Abbot Thorold, indeed, witnessed the charter of the abbot of Savigny, granting the jurisdiction over Jorevaux to Byland, along with Archbishop Murdac, who died in 1153 (*Mon. Ang.*, vol. i, p. 872), but he had ceased to be abbot of Fountains before 1159.

in episcopatu suo vij annis; sub quo rexerunt Monasterium de Fontibus prædicti Mauricius, Thoraldus, et Ricardus abbates. Et notandum quod a morte Ricardi secundi usque ad mortem Henrici tercii fluxerunt anni x. dies 2, qui anni fuerunt sub tempore Regis Stephani.

Anno Domini 1170, pridie kalendas Junii, obiit Ricardus, Precentor Clarevallensis, quartus Abbas de Fontibus; completis in abbaciatu a morte Henrici Archiepiscopi, xvi. annis, mensibus viij, et diebus quinque. Huic scribit Adrianus quartus, Privilegium 3°, anno Domini 1156. Item huic scribit Alexander tercius, Privilegium 4, anno Domini 1162. Et sepultus est in Capitulo de Fontibus, et fuit, in tempore Regis Stephani, post mortem dicti Henrici, 1a. 10d., et in tempore Henrici secundi, 15a. 7m. 23d.[1]

Anno Domini 1179, quinto Idus Januarii, obiit Robertus de Pipewella, quintus Abbas de Fontibus, cum rexisset dictum monasterium per ix annos, vii mens., et dies xxvii. Hic enim Robertus prius fuit Abbas de Pipewella; translatus de sinu filiæ ut matrem gubernaret. Huic scribit Alexander tercius, Privilegium 5, anno Domini 1172; et rexit tempore Henrici secundi. Mortuus apud Wouburniam, et Fontes delatus, in Capitulo reconditus est.[2]

Anno Domini 1190, octavo Idus Octobris, obiit Willielmus sextus Abbas de Fontibus, completis in villicatione sua a morte Roberti quinti, annis x, mens. x, diebus xxii. Hic enim Willielmus primo fuit canonicus apud Gisburniam; postea Abbas Novi Monasterii; novissime de gremio filiæ assumptus in patrem. Suscepit habitum a sancto Roberto, Abbate Novi Monasterii, et rexit tempore Henrici secundi, 9a. 6m. 9d., et tempore Ricardi primi, 1a. 4m. 13d. In Capitulo de Fontibus est sepultus.[3]

(1) See page 106. In his time, Archbishop Murdac confirmed a tithe composition which had been made between the House and the churches of Topcliffe and Masham; and Archbishop Roger, also, confirmed a similar arrangement between the House and the churches of Masham, South Stainley, and Topcliffe.—*Regist. de Craven in Bibl. Coll. Univ. Oxon.*, J. 4, fol. 118.

His burial place cannot be particularly identified; but his remains are probably covered by the plain freestone slab, at the east end of the middle aisle of the Chapter House, at the head of the inscribed tomb of John de Cancia.

(2) See page 114. He, perhaps, was buried in the stone coffin now partially covered by an ancient plain slab, on the right hand of his predecessor.

(3) See page 115. I find abbot William engaged as a peacemaker in 1184; when he settled, with Roger abbot of Byland, a dispute between the two houses, relating to their property in Kirkby-Malzeard, Winksley, and Studley.—*Regist. de Font.*, vol. ii, p. 41.

Henry son of Arthur, son of Godard de Bordley, confirmed to the monks of Fountains a quitclaim of his father, "quia perquisierunt ei a domino Papa absolutionem ab itinere quod voverat ad Jerosolimam."—*Regist. de Craven*, fol. 78b. It is probable the abbot William was the mediator; for Arthur, in discharging the rent charge of four shillings with which the convent was rewarded, says he was absolved from his vow by Robert dean of York—who died in 1186—in the presence of that Chapter.—*Regist. ut sup.*, f. 58.

Anno Domini 1203, pridie Nonas Junii, obiit Radulphus Haget, septimus Abbas de Fontibus, qui Fontanensem ecclesiam rexit xii annis, mensibus vii, diebus xiiii, computando datam a morte Willielmi sexti usque ad obitum istius Willielmi (*sic*) Radulphi. Iste Radulphus miles prius fuit in seculo, inde habitum religionis assumens per exhortationem Sinulphi conversi, de manu Roberti Abbatis præficitur in Abbatem apud Kyrkstall; ubi peractis ix annis, resumitur ut matrem gubernaret; et rexit tempore Ricardi primi, 8a. 5m. 9d., et tempore Regis Johannis, 4a. 2m. 5d. In Capitulo de Fontibus est sepultus.[1]

Anno Domini 1209, 18 Kalendas Julii, obiit Johannes de Eboraco, viij^{us} Abbas de Fontibus, cum complesset in abbaciatu vi annos, diebus ix, prout probari potest per datos mortis Radulphi et istius abbatum. In fundatione Fontium, tamen, habetur, quod iste Johannes obiit anno viij^{o} post creationem suam in Abbatem, quod non potest fieri per datos dictorum Abbatum, nisi dictus Abbas Radulphus cessisset per duos annos ante mortem suam. In Cronica, tamen, Roberti Thornton habetur quod iste Johannes obiit anno Domini 1211, et tunc verum est quod iste Johannes præfuit a morte Radulphi, 8 annis, diebus ix. Iste enim Johannes apud Fontes in novicium receptus, postmodum Cellerarius effectus, inde Abbas de Parco-lude creatus, tandem Fontanensis ecclesiæ matris suæ curam suscepit, et rexit tempore Regis Johannis, 8a. 9d. Novam fabricam ecclesiæ inchoavit

A plain freestone, with a small cross incised at the upper end, on the north side of the central stone which I ascribe to abbot Richard, may mark his burial place.

(1) See page 117. An uninscribed stone, partly renewed, on the north side of abbot William, may, perhaps, be associated with the memory of this "dreamer of strange dreams." "1203. Obiit Radulphus Abbas de Fontibus, successit ei Johannes Abbas de Parche."—*Ann. de Wav.—XV. Scrip.*, vol. ii, p. 168.

In Haget's time, a Composition, of such importance as to have been made before Hubert, archbishop of Canterbury (1193–1205), the papal legate, at Feversham, was concluded between the convent of Fountains and the church of Topcliffe, concerning the tithes of the grange of Marton-on-the-Moor and of Baldersby; "mediantibus personis R. abbate de Fontibus, et A. Aquilenensi clerico domini Regis;" the eloquent Peter de Blois, archdeacon of Bath and a friend of Haget, being a witness—*Regist. de Craven*, fol. 124b. He likewise effected a composition relating to the tithes of the abbey lands in Threshfield, with William rector of Linton in Craven; "Hiis testibus Willielmo priore, R. Fastulfo, Salomone, et toto conventu de Fontibus."—*Ibid.*, fol. 60. He, also, settled a dispute with the convent of Byland about their property in Nidderdale.—*Regist. de Font.*, vol. ii, p. 43.

At the Chapter-general of the Cistercians, held in the year 1192, it was ordered that, "Episcopo Eliensi scribatur quatinus libertatem ordinis nostri diligat, et ab aliorum pressuris custodiat et defendat. Abbati de Fontibus committetur hoc mandatum exequendum."—*Martene Thesaurus Nov. Anecdot.*, tom. iv, col. 1274.

The abbot's father, Bertram Haget, gave "terram de Dacre," to Fountains and became a monk there—his son William Haget telling us, in a charter, that he had placed "super altare de Fontibus, illam donationem quam fecit pater meus Bertram, monachus ejusdem ecclesiæ."—*Regist. de Font.*, vol. ii, p. 17. The Family of Haget remained a long time after in the vicinity of Fountains; and, in the rental for 1358, John Haget appears as a tenant at will, and William Haget as a cottager at Kirkby-Malzeard.

Fontibus. In Capitulo, coram sede Presidentis, humatus est.[1]

Circa annum Domini 1219, Johannes, nonus Abbas de Fontibus, electus est in episcopum Heliensem, postquam præfuisset in Abbaciatu, per estimacionem, vij annis, mensibus xi, diebus xviii; cui successit Johannes de Cancia, Cellerarius ejusdem domus. Iste enim Johannes Heliensis gubernavit ecclesiam Heliensem per vi annos; qui obiit pridie Nonas Maii, anno Domini 1225; et sic fluxerunt xiii anni, mens. xi, diebus xviij, a morte Johannis de Eboraco usque ad obitum istius Johannis Heliensis. Rexit tempore Regis Johannis, 5a. 4m. 24d., et tempore Henrici tercii, 2a. 6m. 22d. Apud Hely sepelitur. Fontanensis ecclesiæ novam fabricam hic provexit.[2]

Anno Domini 1247, septimo Kalendas Decembris, obiit

(1) See page 125. The expression "Novam fabricam ecclesiæ inchoavit Fontibus" is, like a corresponding passage in the Chronicle, another instance among too many, where the mediæval writers have misled architectural students. John de Ebor removed the small Norman choir, the foundations of which may still be traced, and laid the foundation and raised some columns of a new work; but the original nave and transept remained unaltered, as may yet be seen.

In the Close Roll of 6th King John—1204–5—the abbot of Fountains and Henry de Percy, are mentioned as executors of the will of Maud Countess of Warwick.—*Rot. Lit. Cl., ed. Hardy*, p. 24. She gave the pasturage of the whole of Gnoup and Dernebroc in Craven, "simul cum corpore meo Deo, et Ecclesiæ Sanctæ Mariæ de Fontibus," and warranted the same, "sicut illam elemosinam quam dedi cum corpore meo, et pro anima patris mei, qui ibidem sepultus requiescit."—*Regist. de Font.*, vol. ii, p. 338; et *Regist. de Craven*, 61b. This latter fact proves, therefore, that William de Percy, the Founder of Sawley, and one of the commanders at the Battle of the Standard, was neither buried at Mount-Joy near Jerusalem, nor at Sawley, as has hitherto been asserted by different genealogists, but at Fountains. In proof of his burial at Sawley, Dr. Whitaker, in his History of Craven, (Edit. 1812, page 39) cites, "*Harl. MSS. More*, No. 692 and (26) fol. 235." Collins and others refer to a passage in a chartulary of Whitby which says, "Nobilissimus Willielmus de Perci, Jerosolimam petens, apud locum qui vocatur Mons-gaudii, qui est in provincia Jerosolymitana, migravit at Dominum, ibique a suis honorifice sepultus est."—*Mon. Angl.*, vol. 1, p. 74. It is remarkable that the fact was even so far forgotten at Fountains that, in a pedigree of the Percies, "*E libro homagiorum in papiro cum signo crucis*," entered in the President-Book of the Abbey, in the same hand writing as the present Chronicle, it is said, "Willielmus primus fundator Monasterii de Sallay jacet apud Wytheby"—meaning Whitby Abbey, to which he was a benefactor.—*Mon. Angl. ut supra.—Dug. Bar.*, i, 270.

Michael, bishop of the Isles, died "apud Fontanes" in 1203.—*Keith's Scottish Bishops*, p. 298, n. e.; *ex Chron. regum Manniæ*.

From the time when the Chapter-House was cleared of the rubbish of its ruined vault in 1791, to the present, it has been stated in different descriptions of the abbey, that the inscribed marble slabs before the place of the President's seat, at the eastern extremity of the apartment, commemorated John de Ebor and John de Cancia, respectively. On the recent removal, however, of the lichen which partly obliterated the inscription on that ascribed to John de Ebor, it has been found that it relates to William de Allerton the twelfth abbot; so that it is most probable that he was the occupant of the coffin which has lost its original covering, on the other and north side of John de Cancia.

(2) In the catalogue of the abbots in Dr. Burton's Monasticon Eboracense, page 210, he is called John Pherd; a name by which he has often been subsequently distinguished. But it appears from the list which follows this Chronicle, extracted from the President-Book, which Burton used, that the appellation rests on no better authority than his misreading of "Joh'es Elien." which, in the hand writing of the period, with the upturned mark of contraction annexed to the last letter, bears some resemblance, before a careless eye, to Joh'es Pherd.

Abbot John received the episcopal benediction from Ralph bishop of Down, at Melrose, in December, 1211. The Chron. de Mailros records: "1211. Tres Abbates, scilicet de Fontibus, et de Furn., et de Caldeia benedicti sunt a Domino R. Dunensi episcopo apud Melros, ipso die

Johannes de Cancia, decimus Abbas de Fontibus, qui monasterium de Fontibus gubernavit xxviii annis, mens. vij, diebus vii,

sanctæ Luciæ; sed et alii duo Abbates eodem anno ibidem ab eodem benedictionis suæ munus acceperunt."—*XV. Scrip.*, vol. i, p. 184.

At a Chapter-general of the Cistercian Order held in 1218, "Petitio abbatum Angliæ exauditur ut statuantur abbates in partibus illis, quorum consilio omnes alii utantur in causis gravioribus et tribulationibus, si tale quidem emerserit, quod non possint expectare capitulum generale, vel consilium patrum suorum, salva tamen auctoritate patrum abbatum et paternitate. Ipsi vero, cum necesse fuerit, consilio patrum abbatum mutari poterunt. Hæc sunt nomina patrum abbatum; de Fontanis, de Rievalle, de Waverleia, de Margan, et de Bello Loco."—*Martene Thes. Nov. Anecdot.*, vol. iv, col. 1323.

"Liberate et domno de Fontibus xx. marcas; scilicet, totum feodum suum de eodem termino. [Hilarii anno regni nostro xvjo]"—*Rot. Cla.*, 16 *Joh.* m. 5. (1214–15.) *ed. Hardy*, p. 193.

It said in the Annals of the Church of Worcester, "Abbas Fontanensis factus est Episcopus Hely, Pandulpho Legato et Domino Cantuariensi id agentibus auctoritate Domini Papæ, cassatis prius Romæ Magistro de Eboraco et Willielmo de Burgo Archidiacono Norwicensi."—*Ang. Sacra*, vol. i, p. 485. The mandate to elect was, however, addressed to the Archbishop of Canterbury, the Bishop of Salisbury, and Pandulph the Legate; and was dated, "Idib. Maij, anno Pont. 3, Honor. III., apud S. Petrum."—*Addit. MS. Brit. Mus.*, 15.351, fol. 327.

Prynne writes (Coll. iii, p. 44), "After the Pope had annulled the election of Robert de Ebor bishop of Ely, Pandulph the Legate, and the bishop of Salisbury, chose John abbot of Fountains, to which the Pope assenting, they certificated it and sent him to the King—admonishing him to assent to this their election and receive his fealty: which the King allowing, thereupon writ to the Chancellor and Chief-Justice to issue writs for the restitution of the temporalities, as appears by this his mandate, which I found in two bundles of Writs and Letters, 4 Hen. III., in the White Tower Chappel, and rescued from oblivion." One of the letters, addressed by Pandulph to the King, and dated 12 kal. Feb., will be found among the "Illustrative Documents." The other, dated 17 kal. Feb., addressed by him to H. de Burg, the Chief Justice, is to the effect that he had sent the Bishop Elect to him, to take the oath to the King, that he might receive the regalia of his See. The following epistle relating to this proceeding remains, in imperfect condition, among the letters of King Henry III. in the Public Record Office, No. 492.

"H. Dei gratia Rex Angliæ, Dominus Hyberniæ, Dux Normanniæ, Aquitanniæ, et Comes Andegaviæ, Venerabili Episcopo.....et domino H. de Burgo Justiciario Angliæ, Salutem et beatitudinem. Sciatis quod ad nos venit apud Wal.....Hillarij, abbas de Funteines Electus Eliensis, cum literis domini Legati quas vobis mittimus.....Legati fidelitatem ejusdem electi parati fuimus recipere. Sed quia inde consilium vestrum ad hoc.....tate et consilio ipsius electi ipsum vobis transmittimus, mandantes quatinus ipsum cum litteris.....facienda ad nos cum sceleritate remittatis, et eidem secundum mandatum domini legati, seisinam.....ciatis. Et quum sigillum nostrum nobiscum non habuimus, has litteras sigillo domini Willielmi de Teruit....."

The "Chronica Abbatum et Episcoporum Eliensium" (*Cott. MS. Titus A.* 1, fol. 113b.) gives the following interesting account of abbot John, after his worthy election to the Episcopate: "*Johannes de Fontibus episcopus* vj. Anno Regni regis Henrici iiio, cassatis electis Galfrido et Roberto, data est ecclesia Elyensis a Pandulpho et Stephano Cantuar. Archiepiscopo, auctoritate apostolica, Johanni abbati de Fontibus; qui consecratus est apud London a Stephano Archiepiscopo Cantuar. vijo. Idus Marcii, media dominica quadragesimæ. In die Annunciationis Sanctæ Mariæ, in sede sua gloriosè est receptus. Hic sedit annis quinque, sept. viij, diebus ij, et obiit pridie nonas Maij apud Dunham, anno Domini MoCCoXXVo, et sepultus est in ecclesia Elyensi versus altarem sanctæ Andriæ. Ipse dedit Cappam preciosam, duas infulas, tunicas iiij, et albas iiijor, pallas et baculum pastoralem, ij Bacinas argenti. Ipse insuper dedit decimas de Hadham ad Anniversarium suam faciendum. Ipse dedit ecclesias (*sic*) de Wycheford de jure patronatus nostri, et ecclesias de Medhede (*Meldrede?*) ad hospit[ali]tatem sustinendam ex toto concessit. Nunc vero in pavimento coram magno altari ad pedes Johannis de Craudene requiescit, tectus duobus lapidibus marmoreis."

Wharton, in the *Anglia Sacra*, v. i, p. 644, remarks upon this; "Consecrationem Johannis, monachus Eliensis male designavit, Consecratus est enim 1220, 8 Martii, anno 4, Henrici Regis: quod ex utroque Mattheo et Characteribus ab Eliensi datis certissime constat. Obiit 1225, 6 Maij, ex fide Annalium Lambeth, et Johannis de Taxton: quamvis Obituarium Eliense diem 7 statuat. Thesaurarium Angliæ fuisse Godwinus male existimavit, hinc deceptus, quod summus Angliæ

a morte vero Johannis Heliensis, annis xxii, mens. vii, et diebus vii. Hic novem altaria, Claustrum, Infirmitorium, Pavimentum, ac Xenodochium, tam ad Christi pauperum quam mundi principum susceptionem, fabricavit et consummavit.[1] Fontibus, in Capitulo coram Presidentis sede, sepultus est. Rexit tempore Henrici Regis tercii.

Thesaurarius Willielmus, de Ely cognominatus, anno 1223 obierit." Wharton, also, in blazoning the arms of the Bishops, as they appeared in a copy of the Chronicle which I have just quoted, says, "Fert Solem Lunam et 7 stellas or, in campo azureo;"—a bearing which the Freemasons may perhaps consider has relation to his character as a builder, at Fountains.

Matthew of Westminster says (*Flores Hist.*, p. 10), "Hoc etiam anno [1220] consecratus est in episcopum Eliensem, Johannes, abbas de Fontibus, vir simplex et justus, ac recedens à malo, apud Westmonasterium, in crastino sanctarum Perpetuæ et Felicitatis (Mar. 8) Dominica, qua cantatur 'Lætare Hierusalem.'" Matt. Paris (p. 309), agrees as to the time and place of his consecration. "1220.—Johannes abbas de Fontibus factus est Eliensi episcopus."—*Annal. de Waver.*, p. 185.

A memorial of a visit which he made to Fountains, soon after his elevation, is preserved in a charter of William de Mowbray to the convent, dated on the morrow of the feast of St. Barnabas the Apostle, A.D. 1220, which he witnessed as D'no J. Elyens' E'po," together with Gilbert de Gant, Brian Fitz-Alan, and other northern magnates, collected perhaps to do him honour.—*Regist. de Font.*, v. ii, p. 11. He witnessed also an undated charter of Hugh Malebisse to Fountains, as "J. Elyens' E'po," along with Brian Fitz-Alan; but not in company with the other persons named in the attestation clause of Mowbray's charter.—*Ibid.* p. 456.

In the Supplement to Bentham's Ely, p. 76, we are told on the authority of Cole of Milton, that "when the choir was removed into the Presbytery" of that Cathedral, "the stone coffin of this Bishop was discovered just under the pavement of the old choir. It was covered with a *single slab*; the skeleton was entire: the robes were not so much decayed as might be expected from the time they had been in the grave. An oaken crosier or pastoral staff, gilt and painted, lay on his left hand, which was quite sound; and an earthen vessel was placed at his feet, which it is supposed contained his bowels, when he was embalmed. A man in Cambridge had a large ring with a stone in it, which he took out of the coffin." I have not been able to authenticate all these curious particulars in Cole's Collections now in the British Museum; but in the thirty-fifth volume, fol. 8b., in speaking of the sale in London, in 1774, of the crosier of Seabrook abbot of Gloucester, 1457, which was taken out of his coffin, I find he says, "In all probability this crosier was not that used by the Abbat, but only an ordinary wooden one used at the Sollemnity of his Funeral: such as I saw in the Stone Coffin of Bishop John de Fountains in the Choir of Ely Cathedral, in 1770, when it was new paved; being a thick ordinary staff painted and laid by his side, where it was again placed, and not pillaged as in this instance."

The Editors of the Acta Sanctorum, *Jun.*, tom. ii, p. 147, in recounting the men of eminent sanctity, "Prætermissi et in alios dies rejecti," have included the Bishop, "Ad diem nonam Junii," thus: "Joannes Anglus, ex Abbate de Fontibus, Episcopus Eliensis anno 1220 creatus, *cum titulo* piæ memoriæ, *a Chalemoto inter Cistercienses indicatur. Franc. Godwinus, in opere de Antistibus Angliæ*, pag. 312, *parcus alias Sanctorum laudator*, virum *appellat*, et egregiam pietatem apud Historicos percelebrem; sed decessisse ait 1226, vj Maii."

"1225.—Obiit Johannes Helyensis episcopus, prius abbas de Fontibus."—*Annal. de Wav.*, p. 189; *Matt. West.*, p. 118.—*Chron. T. Wikes, XV Scrip.*, vol. ii, p. 40.

(1) The compiler of our Chronicle no doubt derived this information, relating to the portions of the monastery erected by John de Cancia, from the continuation of Hugh de Kirkstall's narrative, which will be found at page 128. There is, however, a difference, of considerable importance in the history of the Choir, in their statements; or rather perhaps in the manner in which they are recorded—arising, possibly, from the more distinctive terms in which the older writer speaks of works which may have been executed within the period of his memory. The chief question involved is, whether John de Cancia projected and finished the eastern transept or Chapel of the nine altars, in addition to the "Nova ecclesia" which John de Ebor began and his successor continued; or completed by it, a work which had been intended by those predecessors, and, individually, instituted or founded the nine altars within it. The Continuator says, "Novam basilicam consummavit, et altaria novem instituit." Our Chronicler writes, "Novem altaria *fabricavit* (that is, I take it, in reference to a distinct part of the church), et consummavit." With reference to the progress

Anno Domini 1252, viij. Idus Septembris, obiit Stephanus de Eston xi^us abbas de Fontibus, completis in abbaciatu suo quinque annis, mens. 10, diebus quinque; sed in fundacione Foncium

of architectural design, it may be more probable that John de Cancia projected and completed the Chapel of the Nine-Altars than that it was contemplated in the original enlargement of the Norman choir; but since the Continuator, who tells us that the old choir had become inconvenient from the want of altar spaces, alludes to the new work in terms which would be inapplicable and untrue in reference merely to the choir; since also the bonding of the courses of masonry at the lines of junction between that part and the chapel is unbroken, and no inconsistency is suggested by the style, I am inclined to believe that John de Cancia only completed the plan of his predecessors.

The Continuator also says that John de Cancia added the "pictum pavimentum"—meaning a geometrical pavement—to the new work. The Chronicler mentions it without reference to extent or position. It partly remains, however, still, as the floor of the altar-space; may be traced in an original position in two of the chapels of the transept; and before the site of one of the altars in the nave—though evidently there by insertion in later days. The Continuator speaks of the *New* cloister, meaning, as we may judge from its style, the southern half of the undercroft of the Dormitory. The Chronicler merely says that he built a cloister; an expression which might also refer to the cloister which once ran round the quadrangular court. With reference to the Xenodochium, probably both writers should be understood to mean that John de Cancia considerably enlarged that building; for, though it is unquestionably not later in style than the close of the twelfth century, the foundations of extensive additions were disclosed by the recent excavation, which may be referred to his time.

It is greatly to be regretted that we possess no contemporary memorial of an abbot, who, from the scattered notices which are collected below, was evidently a man of unusual judgment and probity. He was buried in the middle of the east end of the Chapter-House, in front of the President's seat; but, when his coffin was uncovered, about seventy years ago, nothing was found except a skull and a thigh bone. On the marble slab which covers it, is inscribed in Longobardic letters, of curiously decorated form: "HI. REQIESCIT: DOMPNVS. JOH'S. X ABBAS. DE FONTIBV.' QVJ. OBIJT. VII KL DECEMBRIS."

Matthew Paris says (p. 309), under the year 1220, "Eodem anno sanctus Hugo, Lincolniensis episcopus, a papa Honorio canonizatus est, et in Catalogo sanctorum admissus, facta prius miraculorum ejus inquisitione a Stephano, Cantuariensi archiepiscopo, et abbate de Fontibus Johanne, sicut in hoc sequenti domini papæ authentico continetur. 'Honorius episcopus, &c. Data Viterbii decimo tertio Kalendas Martii, pontificatus nostri anno quarto.'" This is copied by Wendover.—*Flores, Hist., Ed. Coxe*, vol. iv, p. 64. The document is printed in *Rymer's Fœdera*, N. E., tom. i, p. 165. It was, however, abbot John the second who, together with the Archbishop of Canterbury and the Bishop of Coventry, was appointed a Commissioner by pope Honorius to examine into the merits of bishop Hugh, by letter dated at Rome, "Apud S. Petrum, v. kal. Maij, Pont. 3o," when the bishops of England proposed his canonization; and therefore, before the mandate was issued, "Idib. Maij, Pont. 3o," authorising a new election to the See of Ely.

When the canonization of Archbishop William of York was desired by Archbishop Walter Grey, the Dean and Chapter, and other dignified clergy of that diocese, John de Cancia, together with his predecessor, then bishop of Ely, and the abbot of Rievaux, were appointed by a rescript of Pope Honorius, dated at the Lateran, "Non. April, anno Pont. 7," to enquire into his life and miracles; and, the report being inconclusive, to make further enquiry, by another letter, dated "3 Idus. Aprilis, anno Pont. 8"; as will be more particularly seen among the Illustrative Documents.

In the Close Roll, 7 Hen. III., m. 8, (28 Oct. 1222—27 Oct. 1223) the abbot of Fountains is mentioned as one of the executors of the bishop of Carlisle, lately deceased—*Rot. Lit. Cl., et Hardy*, p. 552. Le Neve says that Hugh de Bello-Loco, bishop of Carlisle, died at an abbey in Burgundy, on his return from Rome in 1223.

In 1222, a dispute between the Houses of Fountains and Bolton-in-Craven respecting half a carucate of land at Malham, was settled by the arbitration of John abbot of Fountains, and Robert, Prior of Bolton.—*Regist. de Craven*, fol. 92b. In 1223, a dispute between the convents of Fountains and Sawley, arising from the vicinity of certain of their establishments in Craven, was settled by composition.—*Ibid.*, 89. In 1224, a composition was made between the monks of Fountains and those of Jorevaux, relating to their lands at Horton in Ribblesdale, which was of so much consequence that the seals of the abbots of Byland and Kirkstall were also appended to the record.—*Ibid.*, f. 87.

habetur quod vi. annis ecclesiam Fontanensem gubernavit. Verumtamen annus Christi non est in datis mortis ejus. Iste Stephanus primo Cellerarius de Fontibus factus; postea Abbas de Sallay per x. annos constitutus; inde de Sallay ad Novum Monasterium translatus;[1] novissime ad primam matrem reassumitur in patrem. Abbatizavit tempore Henrici tercii. Sepultus est coram sede Presidentis, in Capitulo monasterii Vallis-dei, ubi miraculis choruscat.

Anno Domini 1258, Kal. Decembris, obiit Willielmus de Allerton, duodecimus Abbas de Fontibus, qui præfuit 5a. 3m. 2d. Creatus erat in die Sancti Mauricii abbatis, anno Domini 1252. Rexit tempore Henrici tercii. Coram loco Presidentis, in Capitulo de Fontibus est sepultus.[2]

Anno Domini 1259, pridie Kal. Maij, obiit Adam xiii[us] Abbas de Fontibus; et sic dictus Willielmus, et iste Adam præfuerunt annis quinque, mens. viii, diebus xii; sed in combinatione an-

1224.—30 Jun. 8 Hen. III. "De navibus lana carcatis. Mandatum est ballivis Ebor. quod unam navem Abbatis de Fontibus, et aliam navem Abbatis de Kirkstall carcatas lana ipsorum abbatum abire permittant quo voluerint, non obstante mandato domini Regis de navibus arrestandis.—*Rot. Lit. Cla.*, p. 608.

1224.—26 Oct. 8 H. III. "Liberate—Johanni Judeo eunti usque ad Abbatem de Fontibus xviijd."—*Ibid.*, p. 628.

1224.—26 Oct. 8 H. III. "Liberate—Johanni Judeo eunti ad Abbatem de Fontibus.....(*sic*) et octo denarios."—*Ibid.*, p. 653.

The abbots of Fountains and Rievaux were required by rescript of Pope Honorius, dated xi kal. Jan. pont. xi, to enquire into the circumstances of certain impoverished Nunneries subject to them.

In 1227, it was ordered at a Chapter-general of the Cistercian Order, that, "Abbatia Vallis-Salutis hucusque filia Melli-fontis, datur abbatiæ de Fontibus in Anglia, et abbatia Geri-pontis hucusque filia Vallis-Salutis, datur eodem modo abbatiæ de Fontanis in Anglia."—*Martene Thes. Nov. Anec.*, vol. iv, col. 1347.

In 1241, abbot John de Cancia settled a litigated question with William de Percy, as to their rights in the forest of Longstroth,—*Regist. de Craven*, 66b.

1246.—"Eodem anno, abbas de Fontibus obtinuit gratiam comitis Albemaræ de maxima controversia inter eos habita: eo quod Homines abbatis ipsum Comitem et Homines suos inviserant, et male tractaverant."—*Chron. de Dunstaple, ed. Hearne*, tom. 1, p. 274.

(1) Dr. Whitaker (*Hist. de Craven*, 2 ed. p. 56) quoting the Townley MSS., calls him Galfridus de Eston, and says that he sat at Sawley in 1186, and was "probably born at Eshton in Craven." It is, however, far more likely that "Stephanus," whom he places as the successor of Geoffrey at Sawley, "circ. 1210," was our abbot, and that he derived his name from Eston in Cleveland, where the monks of Fountains had an estate, given to them by Stephen son of Robert de Meinell.

In 1251, a dispute, which had arisen between the convents of Fountains and Sawley relating to property at Litton in Craven, was referred by the Chapter-general of the Order to the abbots of Rievaux and Rufford, who visited the place on Christmas day in that year, and made an award which will be found among the charters of Litton.—*Reg. de Craven*, fol. 138.

(2) A grant of lands in Folifait near Knaresborough by John abbot, and the convent of Fountains, is witnessed, "Willielmo de Aluerton tunc Priore de Fontibus, Jerem. celerario, Will. gernario, Rob. de Otteleya, monachis."—*Reg. de Font.*, vol. ii, p. 341. In another charter, William de Allerton is mentioned as a monk of the house in the time of John, abbot, and of Adam de Redburne, prior.—*Ibid.*, p. 114.

A marble slab, hitherto appropriated to abbot John de Ebor, covers the remains of abbot Allerton, and is inscribed in characters similar to those on the memorial of John de Cancia, on whose right hand he rests. ✠ H[IC REQVIE]SCIT D[OMPNVS] W[ILL' X]II ABBAS DE FONTIB' QI OBIIT KL. [DECE]MBRIS.

norum Abbatum et Regum dicitur quod rexerunt tempore Henrici Regis tercii, vj. annis, vj. mens., xxvij. diebus. Quere quomodo verum est. Jacet in Capitulo de Fontibus, ex parte Prioris.[1]

Anno Domini 1265, quinto Idus Octobris, obiit Alexander, quartus decimus Abbas de Fontibus, qui præfuit annis quinque, mens. vii, diebus ix. Rexit tempore Henrici tercii. In Capitulo de Fontibus est humatus.[2]

Anno Domini 1274, viii° Kal. Novembris, obiit Reginaldus xv^us^ Abbas de Fontibus, qui præfuit ann. 9. 7m. 0d.; et vacavit Abbatia mens. 5, diebus ix; et rexit tempore Henrici tercii 7a. 1m. 7d.; et tempore Edwardi primi, 1a. 12m. 1d. In Capitulo de Fontibus est sepultus.[3]

Anno Domini 1279, viij° Idus Julii, cessavit aut depositus fuit Petrus, Abbas de Fontibus, qui præfuit annis quatuor, mens. 3. 23d. Et vocabatur Alyng; et anno Domini 1282, 3° Idus Augusti, obiit. Idem Petrus patet in psalterio; et sic cessavit per tres ann. In Capitulo de Fontibus requiescit; et rexit tempore Edwardi primi.[4]

Anno Domini 1279, viii° Idus Julii, Nicholaus, xvi^us^ Abbas creatus est; et eodem anno Domini, vii. kal. Januarii obiit; sic gubernavit dictum monasterium mensibus vj, diebus ix. Et vacavit abbatia mensibus vi, diebus xiii; et rexit tempore Edwardi primi. In Capitulo de Fontibus sepelitur.

Anno Domini 1280, in Octavis nativitatis Johannis Baptistæ, Adam xvii^us^ Abbas creatus est.[5] Anno Domini 1284, xvii. kal.

(1) Adam, abbot of Fountains, and the convent of the same place, granted "Waltero *cementario* de Aldefeld"—a village near the abbey—certain lands in Sutton-Howgrave, by charter "Data apud Fontes, circa festum Apostolorum Philippi et Jacobi, Anno Gratiæ MºCCºLº nono."

The grave of abbot Adam may still be identified by four fragments of a marble slab before the Prior's seat, on the right hand of that of the President; and partly inscribed in incised Longobardic letters, ADAM · XIII · ABBAS.....BIIT. X....L.

(2) Alexander was summoned to Parliament at London in Eight Days of St. Hilary, then next, by writ tested at Worcester, 14 Dec., 49 Hen. III., 1264.—*Rot. Cla.*, 49 Hen. III., m. 11. d. Of the nature and constitution of this assembly, see *Report of Lords' Com. on the Dignity of the Peerage*, vol. i, p. 142.

(3) Reginald was probably buried in the middle aisle of the Chapter-House, under a stone broken into many pieces by the fall of the roof; which has borne a circumscription in incised Longobardic letters, of which the following, only, can be traced: ....IES .....S .... REG .... S ....TES ....OCTO.....

(4) To this peculiar observation of our Chronicler, that abbot Peter resigned or was deposed, and to the significant fact that he was not included in the enumeration of the abbots, I have not found anything to add, either in the shape of illustration or otherwise, than that it is remarked of one of the Papal Bulls recorded in the Register of the Privileges of the House, fol. 30b., "Istud originale perdidimus per moniales de Syningthwait tempore abbatis P.;" and that the same Nunnery possessed a Bull of Pope Lucius III. inspected by "P. abbas de Fontibus."—*Mon. Ang.*, N. E., vol. v, p. 466.

(5) "1274, 12 kal. Oct.—Fratres Alan de Arches, Adam de Cunle, Johannes de Hou'ton, et Adam de Raveniswithe, monachi de Fontibus," were ordained deacons.—*Regist. Giffard, Arch. Ebor.*

Junii, obiit Adam vij^us^ (*sic*) Abbas de Fontibus, cum rexisset annis iii, mens. xi, diebus xi; et vacavit Abbatia diebus xxvi, et rexit idem Adam Raveneswath, Abbas predictus, in diebus Edwardi primi; et in Capitulo de Fontibus est sepultus.

Anno Domini 1290, x° kal. Januarii, obiit Henricus Ottelay. Hic non habetur in Cathalogo Abbatum; qui præfuit a morte Adæ 6a. 6m. 27d., et creatus fuit anno Domini 1284, in festo Bernabæ Apostoli. Rexit tempore Edwardi primi. In hostio Capituli de Fontibus est sepultus.[1]

Anno Domini 1306, (*sic*) obiit Robertus Thornton, quondam Abbas de Fontibus, prout patet in psalterio; et anno Domini 1289, in festo sancti Thomæ Apostoli, Robertus fuit Abbas, patet per indenturam. Rexit monasterium tempore Edwardi primi. In Capitulo de Fontibus est sepultus.[2]

(1) Why a six year's rule that was, apparently, terminated neither by cession nor deprivation, should have been considered unworthy of recognition in the Catalogue of the Abbots; and why, also, a grave should have been allotted to him in a less dignified position than those of his predecessors, does not appear in any of the extant records of the House. He was the abbot alluded to in a letter from Hugh de Grimston, abbot of Kirkstall, to his convent, dated at Castle-Reginald on the Morrow of St. Martin, in the year 1287, when he was on his return from a consultation with the King and the Earl of Lincoln respecting the financial difficulties of his abbey: but we need not infer uncharitably, either of his judgment or of his rectitude of principle, from the insinuation which is contained in the passage—"But what it was that touched the abbot of Fountains with compassion, by what reasons he was overcome, and how induced to give up a great deal for a little, it would not be prudent to trust to paper."—*Whitaker's Craven*, 2 ed., p. 64. From another part of the letter it would appear that both the abbots had, also, then been attending a Chapter-general of the Order.

Pope Honorius IV. by rescript dated 2 Id. Dec., anno pont. 2, 1287, appointed the abbots of Fountains and Blanchland, and the Prior provincial of the Friars Preachers in England, to enquire into a controversy between Archbishop Romanus and the Chapter of Durham, about the episcopal jurisdiction during the vacancy of the Priory.—*Hist. Dunelm. Scrip. Tres.*, Appendix xciii.

(2) The abbot of Fountains was summoned to a Council of the Clergy respecting the recovery of Gascony, to be held before the King in person at Westminster, on the feast of St. Matthew the Apostle, 21 Sep. 22 Edw. I., by writ tested 19 Aug. 1294.—*Rot. Vasc.* 22 Edw. I., m. 4. d.

Also he was summoned to Parliament at Westminster on Sunday next after the feast of St. Martin, 13 Nov. 23 Edw. I., by writ tested 30 Sep. 1295.—*Rot. Cla.* 23 Edw. I., m. 4. d. Prorogued to Sunday next before the feast of St. Andrew the Apostle, 27 Nov. 24 Edw. I., by writ of 2 Nov. 1295.—*Rot. Cla.* 23 Edw. I., m. 2. d.

Also he was summoned to Parliament at Bury-St.-Edmunds on the Morrow of All Souls, 3 Nov. 24 Edw. I., by writ tested 26 Aug. 1296.—*Rot. Cla.* 24 Edw. I., m. 7. d.

Also he was summoned to Parliament at London on the Second Sunday in Lent, 6 March 28 Edw. I., by writ tested 29 Dec. 1299.—*Rot. Cla.* 28 Edw. I., m. 16. d.

Also he was summoned to Parliament at Lincoln in Eight days of St. Hilary, 20 Jan. 29 Edw. I., by writ tested 26 Sept. 1300.—*Rot. Cla.* 28 Edw. I., m. 3. d.

He was likewise enjoined to search the Chronicles and Archives of his house, for historical matter relating to the kingdom of Scotland, and to transmit the same by the best informed member of the monastery to the last mentioned Parliament, 29 Edw. I., by writ tested 26 Sep. 1300—the abbot of Jorevaux, the abbot of St. Mary York, and the Dean and Chapter of York, being the only persons in Yorkshire to whom a similar application was made.—*Rot. Cla.* 28 Edw. I., m. 3 & 2. d.

Also he was summoned to Parliament at Westminster in Eight days of the Nativity of St. John the Baptist, 1 July 30 Edw. I., by writ tested 2 June 1302.—*Rot. Cla.*, 30 Edw. I., m. 13. d.

Also he was summoned to Parliament at London or Westminster at Michaelmas, by writ tested 24 July 1302.—*Rot. Cla.*, 30 Edw. I., m. 9. Prorogued to the Morrow of St. Edward, 14 Oct. 30 Edw. I., by writ tested 13 Sep. 1302.—*Rot. Cla.*, 30 Edw. I., m. 7. d.

Anno Domini 1310, xvii kal. Aprilis, obiit Robertus Byssihopton, xviii[s] Abbas de Fontibus, qui præfuit a morte Henrici, 20a. 2m. 28d.; unde de tempore Edwardi primi, 16a. 7m. 6d., et in diebus Edwardi secundi, 3a. 8m. 22d.: et in Capitulo de Fontibus sepelitur, et vacavit monasterium 21d.[1]

Anno Domini 1311, viii° Idus Aprilis, Willielmus Rygton creatus est; et anno Domini 1316, pridie kal. Junii, obiit Willielmus xix[us] Abbas de Fontibus, qui præfuit annis quinque, mens. 1, diebus 27, in tempore Edwardi secundi. Et in Capitulo de Fontibus requiescit, coram analogio.[2]

Also he was summoned to Parliament in Fifteen days of the Purification, 16 Feb. 33 Edw. I., by writ tested 12 Nov. 1304.—*Rot. Cla.*, 32 Edw. I., m. 2. d. Prorogued to Sunday next after the feast of St. Matthew the Apostle, 28 Feb. 33 Edw. I., by writ tested 22 Jan. 1305.—*Rot. Cla.*, 33 Edw. I., m. 20. d.—See *Parliament. Writs, ed. Palgrave*, vol. i, pp. 26, 30, 33, 47, 84, 89, 92, 112, 114, 137, 621. Also *Report of Lords Com. on the Dignity of the Peerage;* Appendix i, pp. 60, 66, 70, 75, 116, 122, 144, 147, 158, 162.

In the Taxation of the temporal goods of the Clergy and Religious, made by authority of Pope Nicholas IV., when he granted the tenths to King Edward I. for six years, towards defraying the expense of an expedition to the Holy Land, and completed as to the Province of York in 1292, it is recorded under the head of "*Bona Religiosorum comorancium in Archidiaconatu Richmondiæ*," "Abbas de Fontibus habet 343*l.* 0*s.* 0*d.*" In the Taxation entitled "*Nova Taxatio*," made in 1318, chiefly on account of the invasion of the Scots, by which the clergy of the Border counties were rendered unable to pay the former tax, the valuation of Fountains is reduced to 100*l.*—*Tax. Eccles. P. Nich.* p. 309. Of the poverty of the House at this period see the "Illustrative Documents."

Wikes says, under the year 1294, "Hoc in tempore fecit Rex Edwardus omnia Monasteria Angliæ scrutari, ac pecuniam inventam London afferri."—*XV Scrip.* vol. ii, p. 126.

On the 15th of July, 1296, 24 Edw. I., the King addressed a letter to the abbot of Fountains, among others, requiring prayers and suffrages for the soul of Edmund his brother. "Amicitiam vestram attentè requirimus et rogamus quatenus ipsius fratris nostri exequias cum devotione solempniter celebrantes ejus animam, cum decantatione missarum, et aliis devotarum orationum suffragiis, ipsi Deo Altissimo commendetis. Illud idem universis et singulis religiosis subditis vestris, specialiter injungendo."—*Rot. Cla.* 24 Edw. I., m. 8. d. Another letter was addressed to the abbot on the same subject, 25th Sept., 1300.—*Rot. Cla.*, 28 Edw. I., m. 4. d. The King, also, by letter dated 13th April, 1305, requested from the conveut, prayers and suffrages for the soul of Johanna Queen of France.—*Rot. Cla.* 33 Edw. I., m. 16. d.—*Rym. Fœd.*, 2 edit., vol. ii, pp. 719, 865, 962.

John de Fontibus, "clericus et medicus reginæ Margaretæ," was nominated by her, 34 Edw. I., to a prebend at Rouen, (*Prynne, Coll.* iii, p. 1159; but some delay having occurred as to his institution, the King wrote to the Pope on the subject from Carlisle, 28 May, 1307—about five weeks before he died—adding, "Hunc requisitionem nostram eo, si placet, libentius ad exauditionis gratiam admittentes, quo dicto medico, in infirmitate nostra, curam commisimus status nostri."—*Rotul. Rom.* 35 Edw. I., m. 1.—*Rym. Fœd.*, tom. ii, p. 1056.

(1) Abbot Bishopton was, probably, a native of the village of that name near Ripon. The particular place of his burial in the Chapter-house cannot be identified.

The abbot of Fountains was summoned to Parliament at Carlisle, in Eight days of St. Hilary, 20 Jan. 1307, 35 Edw. I., by writ tested 3 Nov. 1306 (*Rot. Cla.* 34 Edw. I., m. 2. d.); and his name was entered on the Roll of Parliament accordingly.—Vide *Rotul. Parl.*, vol. i, p. 188.

Also he was summoned to Parliament at Northampton in Fifteen days of St. Michael, 13 Oct. 1307, by writ tested at Comnock 26 Aug., 1 Edw. II.—*Rot. Cla.* 1 Edw. II., m. 1[illegible]d.

Also he was summoned to Parliament at Westminster in One month of Easter, 27 April 1309, by writ tested at Westminster 4 March, 2 Edw. II.—*Rot. Cla. ej. an.*, m. 11. d.—Vide *Parl. Writs, ed. Palgrave*, vol. i, pp. 182, 184.—*Ibid.*, vol. ii, Div. i, pp. 1, 25.—*Report of Lords Com. on the Dignity of the Peerage;* Appendix i, pp. 170, 173, 188.

(2) Rigton, no doubt, derived his name from the vill so called in the parish of Kirkby-Overblow, of which the abbot of Fountains was joint lord. The stone above his grave has either been removed or it is uninscribed.

Anno Domini 1336, cessavit Walterus Cokewald, 20[us] Abbas de Fontibus, qui præfuit 19a. 12m. 25d., et obiit anno Domini 1338, viii. Idus Maii; et rexit tempore Edwardi secundi, 10a. 8m. 22d., et in diebus Edwardi tercii, 9a. 4m. 3d.; et in Capitulo de Fontibus sepelitur.[1]

He was cited to the second Council at York, 11 kal. Junii, 1311, "Super negotio inquisitionis hæreticæ pravitatis contra ordinem militiæ Templi;" and is mentioned as having been present on the 1st of July in that year: but he does not seem to have taken a prominent part in the proceedings.—*Wilk. Concilia*, vol. ii, 395. By letter addressed to him from the King, 15 Dec. 1314, the prayers and suffrages of his convent were required for the soul of Philip, late King of France.—*Rot. Cla.* 8 Edw. II., m. 25. d.—*Rym. Fœd.* N. E., vol. ii, part i, p. 258.

The abbot of Fountains, in the person of Rigton, was summoned to Parliament at London, on Sunday next before the feast of St. Lawrence, 8 Aug. 5 Edw. II., by writ tested at Berwick-on-Tweed, 16 June, 1311.—*Rot. Cla.* 4 Edw. II., m. 1.

Also to Parliament at Lincoln on Sunday next after the feast of St. Mary Magdalen, 23 July, 6 Edw. II., by writ tested at York 3 June, 1312.—*Rot. Cla.* 5 Edw. II., m. 3. d.

Also to Parliament at Westminster, by prorogation, on Sunday next after the Assumption, 20 Aug., by writ tested at Spalding 8 July, 1312.—*Rot. Cla.* 6 Edw. II., n. 31. d.

Also to Parliament, on the Third Sunday in Lent, 18 March, by writ tested at Windsor, 8 Jan. 1312–13.—*Rot. Cla.* 6 Edw. II., m. 16. d.

Also to Parliament at Westminster, in Fifteen days of the Nativity of St. John the Baptist, 8 July 7 Edw. II., by writ tested at Dover 23 May 1313.—*Rot. Cla.* 6 Edw. II., m. 3. d.

Also to Parliament at Westminster, on Sunday next after the feast of St. Matthew the Apostle, 23 Sep. 7 Edw. II, by writ tested at Westminster 26 July, 1313.—*Rot. Cla.* 7 Edw. II., m. 27. d.

By writ tested at Windsor 13 Aug. 1313, the abbot and convent of Fountains were requested to lend two hundred marks in aid of the war against the Scots and the defence of the realm.—*Rot. Cla.* 7 Edw. II., m. 24. d.—*Rym. Fœd.*, N. E., vol. ii, pt. i, p. 225. The position, if not the capability of the House may be estimated from the fact that, by consimilar letters, the Archbishop of York was requested to lend three hundred marks; the Dean and Chapter of York five hundred marks; the Bishop of Durham five hundred marks; the abbeys of Rievaux, Jorevaux, Welbeck, and Meux, each one hundred marks; the priory of Guisbrough seventy marks; the priories of Nostel, Newbrough, the Holy Trinity at York, and Blithe, each fifty marks.

On the 28th of September, 1313, 7 Edw. II., William de Melton acknowledged the receipt of forty marks, which the abbot and convent of Fountains had lent to the King.—*Rot. Fin.* 7 Edw. II., m. 13.

Rigton was summoned again, as abbot of Fountains, to Parliament, in Fifteen days of Easter, 21 April, 1314, by writ tested at Westminster 26 Nov. 1313.—*Rot. Cla.* 7 Edw. II., m. 15. d.

Also to Parliament at York on Monday the morrow of the Nativity of the Virgin, 9 Sep., by writ tested at York 29 July, 1314.—*Rot. Cla.* 8 Edw. II., m. 35. d.

Also to Parliament at Westminster in Eight days of St. Hilary, 20 Jan. 1314–15, by writ tested at Spalding 24 Oct. 1314.—*Rot. Cla.* 8 Edw. II., m. 29. d.

Also to Parliament at Lincoln, in Fifteen days of St. Hilary, 27 Jan. 1315–16, by writ tested at Impington 16 Oct. 1315.—*Rot. Cla.* 9 Edw. II., m. 22. d.—Vide *Parl. Writs, ed. Palgrave*, vol. ii, Div. i, pp. 72, 75, 80, 94, 101, 119, 126, 137, 153; Div. ii, pp. 37, 65.—*Report of Lords Com. &c.*, Appendix i, pp. 215, 218, 222, 226, 228, 232, 241, 244, 252.

(1) He was probably a native of the charming village of Coxwold in the North Riding of Yorkshire—once the residence of Laurence Sterne—and may have obtained his early education in the adjacent abbey of St. Mary of Byland. At the time of his election to the abbacy, Archbishop Melton had not received consecration. A commission, therefore, was addressed from R. the Dean and Chapter of York, 7 June 1316, to Kellawe Bishop of Durham, "ad benedicendum fratrem Walterum de Cokewald electum in Abbatem Monasterii de Fontibus;" who made the usual profession of obedience.—*Regist. Kellawe, in Cur. Canc. Dun.*, fol. 166.

Pursuant to writ tested at Clipstone 5 March, 9 Edward II., 1316, the abbot of Fountains was certified as §Lord or ‡Joint-Lord of the following townships, all in Yorkshire: namely, §Wheldrake, ‡North-Cowton, ‡Ilkton, §Dishforth, ‡Rainton and Newby, §Melmerby, §Aisenby, ‡Marston, §Stainburn, ‡Rigton, ‡Hopperton, ‡Whixley, ‡Heton, §Litton, §Malham.—*Harl. MS.*, 6281. *Parl. Writs, ed. Palgrave*, vol, ii, Div. iii, pp. 407, 410, 411, 412, 413, 414. These and similar returns from the Sheriffs throughout England were required in relation to the military levies granted in

Anno Domini 1345, pridie Idus Marcii, obiit Robertus Coppegrayve, 21[us] Abbas de Fontibus, qui præfuit ix ann., x mens.,

the Parliament at Lincoln, in the Quinzaine of St. Hilary, 9 Edw. II., when it was directed that one man-at-arms should be raised from every township.—*Ibid., Introd.* p. iii.

Coxwold was summoned, as abbot of Fountains, to Parliament at Lincoln, in Fifteen days of St. Hilary, 27 Jan. 1317–18, by writ tested at Westminster 20 Nov. 1317.—*Rot. Cla.* 11 Edw. II., m. 14. d.

He was re-summoned to Parliament at Lincoln, prorogued to the First Sunday in Lent, 12 March, by writ tested 4 Jan. 1317.—*Rot. Cla.* 11 Edw. II., m. 12. d.

Also re-summoned to Parliament at Lincoln, the same having received a further prorogation to the Morrow of the Holy Trinity, 19 June, by writ tested 3 March, 1317–18.—*Rot. Cla.* 11 Edw. II., m. 8. d.

In consequence of the invasion of the Scots, the abbot of Fountains was informed, by writ tested 8 June 1318, that the Parliament summoned and prorogued as above mentioned is revoked. —*Rot. Cla.* 11 Edw. II., m. 3. d.

He was summoned to Parliament at York, in Three weeks of St. Michael, 20 Oct., by writ tested at Nottingham 25 Aug. 1318.—*Rot. Cla.* 12 Edw. II., m. 29. d. *in cedula.*

As holding lands beyond the Trent, the abbot of Fountains was empowered, by Commission tested at York 16 Dec. 1318, to raise and arm, within three days, all his men and tenants between the ages of twenty and sixty years, to resist the invasion of the Scots, who had entered Yorkshire. —*Rot. Scot.* 12 Edw. II., m. 10.—*Ibid.*, vol. ii, p. 190[b].—*Rym. Fœd.*, N. E., vol. ii, pt. i, p. 382.

The abbot of Fountains was summoned to Parliament at York in One Month of Easter, 6 May, 1318–19, by writ tested at York 20 March, 1318–19.—*Rot. Cla.* 12 Edw. II., m. 11. d.

Also to Parliament at York, in Eight days of St. Hilary, 20 Jan. 1319–20, by writ tested at York 6 Nov. 1319.—*Rot. Cla.* 13 Edw. II., m. 14. d.

The collection of the Eighteenth due from the tenants of the abbot of Fountains in the townships of "Kirkebywysk, Neusum, Melmorby, Raynyngton, Disford, Aynderby, Rukeby, and Pickhal," in the North Riding of Yorkshire, was stayed in consideration of the losses which they had sustained by the inroads of the Scots. Writ tested at York 25 Nov. 13 Edw. II., 1319.—*Rot. Cla.* 13 Edw. II., m. 13.

The collection of the Eighteenth due also from his tenants in the following townships, namely, "Riggeton, Staynburgh (*Stainburn*), and Rippelay, Sedbergh-in-Lonesdale, Burton, Thornton, Twysilton, Ingelton, Clapham, Austewyk, and Bentham," in the West Riding, was stayed in like manner. 13 Edw. II.—*Ibid.*

The collection of the Eighteenth, due from his tenants in the townships of "North-Couton, Kirkebywysk, Neusom, Melmorby, Disford, Raynyngton, Sutton, Hougrave, Sandhoton, Skiptonsuper-Swale, Neuton-super-Swale, Rokeby, Pikhall, Aynderby, and Thornton-super-More," in the North Riding of Yorkshire, was stayed in like manner. 13 Edw. II.—*Ibid.*

Another entry of a writ staying the collection of the Eighteenth, due from the tenants of the abbot of Fountains in the townships of "Riggeton, Staynburn, Rippeleye, and Grafton, in the West Riding of Yorkshire. 13 Edw. II.—*Ibid.* — Vide *Rym. Fœd.*, N. E., vol. ii, pt. i. p. 409 : *Cf. Taxatio Eccl. P. Nicholai*, p. 309.

The abbot of Fountains was summoned to Parliament at Westminster, in Eight days of St. Michael, 6 Oct., by writ tested 5 Aug. 1320.—*Rot. Cla.* 14 Edw. II., m. 23. d.

Also to Parliament at Westminster, in Three weeks of St. John the Baptist, 15 July, 15 Edw. II., by writ tested 15 May, 1321.—*Rot. Cla.* 14 Edw II., m. 5. d.

By writ, tested at Gloucester 16 Feb., 15 Edw. II., 1321-2, the abbot of Fountains is requested to raise as many men-at-arms and foot soldiers as he can, to march against the rebels or adherents of the Earl of Lancaster, who had besieged Tickhill castle. The muster to be at Coventry, on the first Sunday in Lent, 28 Feb. next.—*Rot. Cla.* 15 Edw. II., m. 17. *in dors. ced.*—Vid. et *Rym. Fœd.*, vol. ii, pt. ii, p. 474.—*Chron. de Lanerc.*, p. 242.

The abbot of Fountains was summoned to Parliament at York, in Three weeks of Easter, 2 May, by writ tested 14 March, 1321-2.—*Rot. Cla.* 15 Edw. II., m. 15. d.

The abbot of Fountains, as holding lands beyond the Trent, is commanded to arm and array his men and tenants, between the ages of 16 and 60—according to the form of the Statute of Winchester—to proceed against the Scots : and, at the time enjoined, to appear in person in the Parliament at York, in Three weeks in Easter, 2 May, according to the before-mentioned writ of summons.—*Rot. Cla.* 15 Edw. II., m. 12. d.—Vide *Parl. Writs, ed. Palgrave*, vol. ii, pt. i, p. 567.

By writ tested 3 Aug. 1 Edw. III., 1327–8, the abbot of Fountains, with thirteen other Cister-

xid., qui creatus fuit vi. kal. Junii, anno Domini 1336, in vigilia Trinitatis; et præfuit tempore Edwardi tercii. In Capitulo de Fontibus requiescit.[1]

Anno Domini 1369, quinto kal. Novembris, obiit Robertus Monkton, xxii^us^ Abbas de Fontibus, qui præfuit 23a. 8m. 4d., in diebus Edwardi tercii; creatus vero fuit 19 die Mensis Aprilis, anno Domini 1346. Hic in ecclesia, coram altare Sancti Petri, sepelitur.[2]

cian abbots in the North of England, were directed to remain at home and attend to the custody of their houses, and not to proceed to the Chapter-general about to be holden at Citeaux, in consequence of the Scottish invasion.—*Rot. Scot.*, vol. i, p. 220b.

On the 28th July, 1331, Archbishop Melton lent the abbot and convent of Fountains 100*l.*, to include 10*l.* due from them to him for corn, sold by his bailiff at North-Laithes, near Ripon.—*Regist. Melton*, fol. 29b. On the 2nd of October, anno pont. 17, he lent 40*l.* to the abbot of Fountains.—*Ibid.* fol. 44b. And again, on the 10th of Aug., 1337, he lent the abbot 20*l.*—*Ibid.* fol. 61b.

The abbot of Fountains, together with the abbots of Jorevaux, Meaux, Selby, Whitby, and the prior of Bridlington, were each commanded by writ tested 25 April, 7 Edw. III., 1333–4, to send immediately to Durham one strong cart, well bound with iron, and prepared with other necessaries, together with five sufficient horses, to convey the tents and other baggage of the King, then proceeding against the Scots. The prior of Durham was ordered at the same time to send a waggon and ten oxen.—*Rotul. Scot.*, vol. i, p. 231b.

In 1333 the abbey was taxed fifteen marks in aid of marrying Alianor the king's sister.—*Stevens' Sup. to Dugdale*, vol. ii., p. 13, Appendix.

(1) Dr. Burton, who, from his notice of abbot Thornton, evidently found some difficulty in decyphering this Chronicle, calls Copgrave, in his list of the abbots, "Coppeg...yrie;" and, consequently, he has been named "Coppegyrie" in some subsequent publications. He probably was a native of Copgrove, six miles from Ripon, where a cold bath, called St. Mungo's Well, was formerly in great repute. His burial-place cannot be identified; but it may be assumed that either he or his predecessor rests under a broken marble-stone slab, in the middle aisle of the Chapter-House, which has been inlaid in metal, with the figure of an ecclesiastic standing under a shafted canopy, and a circumscription.

In "L'arrai des gentz d'armes et hobelers et archers pur Escoce," entered on the dorse of the Parliament Roll, 13 Edw. III., p. 2, m. 2., "L'Abbe de Founteyns" was represented by "v hommes d'armes."—*Rot. Parl.* vol. ii, p. 110.

(2) Abbot Monkton, who may have sprung from the village of that name between Ripon and Copgrove, received the episcopal benediction from Archbishop la Zouche, at Bishop Burton near Beverley, 30 April 1346, and made his profession of obedience, according to the form thus recorded in the Archiepiscopal register.

Professio Abbatis de Fontibus.

Ego, frater Robertus, Electus Abbas Monasterii de Fontibus, subjectionem, reverenciam, et obedientiam, a sanctis patribus constitutam, secundum regulam sancti Benedicti, vobis, pater domine Willielme Ebor. Archiepiscope, vestrisque successoribus canonice substituendam, et sanctæ Eboracensi ecclesiæ, salvo ordine meo, perpetuo me exhibiturum promitto. Et hoc propria manu subscribo ✝

Et memorandum quod xxx^o^ die mensis Aprilis, anno Domini M^o^CCCXLVJ^to^ in Capella manerii de Burton juxta Beverlacum Ebor. dioc., predictus frater Robertus recepit munus benedictionis a venerabili patre domino W. la Zouche Ebor. Archiepiscopo &c., et fecit et legit professionem supra scriptam, et subscripsit manu sua propria faciendo signum Crucis, prout superius est appositum, et cedulam professionem hujus continentem, ad magnum altare portavit, quam dimisit ibidem; presentibus Magistris G. de Welton Cancellario, dominis W. de Ferriby, Rogero de Stiendby, Bartholomeo de sancto Neotho, et multis aliis.—*Regist. Zouch*, f. lxx.

The abbot of Fountains, among the heads of other religious houses, was commanded, by writ tested 20 Aug. 21 Edw. III., 1347, to lend to the King, then engaged in the siege of Calais, 12*l.*, in addition to 8*l.* which the abbot had previously given him. The reduced circumstances of the house must, however, have been considered; for the abbot of Selby and the priors of Bridlington and Guisborough were each ordered, at the same time, to lend 20*l.*, in addition to their gifts of a similar amount; and the Dean and Chapter of York 200 marks.—*Rot. Cla.* 21 Edw. III., p. 2, m.

Anno Domini 1383, in crastino purificationis, cessavit Willielmus Gower, xxiij.^{us} Abbas de Fontibus, qui præfuit 14a. 3m. 14d.; unde tempore Edwardi tercii 7a. 8m. 19d., et in diebus Ricardi secundi, 6a. 7m. 24d. Fuit creatus in crastino sancti Martini, anno Domini.....(*sic*), et fuit bachalarius in sacra theologia. In senectute cæcus; et obiit anno Domini 1390; et sic cessavit ante mortem 7a. 1m. 9d. Sepultus ante novem altaria, quasi in medio.[1]

Anno Domini 1383, Robertus Burlay creatus fuit in crastino Purificationis beatæ Mariæ, qui præfuit tempore Ricardi secundi, 15a. 9m. 7d., et tempore Henrici quarti.....(*sic*), et obiit in die sancti Gervacii, in 3^{o} Idus Maij, anno Abbaciatus sui 27, feria tertia in septimanis Pentecostes, anno Domini 1410. Sepelitur in Choro, in medio, ante stallas abbatis et prioris.[2]

28. d. Knyghton says under the year 1347, "Ad festum Pentecostes misit rex Edwardus per totam Angliam ad Abbathias et Priorattis pro auxilio habendo de lanis sicut idem quod quælibet domus potuit subportare."—*X Script.*, col. 2592.

He, together with Geoffrey abbot of Sawley, was one of the godfathers, at the font, of Thomas Mowbray first Duke of Norfolk, who was seventeen years of age 6 Ric. II. 1382–3; and "had that Christian name by the appointment of his mother, for the reverence she bore to St. Thomas of Canterbury."—*Dug. Bar.*, vol. i, p. 270, *ex Regist. de Newburg.*

Lord Henry de Percy by his will dated Sept. 13, 1349, desired to be buried at Sawley Abbey, and bequeathed 10 marks to the Abbot of Fountains.—*Regist. Zouch*, fol. 344^{b}.—*Test. Ebor.*, i., 57.

There is now no inscribed memorial of abbot Monkton in the Church, but it is not improbable that he is buried in the northernmost Chapel of the Transept; for when its arch was closed, to fortify the foundation of the Tower, an inscription was inserted in the wall, which, though much injured, apparently denotes that the altar of St. Peter was situated there.

(1) Abbot Gower, whom I am unable to connect with any of the Yorkshire Houses of that name, made his profession of obedience nearly in the same form of words as his predecessor; and on the 25th of November 1369, received the episcopal benediction from the great archbishop Thoresby, papal legate, in the Chapel of his manor at Bishopthorpe, in the presence of John de Thoresby, LL.D., Chancellor of the Archbishop, Hugh de Fletham, Advocate of the Court of York, Nicholas de Burton, Canon of the Chapel of St. Mary and Holy Angels, York, John de Scardburgh and William de Stillington, notaries public, and others.—*Regist. Thoresby*, f. 293^{b}.

He has now no sepulchral memorial; but twenty years ago, when the ground was opened at the spot indicated in the Text, a skeleton was found with the skull severed and placed upon the breast. I have, however, some reason to suppose that the burial had taken place in the rubbish which had accumulated after the Dissolution, about two feet above the pavement; and when the Lady Chapel was excavated in 1853–4, the bones, whether they were those of the abbot, or of the victim of a midnight crime, had mouldered into dust.

(2) In the Subsidy of 4 Hen. IV., 1403, we find included "L'Abbe de Fontains, C$^{li.}$"—*Proced. of Priv. Council*, vol. i, p. 201.—Vide *Rot. Parl.*, vol. iii, p. 493.

The abbot of Fountains, with those of Rievaux and Byland, sent procurators to the Council of Pisa, held in 1409, to extinguish the schism between the rival Popes, Gregory XII. and Benedict XIII.—*D'Acherii Spicileg.*, tom. i, p. 860.

There are two places in the West Riding of Yorkshire called Burley, from either of which this abbot may have derived his name: the one in the parish of Otley, the other in that of Leeds, and in the immediate vicinity of Kirkstall abbey. There is nothing to mark the spot where he rests, but the upper part of an incised slab lies detached in one of the chapels of the transept at Fountains, which very probably has covered his remains. It represents the head and hooded shoulders of an ecclesiastic mitred, and holding a pastoral staff, under a canopy of tabernacle work, together with a circumscription in raised black letter. From the abrasion which it has suffered, it cannot be decyphered with confidence; but, from the occurrence of the word ROBERTUS, in the place where the name of the abbot might be expected, and the general character of the design, it is all

Anno Domini.....(*sic*) Rogerus Fraunk, titulo tali quali tempore Henrici quarti occupavit, sed non pacifice per .. (*sic*) cujus titulus Romæ cassabatur, et pro Johanne Rypon, vero Abbate, titulus declarabatur, et dictus Rogerus expellebatur, multis et gravibus hinc inde fusis expensis.[1]

Anno Domini.....(*sic*) John (*sic*) Rypon predictus, electus immediate post Robertum Burlay, pro tunc Abbas de Melsa, olim Cellerarius de Fontibus : expulso prefato Rogero Fraunk, præfuit post ipsum Rogerum expulsum, tempore Henrici quarti.....(*sic*), et tempore Henrici quinti.....(*sic*), et tempore Henrici sexti..... (*sic*), et obiit iiij^to^ Idus Marcii, anno Domini 1434, apud Thorpunderwod. In Fontibus sepultus est, ante introitum Chori, in Navi ecclesiæ. Vir laude et pia memoria dignissimus; in spiritualibus et temporalibus utilis : cujus animæ propicietur Deus. Amen.[2]

but certain that this is a part of the memorial of Burley. There is a woodcut of the stone in *Walbran's Guide to Ripon and Fountains.*

(1) I have ascertained nothing respecting Frank's history, except the particulars relating to his dispute with John de Ripon for the abbacy, which will be found among the Illustrative Documents. In one of these, his brothers Ralph and Oliver Frank are mentioned as concerned in an assault, but their place of abode is not indicated.

(2) Abbot John de Ripon was deputed by a Chapter-general of the Cistercians to represent the order at the General Council of Constance (*Martene Thes. Nov. Anec.*, vol. iv, c. 1563) ; and, on the 21st Nov. 1415, obtained letters of protection from King Henry V., enabling him to be absent for the space of one year; as appears by the following entry on the French Roll, 3 Hen. V., m. 6. He, no doubt, therefore heard the memorable condemnation of the doctrines of Wickliff, and the sentence of John Huss.

De protectione ad Concilium Generale.—Johannes, Abbas de Fontibus, qui in obsequio Regis, in Constancia, ad Concilium Generale, moratur, habet Literas Regis de protectione (cum clausula *volumus*) per unum annum duraturas, Præs. &c. Teste Rege apud Westmonasterium, vicesimo primo die Novembris. Per ipsum Regem.—*Rym. Fœd.*, tom. ix, p. 320.

It may shew not only the unusual abilities of our abbot, but the confidence reposed in him by most distinguished persons, that he was not only appointed with others, at a Chapter of the Cistercians, to represent the Order ; but, also, was one of the delegates of the English Clergy at the General Council of Basle, when licence of absence for a year was again granted to him, together with permission to export out of the kingdom gold and silver, either in the shape of specie or otherwise, to the value of one thousand marks—as appears by the following records :

Rotul. Franc. 12 Hen. VI., m. 12.—Johannes, abbas beatæ Mariæ de Fontibus, qui in obsequio Regis, et pro Clero Regni Angliæ, ad Concilium Generale Basiliense profecturus est, ibidem in eodem obsequio Regis moraturus, habet literas Regias de Protectione (cum clausula *volumus*) per unum annum duraturas. Præs. &c. Teste Rege apud Westmonasterium, vicesimo octavo die Aprilis. Per Billam de Privato Sigillo.——*Rym. Fœd.*, tom. x, p. 578.

Rot. Pat. 12 Hen. VI., p. 1. m. 7.—Rex omnibus ad quos, &c. salutem. Sciatis quod Nos, de avisamento, et assensu Concilii nostri, concessimus et licentiam dedimus dilecto nobis in Christo Johanni abbati monasterij de Fontibus, qui ad præsens, de licentia nostra, ad Concilium Generale Basiliense, in ambassiata pro Clero Regni nostri Angliæ profecturus est ; quod ipse Aurum et Argentum, tam in massa, quam in moneta, ad summam et valorem mille marcarum, secum extra Regnum nostrum Angliæ ducere et habere possit, absque impetitione, perturbatione, seu impedimento nostri, hæredum, seu successorum nostrorum, aut aliorum quorumcumque ; aliquibus statutis sive ordinationibus, in contrarium factis, non obstantibus. In cujus, &c. Teste Rege apud Westmonasterium, decimo tertio die Maii. Per Breve de Privato Sigillo.—*Rym Fœd.*, tom. x, p. 586.

In the printed Proceedings of the Privy Council, vol. iii, p. 112, is the memorandum of a plea pending before them, in which Abbot John de Ripon was interested, but of which I have obtained

Anno Domini 1434.....(*sic*) Marcii, Thomas Paslew creatus est; qui præfuit tempore Henrici vj^ti^ per.....(*sic*), a morte Johannis Rypon, qui cessavit, captus paralysi gravi, quinto Idus Septembris, anno Domini 1442, et obiit decimo kal. Novembris, anno Domini 1443. Hic in persona decens et formosus, in anima devotus, vultu serenus, fratribus pius, cunctis benignus; cujus sit animæ Deus propicius. In navi ecclesiæ, ante introitum Chori quasi in medio, inter altare sanctæ Mariæ et altare sancti Bernardi, humanæ traditur sepulturæ.[1]

Anno Domini 1442, quinto Idus Septembris, Johannes Martyn creatus est. Hic vir in temporalibus singulariter expertus, præfuit tempore Henrici sexti per vi Septimanas et vi dies, et obiit apud Balderby, vii kal. Novembris, anno Domini 1442. Et sepelitur in Navi ecclesiæ, inter Johannem Rypon et Thomam Paslew, quondam Abbates.[2]

no further knowledge. "8 Julij, 1 Hen. VI., 1423. Eodem de placito pendens per supplicationem inter Radclyf, ex parte una, et Abbatem de Fontaynes ex altera, continuatus est usque in tres septimanas post festum Michaelis proximum."—*Ex Cott. MS. Cleop.*, F. iv, p. 12.

John Dene, Canon of Ripon, and Rector of a mediety of Linton-in-Craven, says in his will, dated 15 March, 1433, and proved 11 April, 1435: "Item lego Johanni Ripon, abbati de Fontibus, unam peciam argenti coopertam et deauratam cum uno flatt knopp in summitate coopertorii, si vixerit tempore mortis meæ."—*Test. Ebor., ed. Surt. Soc.*, vol. ii, p. 44.

In the year 1840—thirteen years before the excavation of the Church—some workmen who were employed in resetting the arches of the south aisle of the nave, and had conceived a prurient anxiety for the discovery of hidden treasure, unfortunately ascertained the place where this abbot is interred, so particularly, as to uncover the broken marble slab which protects his remains, within the foundation of the porch of the screen between the nave and the choir. Having removed a portion of the stone, an entry into the grave was made by a boy, from the east end, when its occupant, represented by a skeleton upwards of six feet high, was found immediately below, resting on a paved bed, enveloped in sand, and with the skull thrown backward. The stone is 9ft. 6in. long by 4ft. 8in. wide; and the brass with which it has been inlaid has represented the figure of the abbot robed and mitred, holding a pastoral staff, and standing under a trifoliated canopy, with an armorial shield on each side of its apex; the whole of the simple design having been enclosed within a circumscription with round corner pieces, of which a portion is probably quoted in the text.

(1) In Archbishop Kempe's Register, fol. 392^b^ is a commission to Nicholas, bishop of Dromore, dated at York 26th March, 1435, to receive the profession of obedience of abbot Paslew; the form of which is entered there, in the usual manner.

It is not improbable that Paslew was related to an ancient family of that name, which had long been settled at Ridlesden in Craven, and Potter-Newton near Leeds; but I do not find his name in the imperfect pedigree published by Thoresby in his "Ducatus Leodiensis," N. E., p. 120. At the time of the excavation of the Church of Fountains, some shattered and mouldering fragments of a marble slab, which had been inlaid with metal, were found in the middle of the transept, which may perhaps have covered his remains. It will be long remembered among the traditions of Lancashire, that John Paslew, abbot of Whalley, was hanged there, on the 12th of March, 1536–7, for joining the "Pilgrimage of Grace," in a field immediately facing the house in which he was born.

(2) Cardinal Kempe received the profession of obedience from abbot Martin, in the conventual church at Fountains, 14th Sep. 1442. "Die quarto decimo mensis Septembris, anno Domini Millesimo CCCC^mo^ quadragesimo secundo, in Ecclesia conventuali de Fontibus, Ebor. dioc., Frater Johannes Martyn, electus abbas monasterii predicti, præstitit obedientiam reverendissimo in Christo patri et domino domino Johanni Cardinali et Archiepiscopo Ebor., &c., in forma scripta in quadam schedula quam in manibus suis tenuit et perlegit, cujus scedulæ tenor, de verbo in verbum, sequitur, et est talis. Ego Frater Johannes, &c.—*Regist. Kempe*, p. 45.

Anno Domini 1442, [Magister] Johannes Grenewell,[1] sacræ theologiæ professor, olim et primo professus et scolaris in et de

(1) Abbot Greenwell made his profession of obedience to the archbishop of York, 17th Jan., 1442, in the Chapter-House of the Cathedral. After a copy of the usual form—"In Dei nomine, Amen. Ego frater Johannes Greenwell abbas monasterii beatæ Mariæ de Fontibus," &c.—the circumstance is thus recorded in *Regist. Kempe*, f. 400. "Decimo septimo die mensis Januarii, anno Domini millesimo CCCC quadragesimo secundo, lecta et facta fuit hujusmodi submissio sive obedientia, per prefatum abbatem, in domo capitulari ecclesiæ Cathedralis Ebor., in manus Reverendi viri, magistri Willielmi Felter, LL.D., decan. eccles. Cath. Ebor., &c. Presentibus venerabilibus viris Magistris Roberto Dobbis, decretorum, Precentore, Johanne Kexby, in theologia, Doctoribus, cancellario, Johanne Marchall in utroque jure Baccalario, canonico eccles. Cath. predictæ, Johanne Sendale clerico Notario publico, et aliis."

The following memorandum in the handwriting of Greenwell, entered in the "President Book," not only illustrates the valuable services which persons in his station rendered to their friends and neighbours, in the settlement of disputes, but shews, in comparison with a beautiful Latin letter from him, which will be found among the Illustrative Documents, how much more forcibly he could express himself in that language, than in his mother tongue.

"It is to have mynde y^t^ wher y^e^ late Stephan Midilton of Sutton and Th. Batty of Kyrkeby Malesart upon diverse debates, varans, and quarels, and claymes, war sworn to abide obey and fulfil y^e^ arbitrement, ordinance and jugement of y^e^ worchipful, &c. S^r^ John Conyers knyght, Ric. Pygot [y^e^ kyn *struck out*] Sergeand of law, and William Maleore, squier, for them and other of y^e^ partys; y^e^ sayd Th. report to us John, Abbot of Fonteyns, y^is^ day y^t^ he declared hym to my noble lord of Warwyk, y^t^ he was not certan toching an Ric. Bekw^t^ whedyr he wald abide and apply hym to ye same reule; and sen that tyme, ye said sais y^t^ he has diligently labord to ye said Ric. Bekw^t^ to undyrstand his disposicion in y^t^ behalue, and he sais y^t^ he can not undirstand y^t^ ye sayd Ric. Beckw^t^ wil be applied to ye said reule, and yairfore he der not under take for hym to abide ye said reule. And in so miche as ye said Th. has report to to us yat he was commaundid to make report to us, in y^is^ mater, be my said noble lord, We yairfore has mad y^is^ billes endentyd in remembrance, tripartite; for ayther party on and for us ye thred. Writen on Saterday after none, ye xij day of January, A^o^ Domini, 1469."

In Greenwell's time, Robert Holme of Gyrston (Grassington) in Craven, "Videns eminens periculum pestilenciæ inter famulos et proles suos infra domum habitacionis suæ regnantis, et duos proles ejusdem Roberti interficientis, ordinavit testamentum suum. — Legavit abbati et Conventui de Fontibus xls. pretii de plumbo, pro absolucione. Dat. die Veneris prox. post Festum Assump. B. V. M., 1452." Prob. 3 Oct. 1452.—*Test. Ebor.*, v. ii, p. 161. Dr. Whitaker speaking of the valuable lead mines from which this metal may have been raised, says, "I can discover no vestiges of these works at Grassington before the reign of James I., when, from circumstances (one in particular, which I do not hold myself at liberty to disclose), I believe them to have been first undertaken, and principally by miners from Derbyshire."—*Hist. Craven*, 2 Edit., p. 478.

Sir Alexander Neville of Thornton-Bridge, by his will proved 25 June, 1457, gave "to the Covent of the house of Fountains xxs. to do a dirige and a Mese the tyme and the day of myn enterment."—*Test. Ebor.*, vol. ii, p. 207.

Greenwell was present at that outrageous banquet by which Archbishop Neville, brother of the King-Maker, signalized his installation in 1464. He sat at the second table in the Hall, above many a proud baron and knight, by the side of the abbot of St. Mary's, York, who occupied the first place on the right. And well can we fancy the hoary headed scholar speculating on the results that would be wrought, in the persons of his less abstemious brethren, by the combinations of "Frumentie with Venison," immediately before him; of "Potage Ryall, Hart poudred for standard, Roo poudred for mutton, Frumentie Ryall, Signettes rosted, and Swanne with galendine;" or on the night-mares that might be dispensed by the Prior of Bridlington, who ruled over a "Great custard planted as a suttletie."—Vide *Lel. Coll.*, vol. vi, p. 5.

It is no small proof of the high social position which Greenwell's character had obtained for him that, by virtue of a Writ of Privy Seal from King Edward IV., dated 26 April, 1464, he was selected to prorogue the Parliament, assembled on the 5th of May following in the great hall of the Archbishop's palace at York, when he delivered an explanatory speech, of which we should be glad to have a less official report than that which is recorded on the Roll.—*Rot. Parl.*, vol. v, p. 500.

I am sorry that I am unable even to conjecture where this learned and dignified abbot is interred; for, at the time of the excavation of the abbey, although I sought for it with unusual care, no fragment of his sepulchral memorial was discovered.

Fontibus, electus in Abbatem de Valle-Dei, sed renuit acceptare, volens magis Oxoniæ in studio stare. Post electus in Abbatem

To Dr. Greenwell succeeded THOMAS SWINTON, who may have derived his name from the pleasant village of Swinton, near Masham, where the Convent had a landed estate. In Archbishop Neville's Register, page 136b, is a Commission from William Poteman, his Vicar-General, dated at South-Dalton, 6 Sep., 1471, to William bishop of Dromore, to receive the profession of obedience from Thomas *Wynston*, abbot of Fountains. The form of profession is then recited, in which he is again miscalled Wynston, and the place, where the order to which the abbey belonged should have been named, is left blank.

Swinton was, perhaps, advanced to the abbacy in recognition of the ability and diligence which he had displayed in transacting the secular business of the House; and, of the variety of his occupations, we may derive an amusing estimate, from one of his books of account, still preserved at Ripley Castle. He seems, indeed, to have shunned no kind or amount of toil for the benefit of his convent. Sometimes, we find him riding to Scarborough, or to Hull, to purchase household stores, then disposing of a portion among their tenants in Nidderdale, and elsewhere, and collecting the money before a similar expedition. Sometimes, he is in Craven, viewing the improvement of the herds, or overlooking the washing and the shearing of the sheep. Again—when a scene may be imagined in the abbey yard, not very consistent with our ideas of monastic comfort and seclusion—we can picture him among the newly arrived cattle from Cumberland, allotting them in payment of debts and wages, and shrewd on points of condition. Then, in the castles of the nobles, sueing for grace and favour; and anon, supporting the litigated claims of the abbey in courts of law; or instructing counsel with facts, or comforting them with wine; or riding with the abbot in his journeys of state, and drawing a few shillings from his well-worn purse when that of the great dignitary was exhausted. Sometimes too, perhaps, he drove a little bargain on his own account; and as he ploughed his weary way up the trench-like roads, stray thoughts might cross his orisons of that golden hoard out of which he could relieve the perplexity of the Bursar. In one year, he lent to him 36*l.* 9*s.* 2*d.*; a considerable sum in the money of that day.

Would that we could as easily recall, through the misty twilight of our records, even the shadows of stirring verities that had become tales for his village gossips, over the dying ingle in the nook; random loitering talk, by the waysides and in the fields, of men and manners that would give shape and substance to our archæology; wild stories—"keeping business from the point"—of Warwick, and Clifford, and the northern knights, and of the havoc that had swept across humble homes, from Towton, and Sandal, and St. Albans;—but all now passed away, for ever, into dust and dreams.

A very graphic picture of one of his campaigns is suggested by payments in his note-book in the year 1455. The convent was seldom out of litigation, and at that time had an abundance of it on their hands. On one day, we find Swinton going to the court at Ripon, to have a hearing with Thomas Byrtby, who did not appear, and spending 18d.; on another day, to York, and engaged in buying stock-fish for the abbey, and treating a lawyer and other persons with wine to the amount of 8½d., while they discussed the matters of the Prior of Bridlington and Thomas Hebden. Twice he and his brother Whixley were called to Ripon, "pro materiis Th. Hebden and Byrteby," and set down "iii*s.* v*d.* in expensis." Again, they spent 14d. in Ripon, at a consultation with Master Dyneley, about a dispute they had with their neighbour William Burton of Ingerthorpe. Which of these suits it was which defied arrangement does not appear; but, at the time of the assize at York, on the 12th of March, Swinton and Whixley found themselves obliged to appear, and to remain there for five days. We are not told whether they sojourned in an inn, or in one of their own houses; it is said only "in hospitio nostro;" but it was during the season of Lent, and therefore their refections admitted of the less variety. On the first day, they were content to dine on fish alone, though perhaps of different sorts, including the luxury of fresh water fish, for they paid 18d. for their repast—more than the price of a sheep. On the second day, they were joined by the Bursar of the Abbey, Thomas Neusom, and other persons, and dined on fish, again, with the condiments of salt and mustard, at the charge of 16d. When John Whixley the elder, and others, dined with them, the next day, the fish was supplemented by figs, raisins, and spices—by which, in this instance, may be meant gingerbread—for which they paid 2s. 1d. On the fourth day, the principal guest being Richard Thornebergh, they returned to fish with salt and mustard—cost 19d.; and on the last day, when William Dawtre and other company sat at their board, they regaled them, after the inevitable fish, with spices, figs, and raisins, costing 17½d. For the table bread and horse bread that had been consumed during the time they paid 3s. 2d. This, however, may represent all the abstinence which was practised. For when malted barley was selling at 4s.

de Waverleya, sed per quadraginta dies renuit acceptare, nolens a fratribus Fontanensibus vitam separare. Sed tandem Regis et

per quarter, and good red wine came into the abbey cellar at about 10d. the gallon, the items—"In potu per dictum tempus iijs. vijd." and "In vino expenso in hospicio nostro per dictum tempus ijs. ijd."—are suggestive of the height of Cistercian hilarity. But these officials were evidently not "churlish monks;" for, meeting with diverse gentlemen of their acquaintance, in the city, to wit, William Tankard, William Aldburgh, John Halyday, James Keton, Master William Bespham and others, half a dozen of wine—or, at all events, "In vino, xijd." was bestowed upon them. And so, after paying 15½d. for hay for their horses, and 2½d. for candles that either had been used or had to be brought carefully home, and 7½d. to a smith, for shoeing the steeds, in city style, and 2d. to a barber, for shaving Swinton, Whixley, "and others," they turned their faces towards Fountains, assured of a cozy entertainment, midway, at their grange at Thorpe-Underwood.

There is a pleasing memorial of Swinton's friendship with a man of refined mind and unusual accomplishments, as well as proof that he had been professed, in early life, at Fountains, in the remarkable will of William Revetour of York, Chaplain, dated 2 Aug. 1446, in which he gives "Dompno Thomæ Swynton, monacho de Fontibus, librum Johannis Chrisostomi super Matheum, de opere imperfecto."—*Test. Ebor.*, vol. ii, p. 117.

Another association of our abbot with York is also raised by an entry in the Register of the Corpus Christi Guild there, (*Lansd. MS.*, 403, fol. 64b.) where we find that he was made a brother in 1471, together with William Yarome, Abbot of Jorevaux.

An interesting passage, both in relation to Fountains and in other respects, occurs in the will of Ralph Snaith, who died in Swinton's abbacy. It is dated 11 March, 1472, and was proved 23 March 1472. He bequeaths "To the Abbott and the Couentt of Founetance xx*s.* for a masse and a Derige their to be downe for my saule, besechyng the Abbott and all his bredir to assole me; for the old abbott, M. Greenwell, did so at London, dopn Thomas Cleseby, his chapeleyn, beyng their present, whiche is now the Abbott of Waudy. Notwithstanding, I beseke the Abbott and all the Couentt to do itt togedyr at this tyme. Item, I bewith to seynt Wilfra hede. Item, to the shryne in the same kirke, my crowne of sylver and gilted, to be hunge upon; and, their, a derige and a messe for to be done for me, and the disposers of my will to agre their for." It appears that the simple-minded testator had been a tenant of the monastery; for he says, afterwards, "And as for the farme hold of Bradlay that I have takyn be indentur under the seale of the Abbott of Funtance, I will my wife have reule and gidyng ther of durynge the terme."

In Swinton's time, also, the widow of Sir Roger Ward of Givendale, near Ripon, by her will, dated 14 Nov. 1473, and proved 20 March 1474–5, gave to the Abbey of Fountains twenty shillings.—*Test. Ebor.*, vol. ii, p. 160.

"Sir John Pylkyngton knyght," likewise, in his will, dated 28 June 1478, bequeaths, "To every monke in Fontaunce abbey, vjs. viijd., so that ilk one of them severally say masse of requiem for my saule within v dayes they have knawlege of my deth; they specially in their memento forgyffing me all maner of bargans had betweene thame and me. To the making of the abbay kirke of Fontaunce x*li.*"—*Regist. Test. Ebor.*

It appears from the certificate of the abbots of Rievaux and Byland to the Archbishop of York, which will be found among the Illustrative Documents, that Swinton voluntarily resigned his office; and that, thereupon, on the 4th of Feb. 1478, the brethren unanimously elected JOHN DARNTON, then Cellarer of the monastery. The commission to William, bishop of Dromore, to confer on him the episcopal benediction, was addressed by Archbishop Booth from his manor at Southwell, 26 Feb. 1478; but the time and place where he received it, and made the profession of obedience, is not noted in the Register.

Though we may infer from a passage in the will of Sir John Pilkington, quoted above, that some extensive alterations had been contemplated in Swinton's time, in the structure of the abbey church, which had remained intact since the periods of its erection, yet it is not improbable but that they were projected by Darnton, and executed under his superintendence. They consisted of the insertion of a large transomed window of seven lights in the west end of the Nave, a noble east window of nine lights, transomed, and a large window of seven lights in each of the gables of the Chapel of the Nine-Altars, in the place of the original wheel windows. Darnton was, evidently, proud of his architectural works, and anxious that he should be remembered in connexion with them. He has inserted a keystone, in one of the eastern lancet lights of the Nine-Altars, bearing the figure of an angel holding a scroll inscribed "ANNO DOMINI 1483;" and in the head of one of the old lights, below his window at the south end of the same chapel, a more elaborate memorial. Outside, it represents the bust of an angel holding a tun, with the word DERN embossed

Regni procerum victus instancia, et fratrum de Waverleya, ac patrum ordinis precibus superatus, interveniente licencia Fonta-

on its breast. Above is an eagle, alluding to his Christian name; and the appropriate legend, "BENEDICITE FONTES DOMINO." In the interior, the design represents an angel holding a blank shield, which may have been coloured; the mitred head of an abbot with a prepossessing countenance—no doubt Darnton himself—and above, the figure of St. James of Compostella, probably his patron saint. The bracket of a niche, above his western window, is formed also by the figure of an eagle, holding a pastoral staff, and perched on a tun, from which issues a label inscribed DERN, and the date 1494. It is very probable, too, that besides these works in the church, Darnton erected the Refectory of the Abbot's-House; for, at the time of its excavation, an ornamental design, formed by four floor-tiles in which the letters, J.D., J.D., were included, was found in the centre of the dais; and, elsewhere, in a detached form in other portions of the house.

Of Darnton's literary qualifications, I have nothing better to exhibit than the following letter, which occurs in the correspondence of the Plumptons, of Plumpton near Knaresborough.—*Camd. Soc.* p. 62.

"*To right worshipfull Sir in God, Sir Robert Plumpton, kt., be this byll delivered in hast.*

"Right worshipfull Sir, after dew recommendations, pleaseth you to know, that after, as I am enformed, one John Bailton of Knarsbrough, of layt bought and received of my kinsman, the brynger, a ton of wyne, for the which he hath nought content; and now for his offence all his goods standeth under arrest and in your will. I wold and hartely pray you, that my sayd kynsman myght, for my sake, either have his wyne again, or els contentation therefore, after there comaunds; and ye therfore shall have my good hart in any thing I may doe for you. So knoweth our Lord, who have you in his protection. From Fountayne, this same tewsday. Your owne, JOHN ABBUT OF FOUNTAYNE."

In that invaluable collection of memorials of the reigns of Edward V. and Richard III., preserved in the Harl. MS., 433, is the copy of a letter (fol. 230) from King Edward, dated 25 May, a° reg. 1, addressed "To th'abbotts of Fountayns, Stratforde, and Woburne, Reformatours of that Religion within this our Roy^me, and to every of them," about "applying the annuel contribucions graunted to the Hedehouse of Cisteux, towards the buylding of the Collage called Bernard's College, besides Oxenforde;" but it contains nothing that need be repeated here. At folio 125^b also, will be found a copy of a letter, dated 2 Dec., anno primo, from Richard III. to the abbots of Buckfast, Beaulieu, Hayles, Rewlcigh, and all other Cistercian houses, requiring them to give their contributions towards building St. Bernard's College to none but the abbot of Stratford, or to Dompne Robert Halle; or to Dompne *Thomas Wynston* his assignes. Herein the King enjoins "Yt none of you presume or take upon him to enfringe, adnulle, or disobeie, suche power and auctorite concernyng the wele and good Reulles of yor said Religion, as is comitted to ye said Abbot of Stratford, and to thabbots of Founteynes, Woburn, and of Clyff, but y^t in every thing ye be obeient, the same as to yor duetes apperteigneth." At folio 209, likewise, is the memorandum of a commission "to alle Abbotts of th'Ordre of Cisteux, in Walys, to be obeying unto th'Abbot of Vale-Crucis, in executing such auctorite as is committed unto him, by th'Abbotts of Fonteynes and Woobourne, Reformatours of that Religione. Yeven at Westm. 12 Febr., a° 2do."

After the accession of Henry VII., though on his progress to York it was reported that there were "certain rebels about Ripon and Middleham, which understanding the King's might and near approaching, within two days dispersed," and the hearts of many a friend and tenant of the abbey were with them; yet Darnton must have been firm in his loyalty, for, when the King attended divine service in York Cathedral, with great pomp, on the 23rd of April, 1486, being St. George's Day, the abbot of Fountains read the Epistle—the abbot of St. Mary's, York, reading the Gospel.—*Lel. Coll.*, vol. iv., pp. 187, 192.

His successor was MARMADUKE HUBY, one of the most able and worthy rulers that presided over the House. Nothing is known of his parentage; but he had embraced a monastic life at an early age; for in an interesting letter to Lord Dacre, which will be found in another portion of this volume, he says that he had "beyn professyd in this Monastery of Fontaynes by the space of sixty yeres." It is more probable that he retained his patronymic, at the time of his profession, than assumed one from the place of his birth; for, by an Indenture in the Public Record Office, dated 5 July, 13 Hen. VIII., between "the Reverend father in God, Marmaduke th'abbot of the monastery of our Lady of Fountaynes, and the Convent of the same place, of the one partie and Roland, (*sic*) John, and Richard Herbert his sons, it is witnessed that William Huby of the Cite of York"—whom we may reasonably assume to have been a kinsman of the abbot—"holdeth for

nensium, quadragesimo die post electionem de Waverleya curam suscepit, et per duos annos ibidem rexit, et tandem, mortuo dicto

tearme of his liffe oon close in Wheldrake, called Ungynholmes, of the grant and lease of the said abbott." It may have been that they were both of the house of Roger, son of Alexander de Huby, who gave to Fountains an oxgang of land, with a toft and a croft, at Huby, in the parish of Harewood, by an undated charter, probably of the thirteenth century. The time and place where Huby received the episcopal benediction is unknown; but the commission from Archbishop Rotherham, to William, bishop of Dromore, to confer it, is dated 15th of January, 1494.—*Regist. Rotherham*, p. 83.

Huby, like his predecessor, was a patron, and I have no doubt a skilful professor of architecture: at all events, all his extant works bear the stamp of an individual mind. In his time was erected the noble tower of the abbey church, which bids fair to remain the most characteristic feature of the ruin to a distant posterity; and, on its south side, stands his effigy bareheaded, with his pastoral staff in one hand and the book in the other; while, on its west, appears a shield charged with a mitre enfiled with a staff, and the initials M.H. The corbel of an arch which he inserted at the west end of the south aisle of the choir bears the same device, and an ornamental combination of the emblems of office and the letters is preserved on a detached slab, which probably has formed a portion of the adjacent screen, between the transept and the choir, which was built at this period. The simple memorial, M.H., in raised letters, was found among considerable traces of Tudor work, in the offices to the south of the Base-Court; and, among the ruins of the Abbot's-House, flooring tiles bearing his initials, with the mitre and staff, inscribed SOLI DEO HONOR ET GLORIA. There is pleasing proof, too, in the chapels which he raised, of his zeal in promoting the spiritual welfare of his tenants and dependants, and of his sense of the responsibility attendant on worldly wealth and station. In Archbishop Savage's Register, is an Indulgence, dated Feb. 13th, 1502–3, "pro capella de Wynkesley per Abbatem de Fontibus constructa;" and, when it was rebuilt in 1823, an inscription which he had placed there in the peculiar letters which he adopted, was preserved in the present chapel: "SOLI DEO HONOR ET GLORIA." "IN HONORE DEI, ET SANCTI CUTBERTI ET OSWALDI." His initials appeared on the old chapel at Marton-le-Moor. They remain, also, with the inscription, SOLI DEO HONOR ET GLORIA, on the chapel at Bewerley; among the ruins of that at Brimham; and on a fragment of the chapel of Saint Michael de Monte, on How-Hill, above the abbey.

Though we may infer from the words just quoted, which occur also on the tower of Fountains among legends of similar character and tendency, that Huby was more inclined to the principles of the Reformation than many of his contemporaries, yet he had so little foresight of the coming storm, as to intend the establishment of a cell of Cistercians at Ripon, on the site of Saint Wilfrid's monastery. "*The Old Abbay of Ripon*," says Leland (ITIN., v. i, p. 92), "*stode wher now is a Chapelle of our Lady, in a Botom, one close distant by * * * from the new Minstre. One Marmaduke, Abbate of Fountaines, a man familiar with Salvage Archebishop of York* (1501-7), *obteined this Chapelle of hym and Prebendaries of Ripon: and having it gyven onto hym and to his Abbay, pullid down the est end of it, a pece of exceding auncient Wark, and buildid a fair pece of new Werk with squarid stones for it, leving the west end of very old werk stonding. He began also and finished a very fair high waul of Squarid ston, at the est end of the Garth that this chapel stondeth yn: and had thought to have inclosyd the hole garth with a lyke waulle, and to have made there a cell of white monks.*" A part of this wall still remains, and sufficiently attests, by its substantial character, that it is the work of Huby. Leland, also, (*Itin.* vol. viii, p. 23) records some inscriptions, on the new wall of the chapel, relating to the Saxon saints connected with the place, which must be ascribed to our abbot.

There are other memorials of the care and diligence with which he executed his office, in that ideal of a monastic tome, numbered 18.276, among the Additional MSS. in the British Museum, which, by his direction, was transcribed in 1509, from the original Coucher Book of the abbey now preserved at Studley-Royal; and—as I believe—in the volumes of a Chartulary containing copies of the evidences of the House. He caused, also, Rentals to be taken, by the aid of Jurors, of its estates.

Besides his charge of Fountains, Huby held the onerous office of Reformer-General of the Cistercian Order throughout England and Wales; and, on or about the 27th of June, 1506, was appointed Master of the Hospital of St. Mary Magdalen, at Ripon.

When his eventful and well-spent life had come to a close, where could he have been more honoured by a grave, than at the foot of the proud pile which his genius had erected; and there is still a slab, by the western wall of the northern transept, which was respected by the spoilers at

Johanne Martyn Abbate, [Fontanensi ecclesiæ 29 annis præfuit laudabiliter].

the Dissolution. It is, however, undecorated and uninscribed. But, while the tower of Fountains raises its head above the vale, he will not be deprived of a memorial.

During the abbacy of Huby, William Fenton, "nuper de Fontaunce," by his will dated 14 Aug., 1507, and proved 22 Jan., 1507–8, after desiring to be buried in the church of the Friars Preachers at York, bequeaths "Priori et Conventui, eo quod obviant corpori meo die sepulturæ meæ cum professione, et quod celebrari facient eodem die unam missam de Virgine Maria, ac pro sepultura mea ibidem, 20*s*. Eisdem 46*s*. 8*d*. pro missis pro anima mea, et animis Joh. Fenton et Johannæ uxoris, parentum meorum. Volo quod expensæ meæ funerales honestæ fiant. Abbati Monasterii de Fontibus pro absolucione mea 20*s*. et duas equas, et conventui prædictæ ad orandum pro salute animæ meæ 26*s*. 8*d*. Abbati et conventui monasterii prædicti, unum equum vocatum a geldyng in parco ibidem, pro mortuario meo. Magistro Johanni Rypon commonacho monasterii prædicti, a geldyng in Thorp Underwod."—*Regist. Test. Ebor.*

After the time of Huby, the Convent found no more rulers worthy of his chair. He was succeeded by WILLIAM THIRSK, who resigned from compulsion, and was hanged for his share in the "Pilgrimage of Grace;" and he by MARMADUKE BRADLEY, who, with his brethren, surrendered the monastery to the King on the 26th of Nov. 1539; but the particulars which I have gleaned respecting them, may more properly appear in a succeeding page, under the letters and papers which illustrate their characters.

INITIALS, ETC., OF ABBOT HUBY.

A CATALOGUE OF THE ABBOTS OF FOUNTAINS.

[FROM THE PRESIDENT-BOOK OF FOUNTAINS, p. 10.]

Abbates, et per quantos annos, menses, et dies prefuerunt, prout in capitibus eorum.[1]

6a. 4m. 12d. Ricardus primus Abbas . .	2a.	12m.	2d.	Henricus
	3a.	5m.	11d.	primus.
Ricardus secundus Abbas . .	4a.	5m.	25d.	
3a. Henricus tercius, per se . .	3a.	...	...	
Henricus Archiepiscopus . .				Stephanus
3m. 2a. Mauricius. Thoraldus . .	7a.	...	2d.	de Bloys.
Ricardus quartus Abbas . .				
Ricardus quartus, per se[2] . .	1	...	10	
	15a.	7m.	23d.	Henricus
Robertus quintus Abbas . .	9a.	7m.	27d.	secundus.
Willielmus sextus Abbas . .	9a.	6m.	9d.	
	1a.	4m.	13d.	Ricardus
Radulphus septimus Abbas . .	8a.	5m.	9d.	primus.
	4a.	2m.	5d.	
Johannes de Eboraco viij^{us} Abbas	8	...	9d.	Johannes.
Johannes Elien. ix^{us} Abbas. .	5a.	4m.	24d.	
	2a.	6m.	22d.	
Johannes de Cancia x^{us} Abbas .	28a.	7m.	7d.	
Stephanus de Eston xi^{us} Abbas .	5a.	10m.	5d.	
Willielmus Aluerton xij^{us} Abbas .	6a.	6m.	27d.	Henricus
Adam xiij^{us} Abbas . . .				tertius.
Alexander xiiij^{us} Abbas . .	5a.	7m.	9d.	
Reginaldus xv^{us} Abbas. . .	7a.	1m.	7d.	
	1a.	12m.	1d.	

(1) In the original MS. two columns have been prepared parallel to the list of names; the outermost being headed "Anni Christi quibus abbates inceperunt," the other, "Menses quibus inceperunt, cum diebus in capite, vel post mensem;" but they contain only three entries. Before the name of the first abbot is written, 1132, Decemb. 27. Before that of the second, 1139, April 30; and before that of the third, 1143, Octob. 12.

(2) It would appear, from this division of Richard's abbacy into two definite periods, that the writer considered he was subject to Archbishop Henry, during his lifetime.—Vide p. 104, n. 4.

Vacavit monasterium mens. v	...	5m.	9d.	
Petrus Abbas	4a.	3m.	23d.	
Nicholaus xvi[us] Abbas	...	6m.	9d.	
Vacavit monasterium mens. vi	...	6m.	13d.	Edwardus
Adam xvii[us] Abbas	3a.	11m.	11d.	primus.
Vacavit monasterium diebus xxvi	...	...	26d.	
Henricus de Ottelay	6a.	6m.	27d.	
Robertus Thornton[1]				
Robertus Bisschopton xviij[us]	16a.	7m.	6d.	
	3a.	8m.	22d.	
Vacavit monasterium 3 septimanis	...	...	21d.	Edwardus
Willielmus Rigton xix[us] Abbas	5a.	1m.	27d.	secundus.
Walterus Cokwald xx[us]	9a.	4m.	3d.	
	9a.	10m.	11d.	
Robertus Coppegrayve xxi[us]	23a.	8m.	4d.	Edwardus
Robertus Monkton xxii[us]	7a.	8m.	19d.	tercius.
Willielmus Gower xxiii[us]	6	7	24	
	15	9	7	
Robertus Burlay xxiiii[us]				Ricardus secundus.
Rogerus Fraunk cujus titulus adnullabatur, occupavit				Henricus quartus.
Johannes Rypon xxv, post litem dicti Rogeri				Henricus quintus.
Thomas Paslew xxvi				Henricus
Johannes Martyn xxvii				sextus.
Johannes Grenewell xxviii				
Thomas Swynton. xxix.[2]				Edwardi iiij[ti]
Johannes Derneton. xxx.				Ricardus iij
Marmaducus Huby. xxxi.				Henricus vij
Willielmus Threske. xxxii.				
Marmaducus Bradelay. xxxiii.				Henricus viij

(1) Thornton's name is added in another hand in the margin.

(2) The names of the abbots, from Swinton to Bradley inclusive, have been added about the time of the Dissolution.

PART II.

DOCUMENTS AND RECORDS ILLUSTRATIVE OF THE HISTORY OF FOUNTAINS.

I.—THE CHARTER OF FOUNDATION. [From the original at Studley-Royal.]

Turstinus, Dei gratia Eboracensis archiepiscopus, Cantuariensi archiepiscopo, et omnibus episcopis, abbatibus, clericis, baronibus, et laicis tocius Angliæ, et successoribus suis, salutem. Notum facimus omnibus vobis nos, Deo et sanctæ Mariæ de fontibus, et abbati et monachis, in elemosinam dedisse, partem de bosco de Herleso, secundum divisionem quam monstravimus Ricardo primo abbati ejusdem loci, et illam partem terræ quam dedit eidem ecclesiæ Wallef filius Archilli, homo noster, quæ est juxta eundem boscum in quo nos fundavimus eandem ecclesiam; concessisse et præter hæc dedimus prefatæ ecclesiæ duas carucatas terræ in bosco et plano in Sutona, excepta una cultura quæ est juxta viam ab orientali parte quæ ducit de Ripun ad Stenlee. Et hoc vobis omnibus manifestum sit, quoniam isti secundum regulam beati beati *(sic)* Benedicti se vivere professi sunt. Hæc omnia prefata ab omni servicio quieta et soluta terreno quod nobis et successoribus nostris debetur, in predictam elemosinam concessimus, sub his testibus: Teste Willielmo decano,[1] et Willielmo thesaurario, Hugone cantore, Osberto archidiacono, Waltero archidiacono, Fulcone canonico, Serlone canonico, Willielmo de Perchi, Anfrido canonico, Garfrido canonico, Ac-

(1) As Dean William was preceded in his office at York by Hugh, who retired to Fountains two years after it was founded, it may be open to question, as I have observed at pp. 33, 54, whether this charter was not prepared some time after the actual gift of the site, and when the monks had gained a prospect of continuance here. Of the witnesses, the treasurer was the Sainted William of York, who unwittingly caused the burning of the abbey; and archdeacon Osbert, his bitter enemy in his contest with abbot Murdac. Hugh the Chantor was the biographer of Turstin; Serlo the canon, one of the earliest benefactors of Fountains; and William de Perci, after founding Sawley abbey, was buried here. Robert de Herleso may have given that place to the monks, under the name of Robert de Sarz, and it is very probable that Wallief de Studley, as a member of the Aleman family, may have been a progenitor of the present noble owner of the abbey.

hardo canonico, Letoldo canonico, et omnibus aliis canonicis sancti Petri. Testibus eciam Willielmo Martono, et Roberto de Pincheneio, et Simone, et Cliberto, et Gilleberto, canonicis sancti Wilfridi. Teste eciam Willielmo dapifero, et Roberto conestabulario, et Willielmo unahait, et Ricardo pedelatronis, et Hugone filio Hulrici, et Roberto de Herleso, et Wallief de Stotleia, et Ricardo fratre ejus, et Hulchillo preposito.

Endorsed in a later hand:—A. 1. Turstinus Archiepiscopus de parte bosci in Herl', et donatione Wallef, et ij. Carrucatis in Sutton.

II.—HENRICUS ARCHIEPISCOPUS DE UNIVERSIS. [From the original at Studley-Royal.]

H. Dei gratia Eboracensis archiepiscopus, Dilectis filiis R. abbati monasterii Sanctæ MARIÆ de fontibus, ejusque fratribus, tam presentibus quam futuris, regularem vitam professis in perpetuum, salutem et divinam benedictionem. Pontificali auctoritati competit religiosas personas diligere, et earum quieti, Deo auxiliante, prospicere. Eapropter dilecti in Domino filii, vestris justis postulacionibus clementer annuentes, prefatam Dei genitricis ac semper virginis MARIÆ ecclesiam in qua divino mancipati estis obsequio, totumque habitationis vestræ locum, cum universis terris, silvis, aquis, pratis et pascuis, de feudo Sancti Petri et nostro, quibuslibet justis modis adquisitis, vobis et successoribus vestris in puram et perpetuam elemosinam concedimus, et presentis scripti pagina confirmando communimus. In quibus hæc propriis duximus exprimenda vocabulis: Ecclesiam de fontibus cum sibi adjacentibus; Grangiam Suttonæ, per plenarias et antiquas divisas, cum terris adquisitis a Torfino filio Gospatric, et a Godwino de Cludu'; Herleshowiam per suas divisas plenarias per quas Robertus de Sartis et uxor ejus, Raganildis filia Ligulfi, melius unquam tenuerunt; Grangiam de Warthsala, sicut prefatus Robertus et ejus uxor Raganildis eam dederunt; Terram eciam quæ erat in calumpnia inter Herleshowiam et Bertrannum de Bulemer, quam ipse quietam clamavit; et viginti acras terræ, quas Ricardus pied-Larrun pro anima filii sui vobis dedit; Set et alias viginti acras quas Normannus filius Uctredi dedit vobis; Terram, nichilominus, quæ erat in calumpnia inter Caitonam et Merchintonam, sicut vobis quieta clamata fuit. Hujus rei testes sunt, Osbertus archidiaconus, Hugo thesaurarius, Robertus butevillanus archidiaconus, Thomas sotavagina, Geroldus filius Serlonis, Willielmus de Wintonia, Thomas de Reinevilla, Nicholaus

de Trelli, Capitulum Sancti Johannis de Beverlaco, Magister Robertus de hospitali Ebor., Rogerus elemosinarius, Willielmus filius Gamelli de Rip', Ricardus murdach, Herveius de Gousa, Albertus de Rip', et alii multi.[1]

III.—CONFIRMATORY CHARTER OF ARCHBISHOP ROGER. [From the Coucher Book of Fountains, fol. 78.]

Rogerus, Dei gratia Eboracensis Archiepiscopus, Dilectis filiis, Ricardo Abbati monasterii sanctæ Mariæ de Fontibus ejusque fratribus, tam presentibus quam futuris, regularem vitam professis inperpetuum, salutem. Ex amministracione officii nobis commissi necessario incumbit religiosas personas diligere, et earum quieti, Deo auxiliante, prospicere. Ea propter, dilecti in Domino filii, vestris justis postulacionibus clementer annuentes, prefatam Dei genitricis ac semper virginis Mariæ Ecclesiam in qua Divino mancipati estis obsequio, totumque vestræ habitacionis locum cum universis terris, silvis, aquis, pratis et pascuis, de feudo sancti Petri, et nostro, quibuslibet justis modis acquisitis, vobis et successoribus vestris in puram et perpetuam elemosinam concedimus, et presentis scripti pagina confirmando communimus; sicut a predecessoribus nostris bonæ memoriæ Turstino, et Henrico Archiepiscopis concessum esse dinoscitur. In quibus hæc propriis duximus exprimenda vocabulis; Ecclesiam de Fontibus cum sibi adjacentibus; Grangiam Suttunæ per plenarias divisas suas cum terris acquisitis a Torphino filio Gospatricis et a Godwino de Cluthum; Herleshowiam per suas divisas plenarias per quas Robertus de Sartis et uxor ejus, Raganildis filia Ligulphi, melius unquam tenuerunt. Terram eciam quæ erat in calumpnia inter Herleshowiam et Bertrannum de Bulemer, quam ipse quietam clamavit, et xx^{ti} acras terræ quas Ricardus Pedlarrun pro anima filii sui vobis dedit. Set et alias xx^{ti} acras quas Normannus filius Uctredi dedit vobis. Hæc omnia vobis concedimus, statuentes ut libera et absoluta ab omni terreno servicio quod mihi vel successoribus meis pertinet, possideatis, et nichil vobis oneris quod Regibus vel nobis debetur, imponatur. Terram nichilominus quæ erat in calumpnia inter Caitonam et Merchintonam, sicut vobis quieta clamata fuit. Siquis contra hanc nostræ constitucionis paginam aliquid temere attemptaverit, indignacionem Dei omnipotentis, et Beatorum Apostolorum Petri et Pauli, et nostram se noverit incursurum. Hiis testibus.

(1) The upper half of an oval seal of white wax is appended to this charter. It represents Archbishop Murdac, standing—his right hand elevated, and his left holding a plain pastoral staff with the crook turned inward; but the circumscription is worn away, and the effigy indistinct.

IV.—A RESCRIPT OF POPE ALEXANDER III., A.D. 1179, ADDRESSED TO THE ABBOT OF FOUNTAINS. [Labbe, Concilia, T. ix., c. 1576.]

Alexander III. Abbati de Fontibus et M. Vicario.

Significavit nobis O. Andegaven' parochianus Eboracensis ecclesiæ, per W. fratrem suum, quod W. de Romare, qui est ex hac luce subtractus, eum capiens, tamdiu in vinculis ferreis et carcere tenuit, donec jurare coegit, quod Ha. mulierem duceret in uxorem. Cum autem carcerem et vincula evasisset, aliam in uxorem accepit, de qua filios procreavit. Postea vero idem O. a prefata Ha. coram venerabili fratre nostro Eboracensi archiepiscopo apostolicæ sedis legato, tractus in causam, ab eo coactus est juramento firmare, quod ad illam quam sponte acceperat in uxorem, non accederet, donec lis esset ecclesiastico judicio terminata. Cæterum quia priusquam de causa cognosceretur legitime, prænominata Ha. diem clausit extremum, prædictus O. ad eam de qua filios habuit, reverti non audet. Inde est, quod discretioni tuæ per A. S. P. M., quatenus rei veritate diligenter inquisita et cognita, si vobis constiterit quod eidem O. tanta vis illata fuerit, ut predictam Ha. juraret in uxorem accipere, et quod sponte in eam non consenserit, nec post præstitum juramentum ipsam carnaliter cognoverit: propter hoc non dimittatis, quia ad illam quam postea accepit in uxorem, revertendi, appellatione cessante, liberam tribuas facultatem. Verum si prænominatus H. O. in præfatam Ha. consensit, et post præstitum sacramentum quod ipsam in uxorem acciperet, carnaliter cognovit: ne ad secundam revertatur, sub interminatione anathematis inhibeatis, dantes ei licentiam aliam, si voluerit, ducendi uxorem.

V.—A LETTER FROM PETER DE BLOIS[1] TO RALPH ABBOT OF FOUNTAINS. [Epist. P. Blesensis, Harl. MS. 3709, fol. 42b.]

Reverendo patri, et domino R. Dei gratia abbati de Fontanis, suus, P. Blesensis Bath. archidiaconus, salutem in eo, sine quo non est salus.

(1) The celebrated Peter of Blois, archdeacon of Bath and afterwards of London, was probably often a resident in Ripon, where he was for many years a Canon of the Collegiate Church, and so far interested in its antiquities as to have written a Life of St. Wilfrid; from which Leland extracted some notes which will be found in his Collectanea. It has been supposed by his biographers that he died about the year 1200; but, on the Close Roll of 14 John, 1212, is a mandate to Brian de Insula, dated on the 20th of May, to allow the executors of Master Peter Blesensis, late archdeacon of London, to have the disposition of the chattels of the said Peter.—*Rot. Lit. Claus., ed. Hardy*, 117b. From this it would appear, too, that he was not deprived of that archdeaconry, as is suggested by Newcourt.—*Repert.*, p. 58.

Audivi, quam pia benignitate condoletis meis doloribus, et mala quæ patior, vobis quodam sustinentiæ participio, et intimæ compassionis affectu communicatis. Gratias ago gratiæ largitori, quia me misericorditer flagellavit. Cum enim ambularem in magnis et mirabilibus super me, et quasi super ventum me continuata[1] prosperitas elevasset, elevans allisit me Dominus, et humiliavit [me], qui est ante sæcula. Secundum duritiam meam, et cor impœnitens thesaurizabam mihi iram in die tremendi judicii.[2] Christus iram mihi convertit in gratiam; infirmari me volens, ne gravius infirmarer. Eram salutis meæ neglector et immemor; sed desidem, et in via Domini lentescentem infirmitatum multiplicitas stimulavit ad cursum. Verbum prophetæ est:[3] Multiplicatæ sunt infirmitates eorum: postea acceleraverunt. Attamen adhuc[4] gravissime affligor. Utinam quæ patior, sustineam patienter: omnis enim cordis, aut corporis afflictio citra meritum et fructum salutis est sine patientiæ condimento. Ipsæ virtutes, nisi patientiam[5] habeant fundamentum, virtutis nomen et officium perdunt.[6]

Nam vidua est virtus, quam non patientia firmat.

Quidam in prosperis fortes sunt, confitentes Domino, cum benefecerit eis, sed in miseriis non subsistunt.[7] Sane patientia sæpissime periclitatur, lacessita injuriis. Nec enim fortitudo hominis ænea est, ut sustineat: [sed] tollerantia ipsius juxta dispensationem divinæ[8] gratiæ promovetur aut deficit, minuitur aut grandescit. Quis miseriam et infirmitatem inter Dei dona non computet, cum Christus apostolo dicat; "Sufficit tibi gratia mea: nam virtus in infirmitate perficitur?"[9] Idcirco idem apostolus, edoctus in scola experientiæ, quod magister ei quandoque prædixerat; "Quando," inquit, "infirmor, tunc fortior sum,"[10] [et potens]. Quod enim apud sapientiam hujus mundi, quæ stultitia est apud Deum,[11] videtur afflictio, consolatio est his qui recto sunt corde. Unde apostolus: "Pro me," inquit, "nihil gloriabor, nisi in infirmitatibus meis."[12] Job afflictione corporis et temporalis amissione substantiæ multatus; Qui afflictus est, inquit, erit [in] gloria; [et] quod impatientia supplicium reputat,[13] viro patienti ad solatium cedit. Cum enim patientiæ fructum consideratius pensat, levigatur onus, et dulces-

The words in the text included within brackets, and the following various readings, are supplied from the recent edition of the Epistles of Peter de Blois published by Dr. Giles, vol. i, p. 106.

(1) continua
(2) Rom. ii, 5.
(3) Ps. xvi, 4.
(4) Adhuc tamen
(5) patientiæ
(6) perdiderunt
(7) Subsistent
(8) divinæ dispensationem
(9) II. Cor., xii, 9.
(10) II. Cor., xii, 10.
(11) I. Cor., iii, 9.
(12) II. Cor., xii, 9.
(13) reputat, humiliter patienti

cit afflictio : dum in ipsorum pressura gravaminum futuræ[1] consolationis primitias jam prægustat. Propterea idem Job[2] dicit: "Tollat manum suam, et succidat me:" et hæc sit consolatio mea, ut affligens [me] dolore non parcat. Abacuc[3] etiam in cantico suo succinit,[4] dicens: "Ingrediatur putredo in ossibus meis, et subtus[5] me scateat, ut requiescam in die tribulationis, et ascendam ad populum accinctum nostrum." Sciebat quod sequeretur vindemia post trituram, post afflictionem lætitia; cederetque contumelia corporis ad coronam. Apostolus ad Corinthios [scribens[6]] dicit: "Sicut abundant passiones Christi in nobis, ita et per Ipsum[7] abundat consolatio nostra." Et ad Hebrœos: "Spectaculum facti opprobriis et turbationibus, rapinam bonorum nostrorum recipimus cum gaudio, cognoscentes nos habere meliorem et manentem substantiam."[8] Jacobus etiam, sciens quam magna sit multitudo dulcedinis Dei in flagellis ipsius,[9] ait: "Omne gaudium existimate, fratres, cum in temptationes varias incideritis."[10] Flagellat enim Dominus omnem filium, quem recipit.[11] Visitat eum diluculo,[12] et subito probat illum. Visitat et probat, ut sic spiritum ejus a spiritu maligno custodiat. Et "visitatio tua," inquit quidam ægrotus "custodivit spiritum meum." Flagello Domini pulvis excutitur, quem ad deformationem animæ iniquitas assiduata congessit, et exteriori vulnere sanatur plaga interior. Nam testimonio Salomonis,[13] livor vulneris abstergit[14] mala et plaga in secretioribus ventris. Sic irascitur Dominus, ut mansuescat, affligit ut parcat, prosternit ut erigat. Et quis, Domine, novit potestatem iræ tuæ?[15] Plena est enim miserationibus ira tua;[16] et judicia tuæ animadversionis, quam temporaliter[17] exerces in tuos, certa sunt pietatis indicia. Justorum siquidem animæ in manu Dei sunt;[18] ideo inter delicias et dolores, inter iram Domini et misericordiam circumspectæ discernunt.[19] In voce enim laudis et confessionis exultant propter judicia Domini, cujus misericordiam specialiter in flagellis agnoscunt. "Exultaverunt," inquit, "filiæ Judæ propter judicia tua Domine.[20]" Omnis disciplina in præsenti amarissima est: in futuro autem reddet requiem[21] [paca-

(1) futuras
(2) Job vi, 9.
(3) Abac. iii, 16.
(4) cecinit.
(5) subter.
(6) II. Cor., i, 5.
(7) per Christum.
(8) Heb. x, 34.
(9) dicit.
(10) Jac. i, 2.
(11) Heb. xii, 6.
(12) Genes. iii, 8.
(13) Prov. vi, 20.
(14) absterget.
(15) Ps. xc, 11.
(16) ira Dei.
(17) specialiter.
(18) Sap. iii, 1.
(19) inter iram Domini et misericordiam sapientes in flagellis agnoscunt specialiter. Exultaverunt, inquit, &c.
(20) Ps. xcvii, 8.
(21) fructum.

tissimum].[1] Sane, qui in labore hominum non sunt, et cum hominibus non flagellantur, cum dæmonibus flagellabuntur. Justo itaque melius est, hic incidi, hic uri, ut certiores[2] cruciatus absorbeat vexatio temporalis. "Transivimus per ignem et aquam," dixit[3] quidam, "et eduxisti nos in refrigerium." Justus enim testimonio beati Job,[4] miseriæ suæ obliviscetur, et quasi aquarum quæ præterierunt, non recordabitur: Sicut meridianus fulgor consurget ad vesperam, et cum se consumptum putaverit orietur ut Lucifer. Plane adhuc anxie affligor, adhuc "sagittæ Domini in me sunt, quarum indignatio ebibit spiritum meum."[5] Scio tamen quod minor est pœna, quam præcesserit culpa. Donum Dei est, quod infirmor; Dei gratia, quod affligor. Medicus non semper dulcia ministrat ægroto, sed frequenter amaras porrigit potiones. Colera, cui cibus delicatior causam dedit, sæpe purgatur absinthio[6]; et apostemata, quæ ex otio et crapula succreverunt, ustio sanat et purgat incisio. Pro purgatorio [mihi] est vicissitudo [febrilis], caloris et frigoris. Spero autem in eo, qui spes nostra est, quod non consurget duplex tribulatio; nec judicabit me Dominus bis in id ipsum. Si præsentes carnis molestias patienter, et cum æquinimitate sustineo, mortem interminabilem pœna redimet momentanea, et temporalis afflictio transiget[7] cum æterna. Patior quidem, pro iniquitatibus meis. Utinam mihi desuper datum esset pro justitia pati: Beati enim qui[8] propter justitiam patiuntur [persecutionem[9]]. "Nemo," inquit Petrus apostolus,[10] "patiatur ut fur, aut homicidia,[11] aut avarus, aut alienorum appetitor:" sed si bene facientes sustinetis,[12] hæc est gratia apud Deum. Sæpe legimus illustres viros, autenticos senes, elegantes pueros, virgines etiam delicatas, pro Christo flagella, ignes, gladios et bestias, et cætera suppliciorum genera pertulisse. Illi pro justitia torquebantur, ego pro mea iniquitate affligor. Sufficit mihi ad sustinentiam Christi gratia, ut habeam patientiæ illius documenta; ne deficiat a pusillanimitate spiritus et tempestate caro debilis et totiens flagellata. Bene valete.[13]

(1) Heb. xii, 11.
(2) æternos.
(3) dicit Ps. lxvi, 12.
(4) Job xi, 16.
(5) Job vi, 4.
(6) absynthio.
(7) transiet.
(8) persequutionem patiuntur propter justitiam.
(9) Matt. v, 10.
(10) I. Pet., iv, 15.
(11) homicida.
(12) sustineatis.
(13) Bene valete *omitted*.

VI.—A LETTER FROM PETER DE BLOIS TO THE PRIOR AND CONVENT OF FOUNTAINS. [Ex Epist. P. Blesensis, Harl. MS., 3709, fol. 84b.]

Venerabilibus dominis et amicis Priori et conventui de Fontanis, M. Petrus Blesensis, Bathoniæ archidiaconus, salutem, et si quid delicius aut fructuosius est salute.

Cum licentia vestra et benedictione recedo ab Eboracensi provincia, et vado ad eum qui me misit. Quod autem circa vos in obsequiis et visitationibus minus frequens extiti, fecit domini Abbatis absentia, circa Ecclesiam nostram jugis occupatio, studiosa lectio, quæ dispendium temporis otiosi cum patientia non admittit, et precipue vestræ domus desolatio, cui totus quadam compatiendi, imo commoriendi affectione coanxior. Etsi ad tempus præsentialiter vos non video, præsens tamen spiritu vos in interioribus meis circumfero. Quanto enim præcellit anima corpori, tanto vobis sum vicinior in visceribus Christi, jacturamque absentiæ corporalis anima longe ditior in suis affectibus recompensat. Sane citra spem hominum vobis alimenta[1] hoc tempore defecerunt, et hæc est præfatæ desolationis occasio: sed Qui in deserto de paucis panibus quinque millia hominum pavit,[2] Qui tempore siccitatis Heliam pascendum viduæ corvoque[3] commisit; Ille potens est exhibere uberiorem clementiam cœli. Et si de illo modico, quod habetis, feceritis indigentibus misericordiam, nec ydriam farinæ, nec lecythum olei largitio minorabit. Fons misericordiæ, fons sapientiæ, fons et abissus exultationis æternæ, mihi et fratribus Fontanis uberiores rivos suæ miserationis infundat, ut[4] potemur a torrente voluptatis illius, et hauriamus cum gaudio de fontibus Salvatoris.

VII.—NOTIFICATION BY KING JOHN OF AN APPEAL BY THE ABBOT OF FOUNTAINS AND OTHERS TO THE POPE. [Ex Rotul. Pat. 6 Joh., m. 3.]

Rex, &c., omnibus, &c. Noverit universitas vestra quod cum dominus Philippus Dunelmensis Episcopus, decanus et capitulum (*sic*) Sanctæ Mariæ Ebor., de Seleby, de Witeby, de Fontibus, de Rievalle, de Rupe, de Ricchford, Abbates; de Bridlinton, de

(1) This probably was the famine of 1194, mentioned at page 123, n. 4.
(2) Matt. xiv, 21.
(3) III. Reg. xvii, 6. 9.
(4) Ut a torrente voluptatis illius inebriemur.—*Edit. Giles*, vol. ii, p. 335.

Wirkesope, de Blie, de Novo Burgo, de Kirkeham, de Marton, de Beolton, de Sancto Oswaldo, Priores, coram vobis, apud Eboracum, essent constituti in presencia nostra, proposuerunt quod in omnibus erant parati domino Archiepiscopo Ebor. canonicam obedienciam exhibere, salva reverencia quam deberent Romanæ ecclesiæ, et salvis privilegiis suis et libertatibus ecclesiarum suarum; Ne autem predictus Archiepiscopus, motu propriæ voluntatis, in terram nostram, sive homines nostros, sive in ipsos vel homines suos vel possessiones eorum, aliquam sentenciam excommunicationis, suspensionis vel interdicti poneret, coram nobis ad sedem apostolicam appellaverunt, terminum in octabis Sancti Andreæ appellationi prosequendæ prefigentes; et quia appellatio illa coram nobis interposita est eidem, per has litteras nostras testimonium perhibemus. Acta sunt ista apud Eboracum, vj die Marcii, anno, &c., vj^to.

VIII.—A MANDATE FROM KING JOHN TO THE ABBOT OF FOUNTAINS. [Rot. Lit. Claus., 14 Joh., m. 5. in dorso.]

Rex dilecto sibi Abbati de Fontibus, etc. Mandamus vobis quod sicut nos diligitis, sub omni festinatione, ad vos veniatis de die et de nocte ubicunque fuerimus, quia quanto cicius ad nos veneritis, tanto ad uberiores vobis tenebimur graciarum acciones. Et sigillum domus vestræ vobiscum afferatis. Teste Rege, apud Derlinton, ij. die Septembris.

IX.—A LETTER FROM KING JOHN TO THE ABBOT OF FOUNTAINS. [Rot. Lit. Claus., 15 Joh., m. 4. in dorso.]

Rex, Abbati de Fontibus, etc. Grates vobis multas referimus de honore et auxilio quod nobis fecistis in negocio nostro. Vos autem rogamus, quatinus, omni occasione postposita, ad nos veniatis locuturi nobiscum. Et si forte ante adventum vestrum transfretaverimus, vos, nichilominus, post celeracionem Capituli vestri, ad nos divertatis in Pictaviam. Volumus enim vobiscum concorditer agere, et si quid inter nos et vos emendandum fuerit, emendare. Nec stabit per nos, volente Domino, quin tanta erga nos faciamus, unde nos diligere debeatis. Et scire faciatis aliis de ordine vestro qui Abbates sunt de progenie vestra, hanc voluntatem nostram et affectum quem habemus, ut amorem vestrum et gratiam comperemus. Teste meipso apud Wint', xxj. die Julii.

X.—A MANDATE FROM KING JOHN TO THE MONASTERY OF FOUNTAINS. [Ex Rotul. Pat., 17 Joh., mem. 22.]

Rex [Abbati vel Priori de Fontibus] salutem. Mandamus vobis, quod statim visis literis istis, cum summa festinatione mittatis nobis, per duos de monachis vestris, et per aliquos alios de gente vestra de quibus bene confidatis, omnia quæ in custodia vestra habetis de nostro, tam de nova commendisa quam de veteri, utpote vasa, jocalia, aurea et argentea, et alia si qua de nostro in custodia vestra habetis, providentes qualiter hæc omnia salvo et secrete nobis possint deferri; et cum illa recepimus, literas nostras de quietancia vobis inde transmittemus. Teste ut supra [apud Windlesoram, xxiiij. die Junii, anno regni nostri xvij^mo.]

XI.—A LETTER FROM POPE HONORIUS III. TO THE ARCHBISHOP OF YORK. [Addit. MS. Brit. Mus., 15,351, fol. 133.]

Honorius, &c., Eboracensi Archiepiscopo. Anno ii. Epist. 704.

Non est novum quod angelus Sathanæ in lucis angelum se transformet, et immissiones per malos angelos sæpe fiant, ac adversus innocentes malignantium simulctates et emulationes insurgant. Verumtamen dignum est ut emulorum figmenta non prevaleant veritati, set falsitas confusa succumbat, et detrahentium labia conticescant.

Licet autem ad importunitatem et suggestionem quorumdam, aliquantulum dure contra te, quem sincere diligimus in Domino, caritate in quibusdam nostris videamur litteris processisse, non tamen erga personam tuam nostræ defuit caritatis affectus, quin potius tuo consulebatur honori, si, quod absit, vera fuissent, quæ de te nobis fuerant intimata. Verum cum ex litteris karissimi in Christo filii nostri Henrici illustris Regis Angliæ, dilecti filii G., tituli Sancti Martini presbiteri Cardinalis, apostolicæ sedis Legati, et Eboracen. Capituli, acceperimus te super collatione beneficiorum M.,[1] quondam Prepositi Beverlacensis non fecisse contra statuta generalis concilii, sicut a tuis emulis notabaris; nos eandem collationem sicut facta est, canonice approbamus.

Preterea, quia sicut ex litteris intelleximus predictorum, idem Prepositus Beverlacensis, qui vivificæ Crucis signum accepit de suorum beneficiorum proventibus, prout nobis suggestum fuerat, nichil in morte disposuit, quin potius ante suum obitum, et prius-

(1) Morgan, illegitimate son of Henry II., and Bishop elect of Durham.—*Ang. Sac.*, 732.

quam iter peregrinationis arriperet, eadem beneficia resignarat, ac Monasterio de Fontibus, Cisterciensis ordinis, emisso voto se obtulerit, ita quod ad idem Monasterium tamquam oblatus ejusdem mortuus est delatus, illos, quibus sunt beneficia ipsa collata; volumus debita et quieta eorum cum suis proventibus possessione gaudere, ac dilecto filio, Magistro Militiæ Templi in Anglia, qui a nobis acceperat in mandatis ut eorundem beneficiorum proventus juxta beneplacitum nostrum usque ad triennium pro terræ Sanctæ subsidio colligeret et servaret, scripta nostra dirigimus ut super hoc amplius non procedat. Datum Laterani, viij Idus Novembris, Pontificatus nostri anno secundo.

XII.—HOW ST. ROBERT OF KNARESBROUGH,[1] AT HIS DEATH, FORETOLD AN INTRUSION OF THE MONKS OF FOUNTAINS; AND OF THE RESULT. [From a MS. Life of St. Robert, in the possession of his Grace the Duke of Newcastle.]

Hoc etiam, inter cetera, notabile censui, quod idem vir perfectissimus ante obitum suum prophetavit; dicens, quod monachi Fontanensis cœnobii, magna cum instancia, ruerent ac instarent, egressa anima corpus exanime de hoc habitaculo, deportare secum in monasterio suo humando, cum honore. Quibus precepit brachio seculari resistere, eciam, si necesse fuerit; volens, ut ubi corpus ultimum exaltaret spiritum, ibidem, corpus perpetuo remaneret. Quod et factum est. Magnæ, denique, debilitatis erat ubi strenuus in suo corpore; utpote longa et gravi attritus asperitate penitenciæ, sed multo amplius crevit infirmitas, cum labore itinerancium, et domesticæ curæ sollicitudo, ac mutacio diversorum dierum et inquietudinis assiduitas. Cuncta autem quæ per eum Dominus operari dignatus est, non est possibile alicui soli narrare, nec alicui soli possibile fuit scire, vel cognoscere.

Quomodo Robertus morti appropinquavit.

Cum, igitur, hiis et similibus moribus et actibus, vir sanctus in terra se perornaret ac venustaret, in brevi rapiendus e medio ne posset deterius forte mutari, graviter infirmatus ac ægritu-

(1) Although it is strictly without my province to enter here into the history of this northern celebrity, yet since I have been favoured by his Grace the Duke of Newcastle with the use of a very curious and unique MS. volume on the subject, the sketch of his career which it enables me to furnish may not be unacceptable to many of my readers; more particularly since it has not been otherwise published than in the garbled paraphrase of Drake in his "Eboracum," whence the chap books have been derived, that form a treasured part of the literature of the Yorkshire Dalesmen. The MS., which probably has been written by the Prior, or Minister, of the House of St. Robert at Knaresbrough, dates in the early part of the fifteenth century. Besides a Life in Latin

dine exagitatus, demum, gravescente morbo, cum diem novissimum sibi videret imminere, jussit sibi viaticum afferri, parans interim lampadem suam, ut, veniente Domino, posset ei prudenter occurrere. Porro quam preclaram lampadem quam preciosum

rhyming triplets, another in Latin prose, and a third in English metre, which was printed by Mr. Drury, of Harrow, for the Roxburgh Club, it contains Invocations to the Saint in Latin and English, and a short account, in English verse, of the foundation of the Order.

St. Robert was a son of Tok Floure, of York, and Siminima, his wife, persons of such social position in the city in the latter half of the twelfth century, that, as we have learned from Leland, the father "had been 2 tymes maire." His peculiar character seems to have developed itself in early life, but no other incidents of that period are recorded than that he proceeded no further in holy orders than the office of subdeacon, and, that after he had been an inmate of Newminster Abbey, in Northumberland, for eighteen weeks, he retired to the place which has ever since been associated with his fame. Leland however, had been told that he forsook "the landes and goodes of his father, to whom he was heire, as eldest sonne."—*Itin.*, vol. i, 98.

When Robert arrived at Knaresbrough he found a certain knight ensconced in a solitary place, which, though but a cave in a rock by the side of the Nidd, was dignified by the name of St. Giles's Chapel. But it was a brief association; for the recreant recluse, "instigante diabolo," by and bye, left Robert in sole possession, and "returned like a dog to his vomit"—namely, his wife and family.

A benevolent lady residing in the neighbourhood—a Plumpton, perhaps, or a Percy—now bestowed upon him a chapel, dedicated to St. Hilda, and as much adjacent land as he could dig. Here he enjoyed nearly a year in the mortification of the flesh; but one evening, while he was wrapt in meditation, five "latrunculi" having stolen "hys bred, his chese, hys sustynance," the trial so far overcame his patience that he left the place,—his biographer justifying the step by the command, "When they persecute you in one city, flee ye into another."

Robert, therefore, fled to Spofforth, a village hard by; but oppressed by the crowds that followed him, he yielded to the invitation of the monks of Hedley, a cell of the Cluniac Priory of the Holy Trinity at York, in the adjacent parish of Bramham. Being dissatisfied, however, with their conversation, he returned to his former retreat at St. Hilda's, where his patroness built him a barn with a suitable place of abode. He had now also four servants. Two were employed in agriculture, another in general purposes, while another accompanied him in collecting alms in the country, for distribution among his needy clients; for,

> "To begge and brynge pore men of baile,
> This was hys purpose principale."

One day, while he was sleeping in a flowery mead, his mother, who had been some time dead, appeared to him, wan and deformed, to tell him that

> "For mettes and meseres maid unlele"

she was doomed to great torment, unless eased by his prayers. For a whole year, Robert interceded incessantly, and then saw her again with a joyful countenance, and the assurance that she was relieved—blessing him for his pious pains.

Robert continued here, until one day William de Stuteville, Lord of Knaresbrough, coming by, saw the buildings, and asked to whom they belonged. The servants replied that one Robert, a hermit, and most devoted servant of God, lived there. "Rather," cried the Baron, "an abettor and receiver of thieves;" and swearing by God's eyes that he should be expelled the forest, ordered his men to raze the place, and, if necessary, to eject the inmates by fire. The men hesitated. A few days after, he came again, like an infuriated lion, and swore by his usual oath that he would put out their eyes if his mandate was not obeyed.

> "Yan yai durst na langer byde,
> Bott vnto Roberd housynge hyed,
> And dang them downe, bath lesse and mare;
> Nathyng left yai standand yair."

It is, however, by no means unlikely that the foundations of an ancient fabric, which were removed within memory from the Chapel Field, at St. Hiles Nook, in the township of Rofarlington, to be used in building the Roman Catholic Chapel at Knaresbrough, were a memorial of that day's proceeding.

oleum penes se haberet reconditum, testantur ipsa verba Evangelii. Audientes autem Fontanenses monachi de transitu hujus viri gloriosi, cum habitu suo festinantes venerunt, in quo corpus involvi ac sepeliri deberet. Quibus vir Dei ait: "Sufficit mihi

Our hermit now returned to the Chapel of St. Giles,—a mere hut, formed by winding the branches of trees over stakes in front of a little cavern.

"Heghe and lawe unto hym hyed
In saith for to be edified;"

and he had a garth given to him, between the rock and the river. But, one day, his old enemy Stuteville passing by, "wyth hond and hauke upon his hand," saw smoke ascending from his hut; and having been told who dwelt there, swore, in a drunken rage, he would not close his eyes in sleep till the tenant was ejected. He postponed his purpose, however,

"And busked and bonned hym to hys bed."

Appeared to him, then, three men, "blacker than ynd," of grim and horrible aspect, two of them with an iron "trayle," blazing with fire and beset with burning spikes, with which they harrowed his sides as he dreamt, while the other—a giant in stature—rushed to his bed-side, brandishing two iron clubs, and addressed him thus: "Cruel prince and instrument of the devil, rise forthwith. Take one of these clubs and defend thy neck, for the wrongs with which thou spites the man of God; because I am sent here to fight thee on his part." The Baron threw up his arms in wild alarm, exclaiming, "Pity me, O man, and spare my life. Let me atone for all the ills I ever brought him, and I will do so no more." The terrible vision then vanished, but not so the contrition. The wolf was turned into a lamb. When the morn at last came, he hastened to the cell, and with bended knees and suppliant hands, sought pardon of the holy man; who raised him, saying, "Approach, William, and receive the kiss of peace." William then gave him all the land between the rock and Grimbald Kyrkestane; and, lest it should remain untilled, bestowed also two oxen and two horses, with as many cows. Thenceforth too, every year, from Christmas to the morrow of the Epiphany, he had, from the castle, meals for thirteen poor men, and, always, alms for the needy.

Among others who came to visit him, was his brother Walter, then Mayor of York, who, being displeased with the meanness of his cell, wished him to join some religious society. Perceiving from Robert's reply, "Here shall be my rest for ever, here will I dwell for I have a delight therein," that his counsel was unavailing, he sent artificers from the city, of divers kinds, who built a little chapel, in honour of the Holy Cross, of hewn stone, and prepared a house where he might receive pilgrims and the poor.

He now associated himself with a kindred spirit—meek and mild—called Ivo; but this worthy, yielding one day to satanic temptation, ran away; and, in passing through a wood, broke his leg and fell into a ditch. Robert, aware of the mischance, hastened to the spot, and smiling at Ivo's plight, was reminded of his profession, "to laugh with those who laughed, and to weep with those who wept." His friend told him he laughed because this accident had been sent for his good; that "no one putting his hand to the plough, and looking back, is fit for the kingdom of God;" and then restored the backslider to his former condition. They never parted more, till Robert died, and were worthy brothers in asceticism; for it was remembered of Ivo that when he went, barefoot, to York, to gather alms for the poor, in the winter, his bloodstained footsteps might be traced on the frozen road.

While collecting alms, Robert once asked a person of station for a cow. He granted the request, but in the sort of one ranging in the forest, so wild and vicious that none of the donor's servants durst approach her. Robert put his arm round her neck, and brought her home like a lamb. One of the servants, envying the facility of the capture, proposed to reclaim her by subtlety; but being forbidden, he disguised himself as a mendicant, and with limping gait, contorted eyes, and contracted hands, piteously implored her of the holy man. "God gave and God shall have, but it shall be to thee as thou hast presumed to feign," was the reply. So when the "counterfet cripple" would have driven off his prize, he found his pretence was reality; until, confessing his fault, he was relieved, and delighted to escape, alone. This was once so popular a story that a picture of the scene, in stained glass, was set up in one of the windows of Knaresbrough church, as late as the year 1473.

But Robert performed a more wonderful feat than this. He suffered greatly from the intru-

vestis propria, nec aliam concupisco." Appropinquante illo morti, Yvo, cum ceteris lacrimabiliter ait, "Nobis, pater, petimus tuæ benedictionis munus impende;" ac hos ilico benedixit. Nec mora,

sion of stags from Knaresbrough forest, among his corn, and went to the lord to pray that they might be restrained. "I give thee full permission, Robert," said he, "to shut them up in thy barn, until thou hast received full restitution for thy losses." Robert, taking a switch, drove them like lambs into his barn, and told the lord what he had done. Finding he had promised more than he had intended, he offered the hermit three of the stags to be used, instead of oxen, in his plough. Robert yoked them, and their submission and conduct in tilling the land was the admiration of all who passed by.

Envious of his merits, the devil appeared to him one night as he watched in his cell, and had "thoughte to teyne hym wyth a type;" but meeting with discomfiture,

> "Aboutte hys house yis harlott hyede
> Hys deuocioun he defyed;
> All the vessell yat he fand,
> He tyfled and touched yaim with hys hand,
> His pott, hys panne, his sause, his foule,
> Wyth hys fyngers, fatt and foule."

With his usual perseverance, however, after some time, he came again with his appearance-proper modified to that of begrimed rustic with grinning teeth. But Robert, seizing the sprinkler, soused him with holy water, and was relieved from further annoyance, except the stench with which "Sir Gerrard" had filled his cell. His next device was to torment the good man in his orisons, under the guise of a child; but, his laughter and gambols were unheeded, till the saint, seeing the straw on the chapel floor on fire, and the house in danger, turned the plot into smoke, through the holy sign. "Sathanas," at last, with a sad want of sagacity, assumed the form of a lad of sixteen, intending to frighten Robert by gaping and "gyrning" at him; but this was so contemptible a delusion, that Robert condescended only to belabour him with his staff.

The hermit's fame, at length, became so great that even King John, at the request of Sir Brian L'isle, was induced to visit his cell, accompanied by his court. At the time of their arrival Robert was prostrate in prayer before the altar of his chapel, and did not desist, though he was aware of the quality of his visitors. Seeing that he did not rise, and exhibit proper reverence to the King, Sir Brian said, "Brother Robert rise quickly: behold our lord, King John, is here." Then asked Robert, rising forthwith, "Shew me which of these is my King." Brian answered, "This is my King John, the most illustrious of Kings." The holy man, taking in his hand an ear of corn, held it towards the tyrant, saying, "Thou art not able, O lord my King, by thy power, to create such a thing out of nothing." Certain of the bystanders thereupon said, "This man is mad, as his acts shew." It was answered by others that he was wiser than they, since he was the servant of God, in whom is all wisdom. The King said to him, "Robert, ask of me whatever is necessary for thee, and it shall be given." The holy man told him that he needed nothing earthly. When the King was gone, Ivo having found that alms for the poor had not been asked of him, prevailed on his fellow to follow him; and he was granted as much of the adjacent wood as he could till with one plough. The Rector of Knaresbrough, afterwards, demanded its tithe, but all he received was Robert's malediction for seeking to lessen the patrimony of the poor.

The last incidents that are recorded of the hermit's life are of a prophetical character. When Sir Brian L'isle was summoned to do service in the south of England, he sought Robert's blessing before he departed. When he gave it, he said he should go and prosper, but he would return no more. And is was so.

At length, when his end was nigh, the monks of Fountains hastened to his cell, bringing their habit, in which to invest his body for burial. But he said, "My own garment is sufficient for me, nor do I covet another." Soon after, having bestowed his blessing on Ivo and others who stood by, he expired. He had previously foretold that, after his death, the monks of Fountains would endeavour to take possession of his body, and expressed a wish that they should be resisted; for he would be buried where he died. They came, as he had predicted; saying, it was but decent and convenient that the body of so excellent a person should rather be buried in a solemn, than in a sterile and desolate place. They were met by the expression of his own wishes; and, as soldiers had come from Knaresbrough castle to enforce them, the men of Fountains returned sorrowing. Doubtless they had intended to have enshrined him in the new choir which they were then erecting. When he was to be committed to the tomb, a great company of persons, both rich and poor,

morbo urgencius invalescente, vir sanctitate conspicuus, rebus humanis exemptus, feliciter ab hac vita migravit ad Dominum. Tunc Yvo cum astantibus lugubres voces cum crebris singultibus emittentes, dixerunt: "Heu heu! ad quem in tribulationibus et

flocked to the chapel, passionately kissing the coffin; lamenting for one who had so often afforded them consolation in their troubles, yet rejoicing that he had ascended where he might still aid them by his prayers. According to his own desire he was buried in the Chapel of the Holy Cross, which his brother Walter had built, in a tomb before the altar, in which never man before had lain. But his influence long survived; and many bodily afflictions, said to have been cured by a visit to his tomb, were the subjects of inscriptions and pictures which, two centuries after his death, were to be seen there. The precise period of that event is not mentioned in the MS whence the preceding particulars are derived, but in the Chronicle of Lanercost it is said that he died on the 24th of September, 1218. Although he was styled a saint, within twenty years after his decease, I believe that he was never canonized.

"Tumba tamen protestatur,
Ubi vir hic veneratur,
Hæc non falsa, ut affatur,
Preciosa pagina.

Licet non canonicatur,
Adhuc autem operatur,
Per hunc pater, cum precatur,
Plura beneficia."

The place in which this pious and benevolent man passed the greater portion of his existence, has been pointed out, by tradition, as a cave, hewn in the rocky bank of the river Nidd, about a mile eastward of Knaresbrough. It has, however, obtained a far more extensive celebrity through the eloquent fiction of Sir Bulwer Lytton, from having been the spot where Daniel Clarke was murdered, on the night of the 7th of February, 1744-5, either by the hand or with the privity of Eugene Aram, and where the body was concealed fourteen years. The attraction of a new class of pilgrims to the place led, about thirty years ago, to the removal of the sand which had accumulated in the cave, and of the rubbish in front, when its identity with the hermitage of Saint Robert was proved, by the discovery of the foundations of a little chapel; and a fact came to light of which knowledge by the murderer might have led to the concealment of his guilt. The building, which doubtless was the Chapel of the Holy Cross, has measured 16ft. 8in. in length, and 9ft. 3in. in width; the eastern end of the floor being raised for the platform of the altar, of which a portion still remains. In the midst of the western half, is a coffin hewn in the rock, and corresponding, therefore, in character with that tomb in which, according to the scriptural allusion of his biographer, the remains of the holy man were laid. At the time of its discovery, it was untenanted and uncovered; but from the presence of a groove by which the lid has been secured, it evidently has not been protected by that marble slab which now covers the grave of the great Royalist, Sir Henry Slingsby, in Knaresbrough church, and is inscribed, "SANCTI ROBERTI huc saxum adventum est, sub eodemque nunc jacet hic, Henricus Slingesby," &c.—that stone having been probably brought from the Priory. Matthew Paris says, under the year 1238, "Eodem anno claruit fama Sancti Roberti heremita apud Knaresburg, cujus tumba oleum medicinale fertur abundanter emisse"; but a glimpse of the absorbent orifice which remains at the bottom of the coffin might, perhaps, have dispelled the illusion, and referred the miraculous oil to the solution of the resinous substance with which the cover may have been fixed. An idea of the architectural character of the Chapel has been lost by the removal of its ruins, and at the time of the excavation, the western end and some other contiguous foundations having been disturbed, we are unable to decide whether a cell was annexed to that extremity. It was no doubt maintained and served by the Brethren of the Priory of Knaresborough until the period of the Reformation, when it would be abandoned. At all events, a silver coin with the legend "Posui Deum," &c., which was found in the silt, when the cave was cleared out, may show that, this barrier being removed, the river had access there, as early as the time of Queen Elizabeth.

After Robert's death, Ivo retained possession of the cell; and there remains pleasing testimony to the pious labours of both, in the fact that King Henry III., by charter dated 30 Novemb. 1227, granted and confirmed to Brother Ivo, hermit of the Holy Cross at "Cnaresburg," and his successors, forty acres of land in Swinesco, which his father King John had given to Brother Robert, formerly hermit of the same place.—*Mon. Ang.*, vol. ii, p. 833. Whether he found a suc-

pressuris constituti ibimus." Defuncto itaque beatæ et dignæ memoriæ patre nostro, Roberto, advocato et patrono, spirituque suo ad summæ felicitatis eternitatem vocato, sanctuque corpore ipsius exanimi relicto, idem cum omni diligentia properavit ad humandum.

Quomodo Fontanenses irruebant pro corpore capiendo..

Cum autem corpus patroni nostri benignissimi, omni quo decuit honore, conditum fuisset, et hujusmodi fama in patria divulgata fuerat, iterum occurrerunt Fontanenses, et eum habitu suo induerunt, per quod, eo vivente, facere promissi non fuerunt. Insuper, secundum propheciam viri Dei, Fontanenses corpus rapere, et secum in monasterio humando, vi et armis studuerunt. Sed illis utique multitudo non minima castri Knaresburgensis resistit armatorum. Dicebant enim Fontanenses, quod magis conveniens esset ac decencius, corpus talis egregii viri in sollempniori loco humari, quam in loco sterili et fere ex toto desolato. Alii autem denegebant, dicentes quod precipue cum adhuc vivens homo precipisset, et usque suæ hoc voluntatis devotio postulans demonstraret, quod inter fratres suos et filios quos Deo et Dei verbo paupertatis suæ tempore genuerat, sepeliri et requiescere debuisset. Hæc erat contencio, et evidens utrumque proponebatur certæque rationis responsio. Tandem autem, Fontanenses tristes ad propria sunt reversi. Expletis autem funeralibus omnibus cum honore summo, corpus deferunt in capella sanctæ Crucis, quam frater ejus, Walterus, sibi construxerat tumulandum; scilicet coram altari, in sarchofogo in quo nondum quisque antea positus fuerat. Ubi, in tumulo diligenter spertivintate adornato, diem exspectat novissimum, in spe certæ resurrectionis et gloria.

XIII.—A LETTER FROM PANDULPH, BISHOP ELECT OF NORWICH, AND PAPAL LEGATE, TO KING HENRY III. 1220. [Prynne, Coll. iii, p. 44.]

Egregio domino H. Dei gratia illustri regi Anglorum, Domino

cessor, in the eye of the law or otherwise, we are not informed; but, either the chapel and the lands had lapsed into the hands of the lord of the fee, or they were redirected, through his agency, to form part of the endowment of a more dignified institution, appears from a charter of Richard King of the Romans and Lord of Knaresbrough, dated 10th of April, 1257; whereby he gave to the Brethren of the Holy Trinity and of Captives, the chapel of St. Robert of Knaresbrough, and all that land which King John gave the said Robert in his lifetime.—*Mon. Ang.*, ut supra. The Brethren being unable from the inconvenient position of the Chapel to include it in their House, chose a site upwards of a quarter of a mile higher up the valley. All definite remains of their structure were supposed, however, to have been long since swept away, until within a few months past, so much of the plan and details have been recovered by a partial excavation, as may—considering the peculiar observances and rule of the Order—result in a monument of much interest and value.

Hiberniæ, Duci Normanniæ et Aquitaniæ et Comiti Andegaviæ, Pandulphus, miseratione divina, Norwicensium electus, Domini Papæ Camerarius, Apostolicæ sedis Legatus, salutem in auctore Salutis.

Cum venerabilibus in Christo Patribus, Domino Cantuariensi Archiepiscopo, & Saresbirien., ac nobis, ordinacionem Eliens. Ecclesiæ Dominus Papa duxerit commendendam; nos, post diutinam deliberationem habitam inter nos, communiter convenimus in virum venerabilem abbatem de Fontibus, ordinis Cisterciensium, vita et fama merito commendabilem, et de ipso honorem Dei et vestrum, Eliensi Ecclesiæ duximus providendum. Qui nostræ prævisioni, auctoritate Domini Papæ de ipso factæ (sicut decuit) assensum præbentes, ipsum ad vestram duximus præsentiam transmittendum; rogantes celsitudinem vestram et commonentes in Domino, ut ipsum benigne recipientes, fidelitatem ab ipso (sicut moris est) recipiatis. Credimus enim et speramus in Domino, quod Deo acceptus erit, ac vobis et toti regno utilis et fidelis. Dat. apud Wellen. 12 Kal. Februarij.

XIV.—A RESCRIPT OF POPE HONORIUS III. ADDRESSED TO THE ABBOT OF SELBY AND OTHERS. [Vatican Transcripts, Additional MS. Brit. Mus. 15,351, fol. 254.]

Honorius, &c., Abbati de Salebi, et de Wartria, Eboracen. diocesis, et Sancti Andreæ Eboracen. Prioribus. Anno iii. Epist. 140.

Presentatas nobis felicis recordationis, I. Papæ, predecessoris nostri, litteras respeximus in hunc modum.

Innocentius Episcopus, servus servorum Dei, dilectis filiis.. Decano.. Subdiacono (*sic*), et Cancellario Lincolniensi, salutem, et apostolicam benedictionem. Cum dilecti filii abbates et Conventus Cisterciensis ordinis in Anglia constituti, propter habundantissimam apostolicæ sedis obedientiam, graves sustineant angustias et jacturas, decet nos salubriter providere ne afflictio superaddatur afflictis. Inde est quod discretioni vestræ presentium auctoritate precipiendo mandamus, quatinus hoc tempore supersedeatis negotio super quo.. Rector et fratres hospitalis sancti Petri Eboracensis, contra dilectos filios.. Abbatem et Conventum de Fontibus, et quosdam alios ordinis memorati Eboracensis diocesis ad vos nostras litteras impetrarunt, maxime cum jam per quatuor annos easdem suppresserint impetrantes. Cum autem tempestas ecclesiæ cessaverit Anglicanæ, si super negotio memorato duxerint litigandum, partes ad nostram presentiam transmittatis, ut hujusmodi quæstio per nos concordia vel judicio terminetur. Siquid autem

super hoc interim est temere attemptatum, illud in statum debitum revocetis. Datum Laterani, iiij Kalendas Novembris, Pontificatus nostri anno tertio decimo.

Nuper autem dilecti filij.. de Fontibus, et de.. Rievalle abbates et eorum conventus, Cisterciensis ordinis, nobis exponere procurarunt, quod Capitulum Eboracensem ipsos nituntur in causam trahere coram vobis, auctoritate quarumdam litterarum, quas a nobis, veritate tacita, impetrasse noscuntur, nulla facta de predictis litteris mentione. Cum igitur nemini patrocinari debeat fraus et dolus, discretioni vestræ per apostolica scripta mandamus, quatinus juxta formam litterarum predecessoris ipsius supersedentes hujusmodi questioni, partes si litigandum duxerint ad nostram presentiam transmittatis, ut causa ipsa per nos concordia sive judicio terminetur. Revocato in statum debitum, si quid super hoc interim fuerit temere attemptatum. Quod si non omnes duo vestrum, &c. Datum Laterani, iij Kalendas Decembris, Pontificatus nostri anno tertio.

XV.—A RESCRIPT OF POPE HONORIUS III. ADDRESSED TO THE BISHOP OF ELY, AND THE ABBOTS OF FOUNTAINS AND RIEVAUX, RESPECTING THE PROPOSED CANONIZATION OF ARCHBISHOP WILLIAM OF YORK. [Vatican Transcripts, Addit. MS. Brit. Mus. 15,352, fol. 175.]

Honorius, &c., Episcopo Elyensi,[1] *... de Fontibus, et ... de Rievalle abbatibus, Cisterciensis ordinis, Ebor. diocesis.* Anno vii, Epist. 117.

Divinæ dispensatio pietatis, quæ nunc terribilium suorum virtutes ostendens, quasi quibusdam minis et increpationibus ad penitentiam conterit peccatores, nunc autem suæ suavitatis habundantiam exhibens, tamquam blanditiis et promissis quoslibet ad Christi allicit caritatem totis est affectibus a cunctis fidelibus veneranda. Nuper namque in pluribus locis Dominus terram tangens, et faciens eam tremere multos conteruit ad salutem, et in diversis partibus nova miracula suscitans, multis salutis gaudia celitus irroravit. Ut enim fidem ecclesiæ suæ roboret et confortet, spem erigat et exaltet, caritatem continuet et accendat, ut confutet pravitatem hereticam, perfidos ad viam advocet veritatis, et ad penitentiam revocet peccatores, mirificat sanctos suos, qui legitime certantes in hac ecclesia militanti ad celestem patriam pervenerunt; ubi animabus glorificatis feliciter stolam primam

(1) John, Bishop of Ely, late Abbot of Fountains.—Vide p. 134, n. 2.

adepti, confidentes in illum intelligunt veritatem, et fideles in dilectione acquiescunt eidem, secundam stolam felicius adepturi; quin scilicet incinerata nunc corpora glorificanda resurgent fulgida, agilia, subtilia et impassibilia, perpetuo cum Domino regnatura. In cujus rei evidentissimum et infallibile argumentum, gloriosus Dominus quorum animas jam glorificavit in cœlo, nonnumquam corpora in terra clarificat, faciens ea quasi participantia divinæ gloriæ divinis miraculis corruscare, quibus ad venerationem eis debitam exhibendam, eorumque imploranda suffragia merito invitemur.

Unde gaudemus in Domino, et in ejus laudibus delectamur, quod sicut venerabilis frater noster Archiepiscopus, et dilecti filii, Decanus et Capitulum Eboracen., necnon quamplures ecclesiarum Prelati de partibus illis, suis nobis litteris pluries intimarunt, felicis recordationis Willelmus, quondam Eboracensis Archiepiscopus, tanta vivens fulsit gratia meritorum, quod post felicem ejus obitum ad hostendendam ipsius gloriam sanctitatis, Dominus ad sepulchrum ejus multa et magna miracula operatur. Verum licet oportune, importune nobis totis affectibus supplicarint ut cum lucerna non sit ponenda sub modio, set supra candelabrum statuenda, eum quem Dominus honorat in ecclesia triumphanti, nos in militanti ecclesia sanctorum cathalogo ascribere deberemus. Nos tamen provide attendentes, quod in tam sancto negotio non est nisi cum maturitate plurima procedendum, ad majorem evidentiam veritatis, discretioni vestræ, de qua plenam in Domino fiduciam obtinemus, per apostolica scripta mandamus quatinus habentes præ oculis solum Deum qui non indiget mendaciis alicujus tam de vita, quam de miraculis Sancti predicti perquirentes sollicitam veritatem, quæ inveneritis, per vestras nobis litteras intimetis, ut ex vestra relatione sufficienter instructi, procedamus exinde prout secundum Deum viderimus procedendum. Quod si non omnes, &c. Datum Laterani, Non. Aprilis, Pontificatus nostri Anno Septimo.

XVI.—ANOTHER RESCRIPT OF POPE HONORIUS III., ADDRESSED TO THE BISHOP OF ELY, AND THE ABBOTS OF FOUNTAINS AND RIEVAUX, RESPECTING THE PROPOSED CANONIZATION OF ARCHBISHOP WILLIAM OF YORK. [Vatican Transcripts, Addit. MS. Brit. Mus., 15,352, fol. 231.]

Honorius, &c., Episcopo Elyensi, et ... de Fontibus et ... de Rievalle abbatibus, Eboracen. diocesi. Anno viii, Epist. 402.

Etsi non immerito gaudeamus, quotiens Dominus mirificans sanctos suos ostendit per eos signa virtutum cum exinde inventus

ecclesiæ sicut aquila renovetur, confortetur fides, et perfidia confundatur; requisiti tamen, ut aliquos sanctorum cathalago ascribamus, ad id sine maturitate plurima procedere non audemus. Sane presentatam nobis per dilectos filios S. Archidiaconum, et G. Bernardi Canonicum Eboracen., et L. et J. procuratores venerabilis fratris nostri...archiepiscopi, et Capituli Eboracen', relationem inquisitionis factæ a vobis de mandato nostro super miraculis beati Guillelmi perspeximus diligenter. Set licet apud vos multa et magna miracula sint forte probata, nequaquam tamen apud nos super hiis plene potuit ex vestra relatione constare, cum in ea nequaquam dicta testium sint expressa, per quos nobis veritatis posset fieri certitudo, quamvis in relatione contineatur eadem, quod per tales et tales, talia et talia miracula sint probata. Ut igitur quod in hoc negligenter omissum est per subsequentem diligentiam emendetur, discretioni vestræ per apostolica scripta mandamus, quatinus vel dicta testium receptorum, sub vestris sigillis, per fideles nuntios ad nostram presentiam destinetis, vel inquisitionem sollempnem iterum facientes, nobis plane ac plenarie quod singuli testium deposuerint, rescribatis. Quod si non omnes, &c. Datum Laterani, iij Idus Aprilis, Anno Octavo.

In eadem fere modum scriptum est.. Archiepiscopo Eboracensi, verbis competenter mutatis, usque "quod singuli testium deposuerint," studeant intimare. Ceterum archidiaconos et alios supradictos, qui nil de contingentibus omittentes propter hoc oportune importune apud nos sicut decuit institerunt non solum apud te excusatos haberi volumus, set etiam commendatos, fraternitatem tuam rogamus attentius et monemus, quatinus nil de ipsorum diligentia suspicans quod commissum sibi negotium adhuc non provenit ad votum eis nullatenus imputes, set potius prosequeris favore benivolo ipsorum sollicitudinem et laborem. Datum ut supra.

In eundem fere modum scriptum est Decano et Capitulo Eboracensi, verbis competenter mutatis.[1]

XVII.—A RESCRIPT OF POPE HONORIUS III., ADDRESSED TO THE ABBOTS OF FOUNTAINS AND RIEVAUX. [Vatican Transcripts, Addit. MS. Brit. Mus., 15,352, fol. 361.]

Honorius, &c., .. de Fontibus, et .. de Rievallis abbatibus, Cisterciensis ordinis, Ebor. dioc. Anno xi, Epist. 431.

Exponente nobis olim Venerabili patre nostro...Eboracensi

(1) A Copy of the Papal Bull by which Abp. William was canonized, will be found at fol. 311

Archiepiscopo, quod nonnulla Monasteria monialium diocesana, sibi lege subjecta, usque adeo exiles possessiones et proventus habebant, quod moniales degentes ibidem non poterant exinde sustentari, et quia id aliter non poterat corrigi nisi duo, aut plura, juxta quod eorum qualitas exigeret unirentur; nos ad instantiam ejusdem Episcopi a nobis super hoc provideri petentis, vobis dedimus in mandatis ut inquisita de locorum et personarum circumstantiis ac rebus alijs, quæ inquirenda existerent veritate, nos certos per vestras litteras redderetis. Vos vero, sicut ex litteris vestris accepimus, de hiis sollicite inquirentes quædam invenistis ex dictis monasteriis regulari ordini satis congrua, et sufficientia competenti personarum numero, quarum multitudine sunt gravata, quædam autem onerata debitis et personis, possessiones usque adeo exiles habent et redditus, quod vix modica parte anni sustentationi sufficiunt ibidem degentium personarum. Alia vero tam ex situ loci, quam aliis omnino sunt incomoda ordini regulari, et eorum status exigit ut aliis Monasteriis cum eis aliter provideri non valeat conjungantur. Petente igitur dicto Archiepiscopo, ut providere super hiis eisdem Monasteriis dignaremur, nos de circumspectionis vestræ prudentia fiduciam plenam gerentes, per apostolica vobis scripta mandamus, quatinus solum Deum habendo præ oculis super hoc habito Archiepiscopi memorati consilio, quod regulare honestum et salubre fuerit appellatione postposita, dummodo non oriatur in grave scandalum, statuatis. Datum Laterani, xi Kalendas Januarii.

XVIII.—A RESCRIPT OF POPE HONORIUS III., ADDRESSED TO THE PRIOR OF KIRKHAM AND OTHERS. [Vatican Transcripts, Addit. MS., Brit. Mus., 15,352, fol. 263.]

Significarunt nobis...Prior, et fratres hospitalis sancti Petri Eboracensis, quod cum ipsi dudum de Fontibus.. de Melsa.. de Beilandia.. de Girevalle.. et.. de Kirkestal Abbates, et eorum Conventus, Cisterciensis ordinis, super Garbis,[1] et rebus aliis, in quibus annuatim, ut dicitur, ipsi hospitali tenentur, coram... Decano Lincolniensi, et suis conjudicibus, auctoritate bonæ memoriæ, I. papæ, predecessoris nostri, traxissent in causam, pars monachorum citata legitime, deliberatoriis obtentis indultiis, quasdam exceptiones proposuit coram eis, super quibus dicti

of the volume from which this rescript is derived. It is dated xv. Kal. Aprilis, a°. 10 Honorii III., and not on the 20th of March, as I have stated, through misinformation, at page 112.

(1) The Hospital of St. Peter at York claimed a thrave of corn from every carucate of ploughing land within the Bishoprick of York.—See *Mon. Angl.*, vol. ii, p. 367.

judices dubitantes duxerunt sedem apostolicam consulendam. Set pars eadem, non expectato responso, quasdam ad eosdem judices obtinuit litteras continentes, ut quia in regno Angliæ tunc erat turbatio, donec ibi reformata pax esset, negotio supersedere deberent, ut hujusmodi questio concordia vel judicio sopiretur. Cum autem predicti Prior et fratres, juxta secundam formam mandati velint prosequi causam ipsam, quæ tam longam dilationem noscitur suscepisse, humiliter supplicarunt ut transmitti ad nos predictum negotium mandaremus. Quocirca discretioni vestræ per apostolica scripta mandamus, quatinus si rem constiterit ita esse, utramque partem ad nostram citantes presentiam peremptorium eis terminum quem expedire videritis, prefigatis, quo cum rationibus per se vel procuratores idoneos compareant coram nobis, concordiam vel judicium recepturæ. Quod si non omnes, etc. Datum Laterani, xviij Kalendas Januarij, anno nono.

XIX.—PRO DUNELMO JOUTE ET SOCIIS SUIS MERCATORIBUS FLORENTINIS. [Ex Rotul. Claus., 4 Edw. I., m. 3. dorso.]

Universis præsentes literas inspecturis, Frater P. dictus Abbas de Fontibus, et ejusdem loci Conventus Cycestriensis (*sic*) ordinis, Ebor. Dioc., salutem in Domino. Noverit universitas vestra nos vendidisse et concessisse Dunelmo Joute et Bernardo Thechaldi, ementibus et recipientibus tam pro seipsis quam pro Theclano Thedaldi fratre dicti Bernardi, ac aliis eorum sociis Civibus et Mercatoribus Florentinis, sexaginta duos saccos lanæ, de collecta Monasterii nostri, sine clack' et lok', god et card', nigra, grissa, vilein tuysun,[1] et sine pelliciis; Quam quidem lanam paratam et ponderatam nostris sumptibus oneribus et expensis promittimus, et tenemur deliberare eam per legitimam stipulationem terminis infrascriptis; videlicet, in quindena Nativitatis Sancti Johannis Baptistæ, anno Domini m°cc° septuagesimo septimo, decem et septem saccos: Item in eadem quindena anno Domini m°cc° septuagesimo octavo, decem et septem saccos: Item et quatuordecim

(1) *Clack* was a term used to describe the sheep's-mark; but it was subsequently enacted by Stat. 8 Hen. VI., cap. 22, that no stranger should cause wools to be clacked, since less custom was yielded through the diminution of the weight. *Locks* were the short clippings; *god* and *card*, otherwise called cot and gare, were the wool matted or clotted together, and the coarse wool growing about the shanks. The black and grissled wools were called *nigra* and *grissa*; and, by *vilein tuysun*, was meant the villain or inferior kind of fleeces—tuysun representing the French, toison. By Statute 21 Edward III., cap. 8, it was enacted that none should make other refuse of wools than had been made in times past—viz., cote, gare, and villain fleeces, and that every sack should contain twenty-six stones, and every stone fourteen pounds. It was also enacted by Statute 23 Henry VIII., cap. 17, that no one, in packing wool, should wind within any fleece, "clay, lead, stones, sand, tails, deceitful locks, cot, cals, comber, lamb's-wool, nor any other thing whereby the fleece may be more weighty."

saccos anno Domini m⁰cc⁰ septuagesimo nono. Et quatuordecim alios saccos in dicta quindena anno Domini m⁰cc⁰ octagesimo, quolibet anno apud Clifton' prædictis Mercatoribus vel uni eorum, aut eorum certo nuncio has literas deferenti, sine ulteriori dilatione. Pro quibus sexaginta et duobus saccis lanæ, prædictis modo, loco et terminis deliberandis et tradendis ut dictum est, dicti Mercatores solverunt nobis præ manibus apud London', sexcentas et nonaginta et septem marcas et dimidium, bonorum, novorum et legalium sterlingorum; tresdecim solidis et quatuor sterlingis pro marca qualibet computatis. De qua pecunia nomine nostro et monasterii nostri bene et integre nos vocamus quietos et pacatos; exceptioni non numeratæ, non solutæ et non traditæ nobis pecuniæ omnino renunciantes. Si vero dicta lana, sicut dictum est, eisdem mercatoribus prædictis loco et terminis non fuerit integre deliberata et reddita, extunc in antea nomine nostro et ecclesiæ nostræ promittimus, et tenemur per antedictam stipulationem refundere et reddere, ac restaurare eisdem mercatoribus, vel uni eorum, aut eorum certo nuncio, omnes expensas, dampna et interesse, quæ vel quos dicti mercatores fecerint aut incurrerint pro defectu solutionis et deliberationis seu assignationis lanæ prædictæ. Super quibus credetur dictis mercatoribus, vel uni eorum aut eorum nuncio, per simplex verbum suum tantum sine juramento et alia probatione, nec computabimus dictas expensas, dampna, ac interesse in sortem dictæ lanæ, nec retinebimus dictam lanam contra voluntatem dictorum mercatorum prætextu dictarum expensarum et dampnorum refusione ultra terminos antedictos. Pro quibus omnibus et singulis antedictis firmiter et fideliter observandis et adimplendis, obligamus nos, ecclesiam nostram, et successores nostros, et omnia bona nostra, ecclesiæ nostræ, et successorum nostrorum mobilia et immobilia, præsentia et futura, ecclesiastica et mundana, ubicunque inventa fuerint, dictis mercatoribus ac eorum sociis. Quæ bona ab eis precari nomine[1] possidere recognoscimus, usque ad integram observationem omnium prædictorum. Renunciantes in hiis omnibus et singulis pro nobis, ecclesia nostra, et successoribus nostris, omni juris auxilio canonici et civilis, privilegio clericatus et fori, omni consuetudine et statuto, omnibus literis, et indulgenciis, et privilegiis, ac inhibitionibus a sede Apostolica et a curia regis impetratis et impetrandis, constitutioni de duabus diebus editæ in concilio generali,[2] conventioni, ind... appellationum remedio: Et specialiter indulgenciæ sedis apos-

(1) Precari nomine—in the name of a loan.—Vide *Ducangii Gloss.*, sub voce Precarium.

(2) This privilege, which exempted the monks from being compelled to travel more than two days' journey from their monastery, in any matter of legal trial, was based on one of the constitutions of the twelfth general council of Lateran; but it was specially confirmed to the Cistercian Order in England, by Pope Honorius III., by Bull dated at the Lateran, xi. kal. Jul., Pont. 6o.

tolicæ Anglicæ concessæ, qua cavetur ne Anglici extra Angliam trahantur ad causas per literas dictæ sedis, et omnibus aliis exceptionibus, juribus et defensionibus, personalibus et realibus, quæ nobis, ecclesiæ nostræ, et successoribus nostris possent prodesse, et dictis mercatoribus nocere, vel quæ possent objici contra præmissa. Volumus autem nomine nostro et successorum nostrorum, ac ecclesiæ nostræ super præmissis omnibus et singulis a dictis mercatoribus, vel ab uno eorum, aut eorum nuncio in omni loco libere conveniri, et ad judicium trahi. In cujus rei testimonium præsentibus literis sigillum nostrum apposuimus. Dat. London', die Jovis proxima ante festum Sancti Lucæ Evangelistæ, anno Domini m^{0}cc^{0} septuagesimo sexto.

Et memorandum quod prædictus abbas venit in Cancellariam Regis, et recognovit omnia præmissa in forma prædicta. Postea venit Dunelmus prædictus in Cancellariam Regis et ponit loco suo Dietanicum,[1] mercatorem Florentinum, ad recipiendum medietatem lanæ prædictæ ab Abbate et Conventu prædictis.

XX.—A LETTER FROM ARCHBISHOP ROMAN TO THE ABBOT OF CLAIRVAUX. [Regist. Rom. Arch. Ebor., fol. 95.]

Pro domo de Fontibus et ejus statu.

Venerabili in Christo patri domino ..., Dei gratia abbati de Clarevalle, Cisterciensis ordinis, J., permissione Ejusdem, Ebor. [Archiepiscopus] salutem et gratiam Salvatoris. Cum domus de Fontibus, ordinis supradicti, filia domus vestræ, qua in Regno Angliæ nobilior, ut credimus, non habetur, quæ a sui fundatione, primaria dotata extitit et ditata, per quorumdam confederationes et colligaciones, ut dicitur, illicitas, quorum aliqui eidem domui dicuntur hactenus præfuisse, adeo, quod dolentes referimus, in temporalibus sit collapsa, quod absque summa industria de reformacione ejusdem quasi penitus desperatur: Nos, qui racione fundacionis et patronatus quos in dicta domo de Fontibus habere dinoscimur, calamitati ejusdem zelo sinceriori afficimur, et depressioni ejusdem intime condolemus, et reformacionem ipsius efficaciter cupimus provenire; vos, omni qua possumus affectione requirimus et rogamus, quatenus de statu ejusdem domus miserabili, et confederationibus supradictis faciatis per vestros investigari diligencius et inquiri, ipsosque quos culpabiles reperiri contigerit

(1) It is an amusing instance of the misinterpretation of records, that Prynne having inadvertently printed this passage "et posuit loco suo die canicun." (*Coll.* iii, p. 186), it was rendered by the late editor of a work on Fountains, "Die Canic.—the first of the Dog-days."

in præmissis, donec ipsa domus fuerit ab onere quo premitur relevata, alibi in ordine moram facere compellatis, ne contagione ipsorum contingat, quod absit, alios maculari, et ut, ipsis a futuri electione abbatis exclusis, ad honorem Dei et ecclesiæ provideri valeat de persona ydonea, cujus cooperante industria, quod admodum affectamus, status ejusdem lamentabilis meritorie in melius reformetur; quod per alicujus de domo industriam speramus, Deo propicio, eventurum; exclusis hiis qui utilitati ejusdem impedimentum hactenus prestiterunt, et bona ipsius dampnabiliter consumpserunt. Dat. apud Thorpe, xiii kal. Decembris, anno graciæ M⁰CC⁰. nonagesimo.

XXI.—A LETTER FROM ARCHBISHOP ROMAN TO THE VISITORS OF THE CISTERCIAN ORDER IN ENGLAND. [Reg. Roman, ut supra.]

Monachis Clarevallensibus visitatoribus per Angliam deputatis.

[Monachis Clarevallensibus Visitatoribus per Angliam deputatis, Johannes permissione divina Archiepiscopus Ebor.] Salutem cum benedictione et gratia Salvatoris. Ex eo non sufficimus admirari, quod nobile monasterium de Fontibus, Cisterciensis ordinis, nostræ diocesis, ad tantam hiis diebus devenit inopiam, quod de ipsius ruina miserrima fere obloquitur totum Regnum, et ipsa domus, filia Clarevallis, tam famosa universis ejus vicinis, quod volentes referimus, jam quodammodo vertitur in derisum; præsertim cum prædecessores nostri Eboracenses Archiepiscopi dictum monasterium fundaverunt, et illud tam ipsi quam cæteri nobiles regni largicione terrarum, tenementorum, et possessionum plurium amplissima dotaverunt. Ad cujus calamitatem nos ipsi, patronus monasterii, compassionis oculos dirigentes, et ad relevacionem ipsius consilium apponere cupientes, in Christo corditer vos rogamus, quatenus quanquam ad ipsam domum de Fontibus visitacionis gratia accedatis, apud nos modis omnibus declinetis, ut de ipsius utilitate adinvicem conferamus. Valete. Dat. supra proxima.

XXII.—LETTER FROM ARCHBISHOP ROMAN TO THE VISITORS OF THE CISTERCIAN ORDER IN ENGLAND. [Regist. Roman, Arch. Ebor., fol. 98.]

Monachis Clarevallis, ordinis Cisterciensis, visitatoribus per Angliam deputatis, pro statu domus de Fontibus.

[J., permissione, &c.] Cum nobile monasterium de Fontibus

dicti ordinis, nostræ diocesis, ad tantam, hiis diebus, quod dolentes referimus, jam devenerit inopiam, quod propter ipsius ruinam miserimam, de quo totum fere Regnum obloquitur, sicut religioso viro, amico karissimo, domino Abbati Cistercii, dum in partibus transmarinis fuimus satis plane exposuimus, quasi omnibus, proth dolor, vertitur in derisum, nec mirum, dum per quosdam arrogantiam in interiori habitu, mansuetudinem in exteriori gestantes, cultus Dei in ipsa domo, quam prædecessores nostri Eboracenses Archiepiscopi fundaverunt, et tam ipsi quam cæteri nobiles regni largicione terrarum, tenementorum, possessionumque amplissima dotaverunt, minuitur, patrimonium Christi consumitur, elemosina subtrahitur, caritas contempnitur, regula negligitur, devocio abjicitur, fomes invidiæ inter eos per conspiraciones et colligaciones quorumdam illicitas diffunditur qui foventur, et sinceri zelatores ordinis expelluntur, alibique exterius in dicti monasterii dispendium transvehuntur: Nos, qui ratione fundationis et patronatus quem in ipsa domo habere dinoscimur, calamitati ejusdem et depressioni intimo condolemus affectum, discretionem vestram affectuose rogamus, quatinus ad reformationem domus prædictæ quam cupimus, ut vos compassionis oculos dirigentes, de statu ipsius miserabili et confederacionibus supradictis, faciatis per vos et vestros investigari diligencius et inquiri; ipsosque quos culpabiles inveneritis, donec domus ipsa ab onere quo premitur relevata fuerit, alibi in ordine moram facere compellatis, illis qui per conspiraciones æmulorum missi fuerint, revocatis, ut sic status domus vobis annuentibus in melius reformetur, quod si præmissa æquo libramine ponderaveritis speramus, favente Domino, eventurum. Valete.[1]

XXIII.—DE ABBACIA DE FONTIBUS JOHANNI DE BEREWYK COMMISSA. [Ex Rotul. Pat. xix Edw. I, m. 14.]

Rex omnibus ad quos, &c., salutem. Non multum merentur ad disparia judicari, nova construere, et prius honorifice ac bene constructa, necnon diruta subsequenter reficere, et in statum antiquum reponere prosperum et felicem.

Sane projicientibus nobis nostræ consideracionis intuitum ad multiplices possessiones et amplas, necnon ad diviciarum habundanciam multiformem, quibus abbacia de Fontibus, Cisterciensis ordinis, Ebor. diocesis, tempore fundacionis suæ insignita extitit et dotata, ac ad honores multimodos et elemosinarum largiciones

(1) There is no date to this letter, but the page of the Register where it occurs is headed "Anno gratiæ 1294."

quasi innumeras, et alia opera pietatis quæ ex ipsa abbacia olim consueverant provenire, necnon ad pauperacionem non modicam, depressionemque flebilem et statum miserabilem quibus extitit dudum depressa, et adhuc deprimitur in immensum. Nos super statum illum et calamitatem et miseriam abbaciæ prædictæ pietate moti, eam cum terris, redditibus et omnibus possessionibus ac rebus aliis ad eandem abbaciam pertinentibus, cepimus in protectionem et defensionem nostram specialem; et abbaciam illam cum omnibus pertinenciis, ad requisicionem dilectorum nobis in Christo abbatis et conventus ejusdem abbaciæ, dilecto clerico nostro Johanni de Berewik,[1] quamdiu nobis placuerit, commisimus custodiendam. Ita quod omnes exitus, redditus et proventus terrarum et possessionum abbaciæ illius, salva rationabili sustentacione prædictorum abbatis et conventus et hominum suorum, ad exonerationem debitorum suorum et relevationem aliorum defectuum ejusdem abbaciæ reserventur; et eisdem exonerationi et relevationi per visum aliquorum de discrecioribus abbaciæ ejusdem per adjutorium et consilium prædicti Johannis, prout melius fieri poterit, applicentur: Nec volumus quod aliquis vicecomes, ballivus, seu minister noster, aut alius quicumque, in abbacia prædicta, aut grangiis ad eam spectantibus, quamdiu in custodia præfati Johannis fuerit, hospitetur, sine ejusdem Johannis licencia speciali. In cujus, etc. Teste rege, apud Norham, primo die Junii.

XXIV.—[MANDATUM] COMMISSARIO OFFICIALIS EBOR., PRO FRATRE RANULPHO DE RICH', MONACHO DE FONTIBUS, QUONDAM PRIORE DE MALTON. [Regist. Roman. Arch. Ebor., fol. 94b.]

J., permissione, etc. Recepta sufficienti et ydonea caucione ab Abbate et Conventu de Fontibus, presente Ballivo nostro Ryponiæ, cui ut assistat mandamus quod iidem Abbas et Conventus restituent nobis fratrem Ranulphum de Rich', nunc carceri mancipatum pro nostro beneplacito, quandocunque ipsum duxerimus requirendum, quodque dictus Ranulfus paratus erit, absque difficultate omnimoda, omnibus de ipso conqueri volentibus respondere, et hoc sub pæna ducentarum librarum nobis solvendarum, si dicti Abbas et Conventus, vel dictus Ranulphus, deficiant seu deficiat in premissis, vel in aliquo premissorum, prefatum R. a carcere Eboraci, per nostras litteras vicecomiti vel ejus locum tenenti directas,

(1) John de Berwick was one of the King's justices, temp. Edw. I. and II., and a Canon of York, London, and Litchfield. He appears to have been a person of considerable prudence and discretion, and was much employed in negotiations with France.

quas vobis mittimus, faciatis protinus liberari, quem tradat Abbati prædicto, vel ejus certo procuratori, sub caucionis certitudine suprascriptæ. Valete. Datum Lan., ij kal. Julii, [1289.]

Ballivo Ryponiæ pro eodem.

J., permissione, etc. Scripsimus Commissario officiali nostri, quod recepta sufficienti et ydonea caucione ab Abbate et Conventu, &c., te præsente cui ut assistat, &c., *usque ibi*, directas, quas ei mittimus, faciat protinus liberari, quem tradat prædicto Abbati vel ejus certo procuratori, sub caucionis certitudine suprascriptæ. Die, igitur, quem frater Hugo de Bubwyt, monachus de Fontibus, tibi nominaverit, sis Eboraci, ut, una cum prædicto commissario, dictam caucionem recipias, ad liberacionem fratris R. superius annotati.

Commissio ad scrutandum votum fratris R. de Rich' si velit transire ad arctiorem religionem.

J., permissione, etc. Dilectis in Christo filiis, Cancellario Ebor. J. de Lithegreins,[1] et J. Sampson, salutem, gratiam, et benedictionem. Ad scrutandum et examinandum votum seu voluntatem fratris, R. de Rich', Canonici ordinis de Sempringham, super eo, videlicet, an in suo primitivo ordine stare voluerit, vel transire ad alium arctiorem, et ad ducendum eum ad locum arctioris ordinis quem elegerit, vobis vices nostras committimus, et quantum ad nos attinet, potestatem. Hæc tamen duo vestrum, si omnes vacare non poteritis, exequantur. Bene valete. Data apud Schireburn, iij. Non. Augusti, Pontificatus nostri anno quarto.

Memorandum quod hæc fuit dupplicata, addito Magistro W. de Skeldergate.

XXV.—MANDATUM REGIS EDWARDI PRIMI DE CRONICANDIS QUIBUSDAM LITERIS MAGNATUM SCOCIÆ INFRASCRIPTIS. [Reg. Privil. de Fontibus, in Bibl. Coll. Univ. Oxoniæ, fol. 15$^{b.}$]

Edwardus, Dei gracia, Rex Angliæ, dominus Hiberniæ, et dux Aquitaniæ, Dilectis sibi in Christo Abbati et Conventui de Fontibus, salutem. Mittimus vobis sub sigillo scaccarij nostri

(1) John de Lythegreyns was appointed Eschaetor, north of the Trent, 23 Edw. I., and was summoned to Parliament, among the Justices and others of the Council, in 1295 and 1297.—*Parl. Writs, ed. Palgrave*, vol. i, p. 710. John Sampson was one of the Knights of the Shire for Yorkshire in 1298, and was otherwise employed in important public services. In 1282, he and Gilbert de Luda and other citizens of York lent King Edward I. 1040 marks.—*Ibid.* p. 826.

presentibus appenso transcripta quarumdam literarum quæ in thesauraria nostra resident, tenorem qui sequitur continentes.[1]

A toutz ceaux[2] qui ceste lettre verront, ou orront, Florence Count de Hoillaund, Robert de Brus seigneur de Val d'Anaunt, Johan Baillol seigneur de Galveye, Johan de Hastings seigneur de Bergeveny, Johan Comyn seigneur de Badenough, Patrik de Donebar Count de la March', Johan de Vescy por son pier, Nichol de Soulez & Willaum de Roos, saluz en Dieu. Come nous entendoms avoir droit en Roialme d'Escoce & cele droit moustrer, chalenger, & averrer devaunt celui qui plus[3] poair jurisdiccion & reison eust de trier nostre droit; & le noble Prince, Sir Edward, par la grace de Dieu Roi d'Engleterre, nous ad[4] informez par bonez & suffisauntz reisons que apent[5] & avoir doit la Sovereigne seigneurie du[6] dit Roialme d'Escoce, & la conisaunce, d'oier, trier, & terminer nostre droit. Nous, de nostre propre voluntee, saunz nulle manere de force ou distresce, voilloms otrioms, & grauntoms, de resceyvre droit devaunt lui, Come Sovereigne seigneur de la terre. Et voloms ia le menis, & promettoms que nous averoms & tendroms ferme & estable son fait. Et qe celui emportera[7] le Roialme a qi droit le durra devaunt lui. En testmoigne de ceste chose, nous avoms mys noz seals a cest escript. Fait & done a Norham, le Mardy prochein apres la Ascension, l'an du grace m.cc. nonaunte primere.

A touz iceaus qi cest present lettre verront, ou orrount, Florence Count de Hoillaund, &c., *superius nominati*, saluz. Come nous eoms otrie & graunte de nostre bone voluntee & commune assent, saunz nulle destresce a noble Prince, Sir Edward, par la grace de Dieu, Roi d'Engleterre, qil come soverein seignor de la terre d'Escoce puisse oier, trier, & terminer, noz chalengez & noz demaundez qe nous entendoms moustrer & averrer por nostre droit en roialme d'Escoce, & droit resceyvre devaunt lui Come Soveraine seigneur de la terre: promettantz, ia le menis, qe son fete averoms ferme & estable & qe celui[8] en portera le roialme a qi droit le durra devaunt lui. Mes, por ceo qe l' avauntdit Roi d'Engleterre ne poet tien maner de conisaunce fair ne acompler saunz juggement: ne juggement doit[9] estre saunz execucion, ne execucion ne poit il fair deument, saunz la possession & seisine de mesme la terre, & des chasteaux. Nous voloms, otrioms, &

(1) These important documents are printed in Rymer's Fœdera, edit. 1816, vol. i, pt. 2, page 755; but as there are several variations in the orthography, and these which follow, in the text, I have thought they might not be inaptly chronicled here, among the records of a house where the wary monarch intended that they should remain, "ad perpetuam rei gestæ memoriam."

(2) A toutz qui ceste
(3) de poer
(4) eyt enformez
(5) a lui apent
(6) du Roialme
(7) Et que lui en portera
(8) il en portera
(9) ne deit estre

grauntoms qil come soverein seigneur, a parfair lez chosez avauntditz, eit la seisine de toute la terre & des chasteaux d'Escoce, tant qe droit soit fait & parfourme as demaundantz; en tien manere qe, avaunt ceo, qil eit la seisine avauntdite, face bone seurte & suffisaunte, as demaundantz, & as Gardeins, & a la commune de roialme d'Escoce, a fair le reversion, de mesme le roialme, & des Chasteaux, ove toute la realte, dignite, seigneurie, fraunchisez, customez, droitoures, leys, usages & possessions, & touz maners d'appurtenauntz en mesme l'estate, qils estoient qaunt la seisine lui fuit baillie & liveree a celui, qi le dreit on portera par juggement de la realte; Sauve a Roi d'Engleterre le homage de celui, qi serra Roi Issint;[1] qe la reversion soit fait de deniez le deus moys, apres le jour qe le dreit serra trie & afferme. Et qe lez eisseux de mesme la terre, en la meisne temps rescevs, soient sauvement mys en depose[2], & bien gardez par la main le chaumberlein d'Escoce, qi hore est, & de celui qi serra assigne depart le Roi d'Engleterre, & desouz lour seals; sauve resonable sustenaunce de la terre, & dez chasteaux, & de ministrez de Roialme. En testmoigne de cestez chosez, *&c.*, *ut supra.* Fait & done, *&c.*, *ut supra.*, l'an, *&c.*, *ut supra.*

Unde vobis mandamus quod eadem faciatis in cronicis vestris ad perpetuam rei gestæ memoriam annotari. Teste magistro W. de March' thesaurario nostro, apud Westmonasterium, ix die Julij, Anno regni nostri xix°.

XXVI.—A MANDATORY LETTER FROM ARCHBISHOP ROMAN TO THE ABBOT OF FOUNTAINS. [Regist. Roman. Arch. Ebor. fol. 97.]

Forma scribendi Abbatibus Cisterciensis ordinis quod procurent Archiepiscopum in primo adventu.

J., permissione, etc. Abbati de Fontibus, vel ejus locumtenenti, et conventui loci ejusdem, salutem, gratiam, et benedictionem. Quia hac instanti die lunæ proxima post festum beati Gregorii papæ, in itinere nostro versus manerium nostrum de Otteley, intendimus apud vestrum monasterium personaliter declinare, ibique pernoctare vobiscum, hospicium sicut cernitis vestris debitum sumptibus, quod post nostram visitationem hucusque non recepimus, admissuri; Vobis mandamus quatinus prout convenit contra nostrum paretis adventum interim quæ incumbunt. Valete.[3]

(1) issi (2) despos

(3) The document which precedes this in the Register is dated "Kal. Maii. 1293;" that which follows it, "3 Kal. April, Pont. nostri 9°."

XXVII.—SUMMONS OF THE ABBOT OF FOUNTAINS TO A COUNCIL OF THE CLERGY, TO BE HELD BEFORE THE KING, 21 SEP. 1294. [Ex Regist. de Fontibus, in Bibl. Coll. Univ. Oxon., fol. 2b.]

Edwardus, Dei gratia, Rex Angliæ, dominus Hiberniæ, Dux Aquitaniæ, dilecto sibi in Christo Abbati de Fontibus, salutem. Qualiter Rex Franciæ nos de terra nostra Vasconiæ maliciose decepit, et inde fraudulenter ejecit, eam nequiter detinendo, vos credimus non latere. Cum igitur ad illam terram recuperandam a manibus dicti regis, vestrum consilium et auxilium, sicut et prelatorum ac cleri de regno nostro, quos communiter negocium istud tangit nobis quamplurimum prospexerimus profutura; ob quod, apud Westmonasterium, in festo sancti Mathei Apostoli et Evangelistæ proximo futuro, personaliter esse disposuimus, Deo dante, ad tractandum una vobiscum et prelatis, ac clero ejusdem Regni, et ad ordinandum tunc ibidem super statu dictæ terræ nostræ Vasconiæ, et remedio in hoc, contra hujusmodi maliciam adhibendo; vobis mandamus, firmiter injungentes, quod dictis die et loco personaliter intersitis, ad tractandum, ordinandum, et faciendum quod de vestro predictorumque prelatorum et cleri communi consilio providebitur in premissis. Et hoc nullatenus omittatis. Teste meipso, apud Porthesmuth, xix die Augusti, anno regni nostri xxijo.[1]

XXVIII.—DISPENSACIO CUM ABBATE DE FONTIBUS, SUPER CONTRIBUCIONE FACTA REGI CONTRA NOVAM CONSTITUCIONEM. [Reg. Corbridge, Arch. Ebor., fol. 4a.]

Thomas, Dei gratia, etc. dilecto in Christo filio, abbati monasterii de Fontibus, Cisterciensis ordinis, nostræ diocesios, salutem, gratiam et benedictionem. Litteras venerabilis patris, fratris Mathei, miseracione divina Portuensis et Sanctæ Ruffinæ Episcopi, inspeximus in hæc verba.

Venerabili in Christo patri, Dei gratia Ebor. archiepiscopo, vel ejus vicario in spiritualibus, frater Matheus, miseracione divina Portuensis et Sanctæ Ruffinæ episcopus, salutem et sinceram in Domino caritatem. Exhibita nobis ex parte abbatis monasterii de Fontibus, Cisterciensis ordinis, Ebor. diocesios, peticio, continebat quod ipse olim non voluntarie seu vi et metu

(1) See page 140, note 2.

qui cadere poterat in constantem, ministris, nunciis seu valitoribus regis Angliæ, tallias seu collectas ac alias subvenciones persolvit, propter quod excommunicationis incurrit sententiam in tales, per novam constitutionem domini papæ generaliter promulgatam, et sic ligatus, non in contemptum clavium divina celebravit officia et alias se ingessit eisdem; super quibus supplicari fecit humiliter sibi per sedem apostolicam misericorditer provideri. Nos, igitur, auctoritate domini Papæ, cujus penitentiariæ curam gerimus, vobis committimus quod, si est ita, per vos vel per alium abbatem ipsum a dicta excommunicationis sententia, juxta formam ecclesiæ absolvatis. Et proviso quod semper super hoc Domini Papæ et Ecclesiæ Romanæ mandatis parebit, et illam penitentiam faciet quam sibi duxerit injungendam, eo quod ad tempus prout expedire videritis a suorum ordinum execucione suspenso, demum suffragantibus sibi meritis super irregularitate dicto modo contracta cum ipso, si aliud non obsistat ..... misericorditer dispensetis. Dat. Laterani iiij^to^ Id. Marcii, Pont. domini Bonifacii papæ viij, anno sexto.

Quarum auctoritate litterarum, ut supra prox' dispensacione sub data. Apud Lanum, xi kal. Junii, anno gratiæ [MCCC] secundo, et pontificatus nostri primo.

XXIX.—ABBATI DE CLARISVALLIBUS, PRO FRATRE ALANO DE PONTEBURG, MONACHO VAGABUNDO DOMUI SUÆ DE FONTIBUS, RESTITUENDO. [Regist. Greenfield, Arch. Ebor., pars 1., f. 33^a.^]

Magnæ religionis viro, amico suo karissimo domino.. Dei gratia abbati de Clarisvallibus, Willelmus permissione Ejusdem Ebor. archiepiscopus, etc., et paratam ad beneplacita voluntatem. Supplicavit nobis dilectus filius, frater Alanus de Ponteburg, monachus domui de Fontibus, nostræ diocesios, cujus dinoscimur esse patronus, quod cum in dicta domo in qua professionis votum emisit usque ad vitæ exitum devocione cupiat avida sub religiosa obedientia jugiter Altissima famulari, omissis vagis discursibus quibus unde penitet, vacavit per tempora aliqua inconsulte, ut ad domum ipsam possit restitui, vobis scribere dignaremur. Nos itaque, super eum cujus statui miserabili compatimur paterno affectu gestantes viscera pietatis, rogamus, quatinus ipsius laudabile propositum benignius amplectentes circa restitucionem, et statum ejusdem exercere velitis, quod honestati religionis animæque suæ saluti videritis securius convenire, ne in ordinis scandalum amplius vagari cogatur, et sanguis ejus de pastoris

manibus periculosius requiratur. Valete. Data apud Lanum, xvij Kalendas Julii, M°CCC° sexto.

Et memorandum quod consimilis litera, de verbo ad verbum, emanavit abbati Cistercii pro eodem fratre Alano, nil addito vel mutato, et sub eadem data.

XXX.—DE MORTE W. DE HAMELTON CANCELLARII REGIS.[1] [Ex Rotulo Pat. 35 Edw. I., m. 15.]

Memorandum quod die Mercurii proxima post festum Sanctorum Tiburcii et Valeriani, anno regni regis Edwardi, filii regis Henrici, tricesimo quinto, ante amoram diei illius, obiit Willielmus de Hamelton, Cancellarius ejusdem Regis, apud Abbatiam

(1) This distinguished statesman and ecclesiastic—of whose official career a memoir may be found in Lord Campbell's Lives of the Chancellors, (vol. i, p. 183)—sprung from Hamelton, in the parish of Brayton, near Selby, in the West Riding of Yorkshire; and was the son of Adam de Hamelton, a person of gentilitial station there, and of Alice his wife. The Abbot of Selby was Lord of the Manor, and it is not improbable that the Chancellor may have received his education in that noble monastery, or otherwise profited in early life through its influence. It is certain, indeed, that, afterwards, they presented him to their church of Stamford in Northamptonshire. The first benefice which he appears to have obtained was the Rectory of Great-Oxenden, in the same county, which he held in 1265, 49 Henry III. Early in the next reign we find him mentioned as a Clerk in Chancery. In 1267 he was presented by Sir William de Malbys to the Rectory of Hawnby near Helmsley, in Yorkshire; and, in 1284, he was Rector of a mediety of the church of Walkeringham near Gainsbrough. In 1281 his merits or his rising influence were recognised in his own county by his appointment to the Prebend of Warthill, in York Cathedral. In 1287 he became Archdeacon of York; and, after having also filled the office of Precentor of Beverley Minster, on the 7th of December, 1298, after the elevation of Henry de Newark to the Archbishoprick, he was unanimously elected by the Chapter, Dean of York; an office which he held until his death, though for some time it was contested by Francis, Cardinal of St. Mary Cosmedyn, who had been nominated by the Pope. Meanwhile, among other civil occupations, he had been a Commissioner of Array in the counties of Salop and Stafford, in 1294; and was one of the members of the Council of Edward, the King's son and Lieutenant in England, in 1297. On the 16th of January, 1304, 32 Edward I., he was appointed the King's Chancellor.

It may have been, however, that few of his offices afforded him more gratification than the Rectory of Brayton, his native parish; which, on the 1st of May, 1293, he appropriated to his Archdeaconry of York. Indeed we may perceive that in all his multifarious occupations in another sphere, his mind rested amid the scenes of his youth, and it may be remembered as a pleasing feature in his character, that, after he had become Dean of York, and on the 20th of April, 1302, he and his kinsman, John de Markenfield, founded a Chantry in the Church of Brayton, at the altar of the Blessed Virgin, where his mother Alice was buried, for the health of her soul and that of Adam his father, and of his own, and—as if to secure a local memorial of the position which he had attained—of the souls of his successors, Deans of York.

Such a man would, doubtless, be welcomed at many a castled and monastic hearth in the North; and so it may particularly have been at the Priory of Bolton-in-Craven, a house which was indebted to him, in 1291, in the sum of 79*s.* 8*d.*; and where he and his huntsmen found such joyous entertainment, in that year, that they sought it again in 1303 or 4, and sported so royally in the wilds of Longstrothdale that they consumed not less than twenty-two quarters and a half of the Canons' wheat. He was attendant on the King in his last campaign against Scotland, and at the Parliament held at Carlisle, 20th January, 1307, was admitted by the grace and favour of Queen Margaret to her household and hospitation, with his officers in attendance;—Sir Adam de Osgodby, Keeper of the Rolls of Chancery, Sir Robert de Bardelby, Sir Nicholas de Burton, and Sir Geoffrey de Welleford, Clerks of Chancery, and Sir William de Thorntoft, Keeper of the Hanaper in the same Court. Three of these persons, at the least, were fellow Yorkshiremen, who owed

de Fontibus, in Comitatu Ebor., et idem Cancellarius bonæ memoriæ et sanæ mentis, ante obitum suum precepit eis qui juxta eum erant, quod si contingeret eum ita graviter infirmari quod non posset convalescere, quod dictum sigillum clausum sub sigillo suo et sigillo Abbatis dicti loci, domino Roberto de Bardelby, qui tunc ibidem presens fuit, liberarent custodiendum quousque dominus Rex suam inde mandasset voluntatem; quod quidem

their positions to Hamelton's patronage. Osgodby sprung from the village of that name, six miles from Hamelton; where, about the time of King John, John son of Sampson de la Pumerai confirmed a grant of land which had been made to the Priory of Drax by his father and his mother Dionisia, daughter of Jordan de Hamelton; who, in her widowhood, in granting lands to Walding son of Ralph de Ausgotby, by the name of Dionisia daughter of Jordan de Ausgotebi, reserved an annual payment to the Canons of St. Nicholas de Houm—or Drax—for the good of the soul of Sampson her late husband; these grants being confirmed by Robert son of Adam de Osgoteby.—(*Mon. Ebor.*, p. 109). Bardelby also had been drawn to Court from the hamlet of that name, called in the Domesday Book Bardulbi, and in subsequent records Barthelby and Bardelby, but now Barlby, and adjacent to Osgodby; Walter son of Robert de Barnelby, probably the grandfather of Chancellor Hamelton's Clerk, having also bestowed lands in Osgodby, where he resided, on the Priory of Drax. Sir Nicholas de Burton was a member of the ancient family of the Burtons of Burton-St.-Leonard and Ingerthorpe, in the immediate vicinity of Fountains, of which, Nicholas de Burton and Isabella his wife, and Nicholas de Burton, Clerk, confirmed lands in Ingerthorpe to that monastery, and Sir Thomas de Burton-St.-Leonard, in 1293, confirmed to it all the donations of land within his Fee in Markenfield, Ingerthorpe, Markinton, and Wallerthwaite. Sir Nicholas was also connected with the family of Hamelton's kinsman, John de Markenfield.—(*Chartul. of Fountains* at Studley Royal.) Of William de Thorntoft's descent I am not informed, but when the Return called Nomina Villarum was made in 1316, he was certified to be Lord of the vill of Dic Sandholme cum Hithe—now called Hive—in the parish of Eastrington near Howden, in the East Riding of Yorkshire, about eighteen miles from Hamelton.

The occasion of the Chancellor's presence at Fountains may have been caused by a friendship with Abbot Bishopton, who had recently been with him in the Parliament at Carlisle, or for the sake of that adequate entertainment which well-stored garners and cellars could only afford to the suite of a person of his rank; though he may not improbably have turned aside in his journey to visit his friend and seneschal, John de Markenfield, who soon afterwards became Chancellor of the Exchequer, and three years after, obtained license to erect and embattle that noble manor-house which still remains—a most interesting example of its style and class—a little more than a mile from the Abbey. On the 12th of April, 1307, a few days before his decease, and probably while on his death-bed here, musing on the home where he had first drawn his breath, he gave the advowson of the Church of Brodsworth near Doncaster, which he had obtained from the Darrells, to the Chapter of York, to find a chaplain to pray for his soul and those of his parents, in the Chapel at Hamelton, which he had recently built, and also to found another Chantry in York Minster, which was placed at the altar of SS. Ann, Anthony, and Crux, on the south side of the choir, near the vestry door.—*Fabric Rolls of York Minster*, ed. Raine, pp. 224-227. These endowments were perhaps provided by his last will, which is not known to be extant, though it is otherwise ascertained that the execution of it was confided to John de Markenfield and John de Franceys. A similar trust had been fulfilled by the testator for the great Robert Burnell, Bishop of Bath and Wells, and also King's Chancellor, who died in 1292. The chapel at Hamelton remained till the Reformation; and in the Valor Ecclesiasticus, vol. v, p. 38, is said to have been endowed with a pension of 6*l.* 13*s.* 4*d.* from the Dean and Chapter of York, and a cottage and five acres of land, worth twelve shillings per annum.

The body of the Chancellor was removed to York Minster for interment, where it was buried in the south transept, not far from Archbishop Walter de Grey, who had also filled that high office; John de Markenfield directing in his will, in 1321, that he would rest, "inter sepulturam Willelmi de Hamelton, quondam decani, et hostium ecclesiæ versus austrum." He was succeeded in his estates by his brother Adam de Hamelton, who by Alice his wife, daughter and heiress of William son of John de Markenfield, had issue an only daughter and heiress, Sibill, who became the wife of Sir John Metham of Metham, in the parish of Howden, in the East Riding of Yorkshire.—*Harl. MS.*, 6070, p. 168.

sigillum, statim post mortem dicti Cancellarii, eidem Roberto sub sigillo ejusdem Cancellarii et sigillo dicti Abbatis, et Prioris de Boulton, liberatum fuit; et postmodum dominus Rex per breve de privato sigillo suo, mandavit domino Adæ de Osgoteby, Magistro Johanni de Cadamo, et dicto domino Roberto, quod ipsi vel duo eorum una cum ceteris clericis de Cancellario, predictum sigillum sic clausum deferrent usque Westmonasterium, ibidem per Thesaurarium vel ejus locum tenentem et Barones de Scaccario, venerabili patri domino Radulpho Baldok Episcopo Londonensi, quem idem dominus Rex Cancellarium suum fecerat, liberandum; qui quidem Adam, Johannes, et Robertus, in vigilia Ascensionis Domini proximo sequenti, sigillum predictum quod remansit in custodia dicti Roberti clausum sub sigillis dictorum Willielmi, Abbatis, et Magistri Johannis, qui post mortem dicti Willielmi sigillum illud consignaverat, ad scaccarium domini Regis apud Westmonasterium, tenenti locum Thesaurarii et Baronibus de scaccario, in presentia dominorum Rogeri le Brabazun, Radulphi de Hengham, Hugonis de Notingham, Galteri de Norwyco, et aliorum multorum astancium liberarunt, qui recepto prius sacramento a prefato Episcopo, prout moris est, sigillum predictum eidem tradiderunt, qui inde sequenti die apud Stibenheth brevia consignavit.

XXXI.—LITERA ABBATI DE FONTIBUS,[1] UT ACOMODAT DOMINO [ARCHIEPISCOPO EBORACENSI] UNUM STALLONEM, ETC. [Regist. Greenfield, Arch. Ebor., fol. 63a.]

Willelmus, permissione divina, etc., abbati de Fontibus, salutem, gratiam, et benedictionem. Quia pro equicio et jumentis nostris, in partibus de Hextildesham, uno stallone plurimum indigemus, amiciciam vestram de qua confidimus attente requirimus et rogamus, quatinus de aliquo equo trium vel quatuor annorum quem ad hoc speraveritis fore utile seu fructiferum, nobis velitis ex comodato ad tempus pro vestro limitandum arbitrio, vel alias de vestræ liberalitatis gratia amicabiliter subvenire, et eum presencium bajulo facere liberari, et nos in hiis quæ penes nos volueritis

(1) A similar letter was addressed, at the same time, to the Abbot of Jorevaux. Sir Arthur Darcy, writing to Cromwell, after the dissolution of Jorevaux, says :—"The kynges hyenes is att greatt charge with hys sstoodes off mares, att Thornbery and other placys, whyche arr ffyne grownes, and I thynke thatt att Gervayes and in the grangyes incydent, with the hellp off ther grett large commones, the kynges hyenes, by good overssceers schold have ther the most best pasture thatt schold be in Yngland, hard and sownd of kynd: For ssurly the breed off Gervayes ffor horses was the tryed breed in the northe, the stallones and marees well ssoortyd; I thynke in no reallme schold be ffownd the lykes to them; for there is large and hye grownes ffor the ssomer, and in wynter, wooddes and low grownes to serve them."—*Cott. MS., Cleop., E. IV.*, p. 240.

reddi volumus, ad vestra beneplacita prompciores. Valete. Data apud Cawod, vij. kalendas Junii, pontificatus nostri, anno secundo.

XXXII.—COMMISSIO FACTA ABBATI DE FONTIBUS SUPER RECIPIENDA PURGACIONE DUORUM FRATRUM CONVERSORUM EJUSDEM DOMUS DE FONTIBUS, SCILICET FRATRUM W. FAUKES ET RICARDI COCI. [Reg. Greenfield, Arch. Ebor., pars i., fol. 64 a.]

W., permissione Divina Eboracensis archiepiscopus, Angliæ Primas, dilecto filio abbati de Fontibus, nostræ diocesios, salutem, gratiam, et benedictionem. Cum fratres Willelmus Faukes et Ricardus Cocus, domus vestræ conversi, ex eo videlicet quod idem Willelmus super adulterio cum Cecilia uxore Stephani de Hewyk et Margareta uxore Johannis filii Petri de Disseford, ut dicebatur, commisso, dictus vero Ricardus super fornicatione cum Agnete filia Willelmi le Dene de Salley,[1] diffamati, coram decano nostro Ripon. super premissis essent convicti; idem decanus contra eosdem conversos in hac parte procedens, exigente, ut dicebatur, protervia eorumdem, in dictum fratrem Ricardum suspensionis, et in prefatum Willelmum, propter suam multiplicatam contumaciam, suspensionis et excommunicacionis sentencias fulminavit; Nos, autem, predicto negotio demum ad nos ex certa scientia revocato, predictos conversos ad certos diem et locum coram nobis humiliter comparentes, in forma juris a sentenciis absolvimus supradictis, expositisque eis singillatim prefatis articulis, ea quæ in eis contenta fuerunt simpliciter et expresse, etiam jurati, negarunt. Volentes, igitur, honestati religionis deferre, vobisque hac vice gratiam facere specialem, volumus et mandamus, quatinus dictorum fratrum purgacionem vice nostra canonice admittatis; in qua si defecerint, juxta sacrorum instituta canonum procedentes, eos debite puniatis; Nos, enim, in premissis et ea contingentibus vobis vices nostras committimus cum cohercionis canonicæ potestate. Valete. Data apud Burton, quinto kalendas Julii, anno gratiæ millesimo trescentesimo septimo, et pontificatus nostri secundo.

(1) Dishforth and Hewick are villages near Ripon, where the convent had estates. Sawley is in the immediate vicinity of the abbey. The family of Dene, who were landowners within that township, derived their name from the dene in Fountains Park, where the monks converted a marsh into a vivary which may still be traced. It is rather singular, with reference to the scandal alluded to in the text, that John Dene, of this family, a Canon of Ripon and a friend of abbot John de Ripon, whose will may be found in the *Testamenta Eboracensia*, *ed. Surt. Soc.*, vol. ii, p. 44, is said in the President Book of the abbey to have been illegitimate.

XXXIII.—SUPPLICACIO SENTENCIÆ CONTRA NON SERVANTES INTERDICTUM TRANSMISSA ABBATI ET CONVENTUI DE FONTIBUS. [Reg. Greenfield, Arch. Ebor., pars ii, fol. 50a.]

Willelmus Primas, etc., dilectis filiis abbati et conventui monasterii de Fontibus, salutem, gratiam, et benedictionem. Cum in statutis canonicis, tam veteribus quam novellis, et præcipue per sanctissimum in Christo patrem et dominum dominum Clementem, Divina providencia papam Quintum, expressius caveatur quod cum civitates, terræ, castra, aut alia quælibet loca auctoritate ordinaria interdicto ecclesiastico supponantur, nedum non exempti verum eciam et exempti, tam religiosi quam alii, cujuscunque ordinis et condicionis existant, ipsum interdictum teneantur, eciam in locis suis exemptis infra limites loci interdicti inclusis inviolabiliter observare, alioquin juxta constitucionem novellam sanctissimi patris et domini domini Clementis predicti non servantes majoris excommunicacionis sentenciæ, ipso facto, se noverint subjacere; non sine grandi admiracione accepimus quod nonulli monachi domus vestræ interdictum dudum in ecclesia nostra Rypon. jacente, singulis capellis, oratoriis et locis quibuslibet infra limites dictæ parochiæ ubilibet constitutis, propter parochianorum ecclesiæ predictæ manifestam rebellionem pariter et offensam, auctoritate nostra interpositum; quod propter ipsius notorietatem vos et ipsos monachos credimus non latere, violare contempnibiliter non formidabant in locis vestris infra limites parochiæ predictæ ecclesiæ nostræ Rypon. notarie constitutis, pulsatis campanis, januis apertis, et alta voce Divina quælibet officia celebrando, parochianosque predictos, quorum culpa seu rebellione prefata interdicti sentencia lata extitit, ad audiendum in dictis locis Divina officia admittendo, et alia eisdem scienter sacramenta ecclesiastica ministrando, contra constituciones canonicas ac in nostri et jurisdictionis nostræ prejudicium manifestum, ex tantæ presumpcionis pertinacia nervum disciplinæ ecclesiasticæ disrumpendo. Volentes, igitur, attentis vestræ gratitudinis meritis, severitatem canonicæ ultionis ad præsens circa vos ex paterna mansuetudine mitigare, devocionem vestram in Domino duximus exhortandam quatinus prefatum interdictum nostrum, prout de jure tenemini, studiosius observantes, parochianos nostros predictos ad Divina officia audiendum seu ad ecclesiasticam sepulturam vel alia quæcumque sacramenta ecclesiastica recipiendum, casibus a jure permissis duntaxat exceptis, in prædictis vestris locis infra præfatam parochiam constitutis, durante interdicto, hujus-

modi decætero nullatenus admittatis, nec ipsos ad hæc per vestros commonachos vel confratres seu alios quoscumque in eisdem vestris locis admitti aliqualiter permittatis; alioquin si secus factum fuerit in premissis vel aliquo premissorum, dissimulare non poterimus, quin contra pertinaciter delinquentes et canonum transgressores, si qui inventi fuerint, in hac parte juxta juris exigenciam procedamus. Si quos vero ante hæc tempora de vestris confratribus seu commonachis vel aliis circa premissa inveneritis excessisse, ad nos pro absolucione in forma juris obtinenda, ut eorumdem saluti plenius consulatur, absque moræ dispendio, prout expedire videritis, destinetis. Valete. Data apud Barton, sexto Idus Decembris, anno gratiæ millesimo trescentesimo decimo, et pontificatus nostri quinto.

XXXIV.—LITERA MONITORIA FACTA FRATRI THOMÆ DE STAUNFORD, QUOD MODESTE ET MANSUETE SE GERAT VERSUS ABBATEM ET CONVENTUM DE FONTIBUS, IN QUORUM MONASTERIO MORATUR PRO PENITENCIA SUA PERAGENDA. [Reg. Greenfield, Arch. Ebor., p. ii., fol. 185 a.]

Robertus de Pykering, canonicus Ebor., venerabilis patris domini Willelmi Dei gratia Ebor. archiepiscopi, Angliæ Primatis, in remotis agentis, vicarius generalis, fratri Thomæ de Staunford Templario, salutem in Auctore salutis. Cum nuper in concilio provinciali Ebor., vocatis ad id tam exemptis quam non exemptis juxta sedis apostolicæ mandatum, tam super statu Templariorum quam super aliis transmittendis ad generale concilium celebrato, de unanimi consensu predicti concilii extiterat ordinatum, quod singulæ Templariorum personæ ad diversa religiosorum loca, tam exemptorum quam non exemptorum, juxta discrecionem nostram mitterentur, sub fida custodia inibi moraturæ, prout in literis discreti viri magistri Johannis de Nassington officialis curiæ Ebor., cui vices nostras commisimus in hac parte, diversis domibus religiosis Eboracensis dyocesis destinatis plenius continetur; qui te fratrem Thomam predictum, juxta ordinacionem nostram et totius concilii assensum, ad monasterium de Fontibus cum dictis suis transmisit, ibidem sub certis penis et censuris, et secundum formam et tenorem literarum earumdem, humiliter et benigne moraturum; ac tu propriæ salutis tuæ immemor, ut intelleximus, abbatem et conventum predicti monasterii de Fontibus, eorumque ministros verbis probrosis et contumeliosis scandalisque plurimis improperas, et improperando afficis, in Dei offensam, sedis apostolicæ contemptum, predicti concilii vituperium, ordinacionisque suæ subversionem, quantum in te est, et

animæ tuæ periculum manifestum et scandalum plurimorum: Attendentes itaque tam canonica quam civili sanccione cautum existere, ut quos Dei timor a malo non revocat saltem coherceat severitas disciplinæ, et postea nolentes gesta tua præmissa oculis convenientibus pertransire, te auctoritate nobis in hac parte attributa monemus primo, secundo, et tercio, et peremptorie, cum facti qualitas id persuadeat moderandum, ut de cetero, modeste et moderate erga predictos abbatem et conventum, et singulos de conventu eorumque ministros, absque improperiis, verbis probrosis seu contumeliis, te geras, habeas, et teneas, victum communem ipsorum pro sustentacione personæ tuæ ab eis tibi ministratum suscipiens, et ab injuriis et conviciis atque verbis probrosis omnimodo abstinens, scepta monasterii non exiens, donec de persona tua aliter fuerit ordinatum, sub pena excommunicacionis majoris quam te incurrere volumus ipso facto si contraveneris in aliquo præmissorum. Data apud Eboracum, v. kalendas Maii, anno gratiæ M°CCC^mo. duodecimo.

Litera directa abbati de Fontibus quod liberet fratri Thomæ de Staunford literam precedentem.

Robertus de Pykeryng, etc., dilecto nobis in Christo abbati de Fontibus, salutem in amplexibus Salvatoris. Ecce literas nostras fratri Thomæ de Staunford, Templario, per diffinicionem provincialis concilii Eboracensis in vestro monasterio existenti, mittimus per vos eidem sub testimonio competente liberandas sub eo qui sequitur tenore. Robertus de Pykering canonicus Ebor., venerabilis patris domini Willelmi Dei gratia Ebor., archiepiscopi, Angliæ Primatis, in remotis agentis, vicarius generalis, fratri Thomæ de Staunford, Templario, salutem in Auctore salutis. Nuper in concilio provinciali Ebor. vocatis ad id etc. ut supra proximo, usque in finem.[1]

XXXV.—RELAXACIO DISTRICCIONIS FACTÆ ABBATI ET CONVENTUI DE FONTIBUS. [Reg. Greenfield, pt. ii., fol. 45 b.]

Sexto Kalendas Marcii, MCCCXIV, apud Cawood, Scriptum fuit ballivo nostro Rypon. quod relaxaret illam districcionem quam fecit Abbati et Conventui de Fontibus, pro eo quod tenentes sui

(1) At the suppression of the Templars in Yorkshire, each of the Knights that were taken was sent to a religious house for penance, he being under sentence of excommunication. At this time, Thomas de Stamford had been in the order for thirty years, having been admitted into it, in Cyprus, by William de Beaujeu.—Vide *Wilkins's Concilia*, vol. ii. *Rym. Fœd.*, vol. ii, pt. 2, pp. 16, 90, 141.

de libertate Rypon. apud Alverton,[1] ad resistendum Scotis congregatis, cum hominibus dicti domini archiepiscopi de eadem libertate non steterint, hac vice, de gratia domini speciali.

XXXVI.—MANDATUR QUATUORDECIM ABBATIBUS QUOD DOMI MANEANT, ET AD CUSTODIAM ABBATIARUM SUARUM INCUMBANT. [Rotul. Scotiæ 1 Edw. III., mem. 3. d.]

Rex, dilecto sibi in Christo abbati de Fontibus, salutem. Qualiter Scoti, inimici et rebelles nostri, regnum nostrum hostiliter sunt ingressi, homicidia, depredationes, incendia, et alia mala innumera inhumaniter perpetrando, et qualiter nos, ad ipsorum refrenandam malitiam cum excercitu nostro, sumus in partibus Marchiæ Scotiæ personaliter constituti, vestra prudentia bene norit. Et quia per nos et consilium nostrum ordinatum existit, quod aliqui magnates, prelati, seu alii, aut aliqua notabilis persona, dum dicti inimici infra regnum nostrum sic steterint, non exeant idem regnum, et maxime de partibus citra Trentam. Et nobis datum est intelligi quod vos ad capitulum vestrum generale apud Cistercium, in proximum celebrandum personaliter proponitis vos transferre,

Nos, ordinationem predictam inviolabiliter observari volentes, vobis, sub gravi forisfactura nostra, districte inhibemus ne ad aliqua loca extra partes vestras, dum dicti inimici sic steterint in regno nostro, vos transferatis, pretextu alicujus licentiæ a nobis, vobis prius concessæ, donec aliud inde duxerimus ordinandum, set circa custodiam abbatiæ vestræ quanto potentius poteritis, omnibus aliis pretermissis, intendas.

Teste Rege, apud Stanhope, tercio die Augusti. Per ipsum regem.

Eodem modo mandatum est abbatibus subscriptis; videlicet,

Abbati Rigevall.
Abbati de Bella Landa.
Abbati Jerevall.
Abbati de Novo Monasterio.
Abbati de Holmcoltram.
Abbati de Fournays.
Abbati de Sallay.
Abbati de Kyrkestall.
Abbati de Rupe.
Abbati de Melsa.
Abbati de Caldre.
Abbati de Whallay.
Abbati de Rughford.

(1) At Northallerton, in the North Riding of Yorkshire, and probably after the Scots had entered Yorkshire, after the battle of Bannockburn. The writ to levy the horse and foot in the county to resist them is tested at York, 10th August, 8 Edw. II.—*Rotul. Scot.*, vol. i, p. 129.

XXXVII.—COMMISSIO INTER CAPITULUM RYPON. ET ABBATEM ET CONVENTUM DE FONTIBUS. [Reg. Melton, Arch. Ebor., fol. 560[a].]

Willelmus, etc., dilecto filio officiali nostræ Ebor., salutem, gratiam, et benedictionem. Cognicionem et processus quoscumque in omnibus causis et negociis ad instanciam parcium et non ex officio mero, vel nobili, motis seu movendis coram Magistro Ricardo de Wath, decano nostro Rypon., ut decano vel aliæ virtute commissionis nostræ cujuscumque inter Capitulum et Canonicos ecclesiæ nostræ Rypon. conjunctim vel divisim ex parte una, et religiosos viros Abbatem et Conventum Monasterii de Fontibus, nostræ diocesios, seu eorum commonachos et confratres ex altera, ab ejusdem decani nostri examine revocantes, ut sic idem decanus circa nostra et ecclesiæ nostræ negocia liberius vacare valeat, quæ sibi exequenda meminimus commisisse; vobis de cujus industria et circumspeccione sinceram in Domino fiduciam obtinemus, ad cognoscendum, procedendum, statuendum, diffiniendum et exequendum in omnibus et singulis causis et negociis supradictis, et ad continuandum acta vestra cum actis suis in hac parte habitis quibuscumque, vices nostras committimus, cum cohercionis canonicæ potestate; mandantes quatinus, in præmissis et circa ea legitime procedentes, expeditis negociis, de omni eo quod feceritis in hac parte non reddere curetis debite cerciores per literas vestras patentes quæ hanc seriem representent. Valete. Data apud Cawode, xviii kalendas Februarii, anno gratiæ millesimo trescentesimo vicesimo octavo, et pontificatus nostri duodecimo.

XXXVIII.—COMMISSIO AD ABSOLVENDUM DOMINUM SIMONEM WARDE.[1] [Regist. Melton, Arch. Ebor., fol. 198[b].]

Willelmus, etc., dilectis filiis abbatibus de Fontibus et de Kyrkestall, nostræ diocesios, salutem, gratiam, et benedictionem.

(1) Sir Simon Ward, of Givendale, in the parish of Ripon, and of Guiseley, near Otley, was the representative of a knightly family which had been settled there from an early period in the twelfth century, and had been benefactors to Fountains Abbey, in Givendale, Sawley, and Sleningford. He was the eldest son of Sir Simon le Ward, after whose death, and on the 21st of November, 1306, he, being then a knight, did homage to the Archbishop of York, for Guiseley and other lands. Before that time, he does not appear to have taken a part in public life; but soon after began that distinguished military career which must have long rendered his name a household word in Yorkshire. In September, 1308, he was appointed one of the "Custodes" and Commanders in the county of Northumberland and Tynedale; and on the 30th of that month, was commanded to

De vestris industriæ et puritate conscienciæ plenius confidentes, ad absolvendum corpus domini Simonis Ward, militis, nuper

assist the Earl of Richmond in expelling the Scottish rebels from Galloway.—*Rym. Fœd.*, vol. ii, pt. 1, p. 8. How he distinguished himself in that campaign does not appear, but while he had been serving Mars on the northern mountains, he certainly had been vanquished by Venus; for, on the 9th of November, 1309, Archbishop Greenfield had occasion to correct Dame Joan de Corewenne, relict of Sir Thomas de Corewenne, for a *liaison* with the knight, on her own confession; he admitting the impeachment, and promising to forfeit 20*l.* if the offence was repeated. In July in the same year, he was a Justice of Assize for the Liberty of Ripon. In 1311, being one of the Supervisors of Array in Yorkshire, and also a leader of the Levies, he marched them to Roxburgh; and still continuing his services, was summoned, in 1312, to meet the King at Battlebridge, on the 28th of June, to do and perform what then should be enjoined.—*Parl. Writs, ed. Palgrave*, vol. ii, div. 3, p. 1579. When the confederate Barons took up arms to rid the kingdom of Gavaston, he so far associated himself with their cause as to have been included in the pardon granted, on the 16th of October, 1313, to the adherents of Thomas of Lancaster for participation in the death of the royal minion, and the disturbance occasioned thereby.—*Rym. Fœd.*, ut sup., p. 230. His loyalty, however, remained so unshaken that the King, reciting in his writ that he had full confidence in his tried fidelity and circumspection, appointed him Custos of the Town and Castle of Berwick-on-Tweed, on the 8th of October, 1314.—*Rotul. Scot.*, vol. ii, p. 133. His conduct in this arduous post was the subject of such favourable reports that on the 10th of March, 1314–5, the King addressed to him a special letter of thanks, and anxiously desired him to remain in it for a year longer; but, though three commissioners were sent to treat with him on the subject, and to accept his services for a shorter period, he declined the trust; and on the 18th of April following, Maurice de Berkeley was appointed to it.—*Ibid*, pp. 138–142. Probably a temporary failure of health may have been the cause of his retirement, for some time before he had been taken prisoner by the Scots; Archbishop Greenfield, in 1314, having contributed 20*l.* towards his ransom. He, also, was not summoned to do military service in the year 1315, when his energies might have been most desirable in that miserable year of warfare and famine. In 1316 he was appointed Sheriff of the county of York, and his social position may be inferred from the Nomina Villarum of that date, in which he was certified as Lord of the Townships of Welburn, Givendale, Newby, Guiseley, and Bretton, and part of that of Bulmer, all in Yorkshire. In the same year, also, we find him in arms again, having been appointed, on the 4th of July, one of the custodes for the defence of that county against the Scots; and he continued to serve in this harrassing warfare, but without any special command until 1319, when he was commissioned, on the 20th of July, to receive the levies of foot from Yorkshire, at Northallerton, and to march them to Newcastle-on-Tyne.—*Rotul. Scot.*, vol. i, pp. 156, 201. When the insurrection was raised by the Earl of Lancaster and his party, against the King, he, being still sheriff, was appointed, 30th November, 1321, sole commissioner to assemble the forces of Yorkshire to resist them (*Rym. Fœd.*, ut sup., p. 462), and when they had besieged Tickhill Castle, he, together with William Ross, of Helmsley, Henry de Percy, and William de Latimer, were empowered, 26th February, 1322, to raise the forces of that county, to attack and pursue them.—*Parl. Writs*, vol. ii, p. 180. Appx.

But a far greater distinction awaited him, and within three miles of his own house. For the Earl of Lancaster, after setting fire to Burton-upon-Trent, and fleeing from the royal army, having been compelled, by a council of his adherents at Pontefract Castle, to march to his castle of Dunstanbrough, in Northumberland, advanced on Tuesday, the 16th March, 1322, to the pass of the river Ure, at Boroughbridge. Here they found the forces of Sir Andrew Harcla and Sir Simon Ward drawn up to oppose their progress, and an obstinate engagement took place in attempting to force the wooden bridge, in which the Earl of Hereford was slain; and on the following day, after an endeavour to pass the ford, the Earl of Lancaster and the greater part of his followers were made prisoners in the town.—*Pakington apud Lelandi Coll.*, vol. ii, p. 214. *Parl. Writs*, vol. ii, Div. 2, p. 200, Appx. *Chron. de Lanerc., Knyghton, X Script.* col. 2540. The parochial chapel, a few hundred paces from the bridge, to which the Earl of Lancaster probably fled, and looking on the Crucifix, said, "Good Lord, I rendre myself to thee and put me ynto thy mercy," has lately been ruthlessly swept away; but a Cross of the period, no doubt commemorative of the battle, may still be seen, though removed from its original position. Many years ago, also, human bones, with fragments of armour and weapons were found, at a place called the Old-banks, by the side of the river, below the bridge.

After the battle of Boroughbridge, and during the rest of the reign of Edward the Second, we find Sir Simon to have been constantly employed in military affairs, chiefly as a Commissioner of

defuncti, a quibuscumque peccatis suis commissis, eciam in casibus a nobis specialiter reservatis, quatenus ad id nostra se extendit potestas, vobis et utrique vestrum per se et insolid' committimus

Array in his county. In 1326, he seems, however, to have taken a more active part in council than in the field. On the 24th of January in that year, he had a commission with special powers, as one of the Inspectors of the Array, in the West Riding of Yorkshire. On the 28th of February, he was commanded, as one of the Conservators of the Peace in the West and North Ridings of that county, to disperse seditious assemblies and to apprehend offenders. On the 12th of March, he was appointed one of the Justices to try offenders who had besieged the Castle of Tickhill. On the 10th of May, he was directed to aid and counsel the Earl of Surrey as Captain and Chief Supervisor of the Array in seven of the northern counties, and, also, on the 23rd of July, to perform the same service, At length, on the 3rd of December, he was summoned to the Parliament that met on the 7th of January following; and therefore, no doubt, joined in the deposition of King Edward the Second, in whose service the greater part of his life had been spent.—*Parl. Writs*, vol. ii, Div. 3, p. 1580.

Sir Simon was summoned to every Parliament of his successor, to the period of his decease, the last writ having been issued 24th July, 8th Edward III.—the year in which he died.—*Rot. Claus.* 8 *Edw. III.*, m. 18, dorso. Whether, after having passed through so many perils, he died at last in his bed, has not been ascertained; neither why he had incurred that extreme censure of the Church which required Abbot Coxwold to pass through the awe-stricken townsmen of Ripon who had rejoiced in his might, to absolve the senseless corpse whose spirit had passed away to the supreme tribunal of its God. It was a form that was necessary to enable him to have Christian burial, but whether he obtained it in the Church of Ripon or among the Nuns at Esholt, is forgotten. On the 12th August, 1334, Archbishop Melton writes that Sir Simon de Ward, late deceased, owed him 22*l.*, and desires that the sum should be raised out of his effects, at the oversight of Sir John le Ward.

The descendants of Sir Simon Ward continued to reside long after, at Givendale and Guiseley, ranking among the first families in the county; and at the Cistercian Nunnery at Esholt, near the latter place, had the distinction of being patrons—the house having been reputed to have been founded by Simon Ward and Maud his wife, in the latter part of the twelfth century.—*Mon. Ebor.*, p. 139. *Mon. Ang.*, vol. i, p. 829. *Stevens' Add. to Dugd.*, vol. ii, p. 293. Sir Simon Ward, in 1383, ordered his body to be interred here; as did also Sir Roger Ward, by his will, proved 10th August, 1453; and Joan, relict of Roger Ward, Senior, of Givendale, by her will, proved 20th March, 1475. Sir John Ward, the eldest son of our hero, was one of the witnesses in the Scroope and Grosvenor Controversy, and gave an interesting description of the Arms that were then in his house at Givendale; but, as he was not summoned to Parliament, an hereditary Barony was not created by the sittings of his father. He bore the armorial ensigns of his ancestors—*Azure, a cross flory, or*—and on his seal to a charter dated in 1334, with the addition of a label of three points. He was taken prisoner at the siege of Calais, and King Edward III. gave 14*l.* 6*s.* 8*d.* in aid of his ransom. —*Issues of the Exch.*, p. 155.

After the heads of the family had received knighthood in each successive generation, and matched with members of the houses of Mauley, Hamerton, Markenfield, Constable, and Gascoigne, the race expired in the direct male line, on the 30th of December, 1521, in the person of Sir Christopher Ward, who had been Master of the Hart-hounds to King Richard III., had fought at Flodden, and was Standard-bearer to King Henry VIII. at Boulogne. He left three daughters; of whom the eldest, Ann, who died before him, married Sir Ralph Nevill, of Thornton-Bridge, in the parish of Brafferton, N. R. Co. York; Joan, who was aged 34 in 1521, and made her will in 1540, married Sir Edward Musgrave, of Musgrave and Harclay Castle, in Westmerland, and had issue Sir William Musgrave, who had livery of a moiety of the Manors of Guiseley, Esholt, Newby, Ouseburn, Adwalton, and Drighlington, 35 Henry VIII., 1543, as had Sir Richard, his son, in 1546: Margaret Ward, the third daughter, married John Lawrence, Esq., of Barley, Co. York, and died without issue, 12th September, 1519, leaving her two sisters her coheirs, her husband having died, 7th September, 1512, without issue. Soon after the death of Sir Christopher Ward, his estates, however, were still further divided by the death, without issue, of his grandson Francis Neville, of Thornton-Bridge, who died in 1529, seised of the Manors of Aldwalton, Drighlington, and Great Ouseburn, and of a third part of the Manors of Guiseley, Givendale, Newby, and Esholt—his five sisters being his coheirs. Catherine, who may have been the eldest, and was aged 22 in 1521, married first, Sir Walter Strickland, of Sizergh, Co. Westm., and had issue; secondly, Henry Brough, and thirdly Wm. Knevitt, Esq.: Joan, aged 21 in 1521, was the wife of John Constable,

vices nostras. Valete. Data apud Cawode, quinto Idus Aprilis, anno Domini millesimo trescentesimo tricesimo quarto, et pontificatus nostri decimo septimo.

XXXIX.—MANDATE FROM THE DEAN AND CHAPTER OF YORK TO THE VICARS OF MASHAM, TOPCLIFFE, AND ALDBROUGH, TO EXCOMMUNICATE SOME FELONIOUS INTRUDERS INTO THE MANORS OF THE ABBOT OF FOUNTAINS. [Ex Regist. Dec. et Capit. Ebor. intitulat. per Jac. Torre, G. y^e^, fol. 8 b.]

Capitulum ecclesiæ beati Petri Ebor., decano ejusdem in remotis agente, vicariis de Massam, de Toppclyf, et de Aldeburgh salutem. Cum nuper in litteris apostolicis viderimus contineri quod omnes illi et singuli qui res, redditus, possessiones, seu domos aut alia bona abbatis et conventus monasterii de Fontibus, Cisterciensis ordinis, Ebor. diocesios, irreverenter invaserint, detinuerint, aut occupaverint injuste, aut ea quæ prædictis abbati et conventui fideles Christi in suis testamentis decedentes reliquerint contra justiciam detinuerint, debeant per nos et alios loci prelatos publice excommunicari, et excommunicatos nunciari, pulsatis campanis, candelis accensis, ut convenit et est moris, cum super hoc fuerimus requisiti congrue, ac domino abbate de Fontibus [et] ejusdem loci conventu nobis, quod dolentes referimus, graviter conquerentibus, quod quidam Sathanæ satellites suæ salutis immemores cum nephando spiritu fœdus ineuntes, nescientes se eciam a vetitis abstinere, res, redditus, possessiones, et domos ac grangias et maneria dictorum abbatis et conventus irreverenter invaserunt, bonaque ipsorum abbatis et conventus in

of Burton Constable, Esq.: Clara, aged 14 in 1521, married Thos. Neville, Esq., of Holt, Co. Leic. Of Ann and Mary I have ascertained nothing. But though the estates thus passed from the Wards, several cadets of the family founded independent houses, and many of their descendants may be traced, through the lines settled at Upton, Co. York, and Bishop Middleham, Co. Durham. —*Surtees Hist. Dur.*, vol. iii, p. 13.

I am sorry that I am unable, at present, to verify the reputed descent from this ancient house, of Mrs. Mary Ward, a pious and zealous member of the Church of Rome, who founded the house of Poor Clares, at Gravelines, in 1609; the last members of which, after enduring great privations and afflictions through their ejection in 1793, were ultimately received by the community at Clare Lodge, near Catterick.

The mansion-house at Givendale, which Leland called "a fair manor-place of stone," (*Itin.*, vol. i, p. 95) stood on the eastern bank of the river Ure, about three miles below Ripon, commanding sweet prospects up and down the vale. It has long since been demolished; but, towards the end of the last century, when the foundations were disturbed in the croft between the road leading to Newby Hall and the present farm-house, several stones, bearing fragments of inscriptions in black letter, were discovered and walled into the outbuildings. The original house, however, had probably occupied the site yet partly encompassed by a moat, on lower ground, a little to the north of the other; and here it may have been that Robert de Insula, Bishop of Durham, was entertained on the 25th of October, 1274, when he was examined at Ripon, by the Archbishop of York, before his confirmation.—*Hist. Dun. Scrip. ed. Surt., Soc.*, p. 56, Appx. 88.

domibus, grangiis, et maneriis suis inventa contra voluntatem suam aut custodum suorum in hac parte deputatorum ceperunt et asportarunt, ac eciam res eidem *(sic)* debitis sic detinent, contra Deum et justiciam dampnabiliter occupatas; necnon arbores et ramos de silvis et parcis dictorum abbatis et conventus, ac eciam ligna et alias res ad grangias et maneria pertinentes absciderunt, invaserunt et injuste asportarunt, prata quoque et pasturas et turbarias suas ad grande dampnum dictorum abbatis et conventus, et prejudicium non modicum et gravamen, abciderunt collegerunt et asportarunt contra Deum et justiciam, ut refertur; vobis et cuilibet vestrum firmiter injungendo mandamus, quatinus omnes et singulos qui dictorum abbatis et conventus res, redditus, possessiones et bona, arbores, ramos, prata, pasturas, turbarias vel ligna injuste invaserunt, abstinuerunt *(sic)* et detinuerunt, absciderunt et asportarunt, et sic detinent dampnabiliter occupata contra voluntatem abbatis et conventus prædictorum, moneatis et efficaciter inducatis, et quilibet vestrum moneat et efficaciter inducat in forma juris, quod dictas res, redditus, possessiones, et bona, arbores, ramos, prata, pasturas et turbarias, et alias res quascumque, ut sic præmittitur, injuste ablata, detenta, et occupata, aut eorum verum valorem dictis abbati et conventui plene restituant, una cum dampnis quæ ipsi passi fuerint in hac parte, infra duodecim dies a tempore monicionis vestræ et vestrum cujuslibet eis factæ continuo numerandos, et de eis satisfaciant competenter, ut tenentur, ac voluntatem dictorum abbatis et conventus de Fontibus pro tanto temeritatis captare elaborent, alioquin omnes et singuli tanti facinoris perpetratores, legitimis monicionibus præmissis, in dictis ecclesiis singulis diebus Dominicis et festivis, dum major affuerit populi multitudo, intra missarum solempnia, pulsatis campanis, candelis accensis et extinctis, ac alia solempnitate qua decet adhibita, publice, solempniter et in genere excommunicetis, et excommunicatos publice nuncietis, et quilibet vestrum publice et solempniter denunciet, quousque dictorum malorum patratores de dictis dampnis et injuriis dictis abbati et conventui satisfecerint, ut tenentur, et beneficium absolucionis in forma juris meruerint obtinere. Data Ebor., septimo kalendas Septembris, anno Domini millesimo trescentesimo quadragesimo quarto.

XL.—PROFESSIO ABBATIS DE FONTIBUS. [Regr. Zouche, Arch. Ebor., f. lxx.]

Ego frater Robertus, Electus Abbas Monasterii de Fontibus, subjectionem, reverenciam, et obedientiam a sanctis patribus

constitutam, secundum regulam sancti Benedicti, nobis, pater, domine Willielme, Eboracensis Archiepiscope, vestrisque successoribus, canonice substituendis, et sanctæ Eboracensis ecclesiæ, salvo ordine meo, perpetuo me exhibiturum promitto. Et hoc propria manu subscribo. ✠

Et memorandum quod xxx° die mensis Aprilis, anno Domini M°CCC^mo xlvj^to in Capella manerii de Burton juxta Beverlacum, Eboracensis diocesis, præfatus frater Robertus recepit munus benedictionis a venerabili patre domino W. la Zouche, Eboracensi Archiepiscopo, etc., et fecit et legit professionem supra scriptam, et subscripsit manu sua propria, faciendo signum Crucis, prout superius est appositum; et cedulam professionem hujus continentem ad magnum altare portavit, quam dimisit ibidem; præsentibus Magistro G. de Welton Cancellario, dominis W. de Feriby, Rogero de Stiendeby, Bartholomeo de sancto Neotho et multis aliis.

XLI.—COMPOSITIO INTER NOS ET RYPONENSE CAPITULUM PRO OBLACIONIBUS IN CAPELLA DE MICHAELL HOWE,[1] ALIAS HARLESSHAWE. [Ex Orig. penes Comitem De Grey & Ripon.]

Universis Christi fidelibus ad quos presentes litteræ pervenerint, pateat evidenter, quod cum nuper inter venerabiles viros Capitulum ecclesiæ collegiatæ et parochialis Rypon', Eboracensis diocesis, ad quod dicta ecclesia parochialis cum suis juribus et pertinenciis universis dinoscitur canonice pertinere, ex parte una; Et Religiosos viros Abbatem et Conventum monasterii de Fontibus, ordinis Cisterciensis, dictæ diocesis, ex altera; super celebracione divinorum in Capella Sancti Michaelis de monte, infra fines et limites dictæ ecclesiæ parochialis Rypon' situata, in solo tamen dictorum Abbatis et Conventus et ipsorum monasterii constructa, in die Sancti Michaelis archangeli annis singulis, et super perceptione et detencione oblacionum et obvencionum quarumcunque ad dictam Capellam provenencium, contencio excita fuisset; sicque dicta Capella vicina et proprior dicto monasterio quam ecclesiæ Rypon' memoratæ; pro bono pacis et tranquillitatis partium predictarum, sub forma infrascripta, inter easdem partes fuit et est amicabiliter concordatum; videlicet, quod Abbati et Conventui predictis qui sunt et erunt pro tempore, die Sancti Michaelis aliisque diebus anni singulis, in dicta Capella infra fines et limites prefatæ ecclesiæ Rypon', ut premittitur, situata, liceat celebrare

(1) Some account of this chapel will be found in the note to a subsequent document dated in 1445.

et facere celebrari prout eis expedire videbitur; necnon Abbas et Conventus predicti percipient et habebunt oblaciones et obvenciones quascunque ad dictam Capellam provenientes, ad perpetuam firmam, de Capitulo memorato: Reddendo inde annis singulis in futurum predicto Capitulo, in ecclesia Rypon' predicta, in festo Exaltacionis sanctæ Crucis, racione et nomine firmæ predictæ, duos solidos et sex denarios sterlingorum sine ulteriori dilacione: Quodque nullus Capellanus vel alius quiscunque, nomine vel ex parte dicti Capituli, in dicta Capella, die Sancti Michaelis aliisve diebus anni, celebrabit seu faciet celebrari, vel oblaciones seu obvenciones de quibus, et prout premittitur, percipiet aliquales; Sed quod Abbas et Conventus prelibati, in dicta Capella, ut premittitur, annis singulis in futurum, celebrabunt et facient celebrari, necnon oblaciones et obvenciones percipient et habebunt memoratas prout eis videbitur expedire: Ita tamen quod Abbas et Conventus memorati qui sunt et erunt pro tempore, nec aliquis ipsorum nomine, in dicta Capella, sacramenta, sacramentalia, vel aliud quicquam, quodam prejudicium dictæ ecclesiæ Rypon' cedere poterit, vel eidem ecclesiæ in suis juribus parochialibus dampnum, quovismodo afferre, facient, ministrabunt, exercebunt, faciet, ministrabit, aliqualiter seu exercebit: Salva semper dictis Abbati et Conventui facultatem divina in dicta Capella celebrandi, et faciendi celebrari, ac oblaciones et obvenciones percipiendi et habendi, prout superius est expressum. Et si contingat dictum annuum censum nomine firmæ predictæ, videlicet, duorum solidorum et sex denariorum, a retro existere per octo dies post aliquem terminum memoratum, temporibus pro futuris, predicti Abbas et Conventus volunt et concedunt pro se et successoribus suis, quod extunc bene liceat predictis venerabilibus viris Capitulo ecclesiæ Rypon' et ministris suis, in manerio seu Grangia dictorum Abbatis et conventus de Sutton juxta Ripon', ac eciam in omnibus terris et tenementis eorundem Abbatis et Conventus in villa Rypon' existentibus, distringere; et districciones hujusmodi abducere et detinere, quousque de predicto censu duorum solidorum et sex denariorum, nomine firmæ predictæ, sic, ut premittitur, a retro existente, una cum arreragiis ejusdem, ac dampnis et expensis ea occasione factis, predictis venerabilibus viris, Capitulo ecclesiæ prelibatæ, per dictos Abbatem et Conventum qui sunt et erunt pro tempore, plenarie fuerit satisfactum; Juribus et consuetudinibus dictæ ecclesiæ Rypon', ac privilegiis, Indulgenciis et consuetudinibus monasterii de Fontibus memorati, in omnibus aliis semper salvis. In quorum testimonium, Nos, Abbas et Conventus de Fontibus predicti, parti Indenturæ penes dictum Capitulum remanenti, sigillum nostrum

commune apposuimus. Data in Capitulo nostro de Fontibus, die dominica proxima ante festum Sancti Dionisii martiris, Anno Domini millesimo trecentesimo quadragesimo sexto. Et nos, Capitulum Rypon' memoratum, parti Indenturæ penes dictos Abbatem et Conventum remanenti, sigillum nostrum[1] apposuimus. Data in domo nostra Capitulari Rypon', die dominica proxima ante festum Sancti Dionisii martiris, Anno Domini millesimo trecentesimo quadragesimo sexto.

XLII.—LICENCE TO THE ABBOT AND CONVENT OF FOUNTAINS TO CONVERT CERTAIN OF THEIR GRANGES RUINED BY THE SCOTS INTO VILLS, AND TO DEMISE THEM TO SECULAR PERSONS.[2]
[From the Original at Studley Royal.]

Universis sanctæ matris ecclesiæ filiis ad quos presentes litteræ pervenerint, de Revalle et de Bellalanda, ordinis Cisterciensis, Eboracensis diocesis, monasteriorum Abbates, salutem in sinceris amplexibus Salvatoris. Noverit universitas vestra nos litteras reverendi Patris nostri domini Johannis Abbatis Cistercii, sigillo suo cera alba impendente sigillatas, nobis ex parte Religiosorum virorum Abbatis et conventus monasterii de Fontibus dicti ordinis nostri, Eboracensis diocesis, coram Notario et testibus infra scriptis presentatas, ex qua decuit reverencia recepisse; Quarum tenor per omnia talis est.

Nos frater Johannes, Abbas Cistercii, notum facimus universis quod anno Domini millesimo trecentesimo sexagesimo tercio, apud Vivionem in nostro generali capitulo fuit facta quædam diffinicio quæ sequitur in hæc verba. Petitionem Abbatis et Conventus de Fontibus, in Anglia, continentem quod cum haberent multas grangias, ante guerras Scottorum et Anglorum, nunc perditas, combustas, et quasi ad nichilum redactas, quas non possunt reedificare; possint tradere secularibus sub annua firma, et ibidem villas instituere, et quod quo ad hoc dentur Commissarii abbates de Ryevalle et Bellalanda, qui de predicto negocio faciant quod viderint domui de Fontibus expedire, exaudit capitulum generale. In cujus rei testimonium contrasigillum nostrum duximus appendendum. Data loco et anno supradictis, in die beati Lamberti episcopi et martiris.

(1) The seal of the Chapter of Ripon is attached to this document; of which a more perfect impression will be found among the charters of endowment, under the head of Cayton.

(2) A licence from Bernard, Commissary of the abbot of Clairvaux, to the abbot of Fountains, to let the granges of Baldersby, Marton, and Kilnsey to tenants, and dated on the Morrow of St. Lawrence, 1336, will be found in another part of this work under the head of Baldersby, among the charters of endowment.

Post quarumquidem litterarum presentacionem et recepcionem earundem per nos factam, nobis extitit seriosius intimatum quod iidem abbas et conventus quasdam grangias, videlicet, Aldeburgh, Slenyngford, Sutton, Couton, Cayton, Bramlay, Bradelay, Kilnesay et Thorp, habuerunt et habent ad eorum monasterium pertinentes, quæ per hostiles incursus Scottorum, guerrarum incommoda, pestilencias mortalitatum et tempestatum in illis partibus pridem contingencium, et alios casus fortuitos adeo fuerunt et sunt in suis edificiis collapsæ; ipsarumque terræ dudum fertiles et comodiferæ, quasi penitus ad sterilitatem sunt redactæ, quod eisdem Abbati et conventus edificia predicta sic diruta et collapsa reedificandi, seu terras ipsas ad utilitatem suam excolendi nullatenus suppetit, nec veresimiliter supportare redditur facultas in futurum. Quocirca nobis cum instancia supplicarunt, quatinus premissis et aliis incomoditatibus et indigenciis suis et monasterii sui predicti per nos debite consideratis diligencius et attentis, ut predictas grangias in villas construere et redigere, ipsasque personis secularibus sub annua firma tradere possent, auctoritate nobis commissa in hac parte, cum eisdem dispensare curaremus. Nos igitur abbates de Ryevalle et de Bellalanda, Commissarii supradicti, super premissis nobis per dictos abbatem et convèntum de Fontibus, ut premittitur, expositis cerciorari volentes, super veritate suggestorum et peticionis hujusmodi, solerter inquisivimus ac etiam diligenter. Et quia per inquisicionem eandem, ac tam ex fidedignorum testimonio, quam rei evidencia et facti notorietate comperimus in hujusmodi peticione contenta vera esse, et exinde non modicam utilitatem eidem monasterio temporibus pro futuris obventuram, ut iidem abbas et conventus dictas grangias ac quamlibet earundem in villas redigere, ac ipsas personis secularibus ad firmam sub annuo censu possint concedere, prout eis melius et utilius videbitur expedire, propter urgentem necessitatem et evidentem monasterii sui utilitatem, auctoritate nobis in hac parte commissa, cum eis dispensamus et tenore presencium licenciam concedimus et liberam facultatem. In quorum omnium testimonium atque fidem, presentes literas nostras, seu presens publicum Instrumentum, per magistrum Hugonem de Fletham, Notarium publicum, infrascriptum, publicari mandavimus, nostrorumque sigillorum apposicionibus, ipsiusque notarii signo et subscriptione, fecimus communiri. Data et acta in monasterio de Fontibus supradicto, septimo decimo die mensis Novembris, anno Domini millesimo trecentesimo sexagesimo tercio.

Et ego, Hugo de Fletham, clericus Eboracensis diocesis, publicus apostolica auctoritate Notarius, predictarum literarum

presentacioni, recepcioni, inquisicioni, dispensacioni, licenciæ dationi, sigillorum appensionibus, ac omnibus aliis et singulis supradictis, dum sic, ut premittitur, per venerabiles viros, dominos de Rievalle et de Bellalanda monasteriorum Abbates, commissarios antedictos agerentur; et fierent loco, die, mense et anno suprascripto, Indictioni secunda, et Pontificatus sanctissimi in Christo patris et domini nostri, domini Urbani, Divina providencia, papæ quinti, anno secundo: una cum discretis viris et religiosis fratribus, Thoma de Ellerbek de Rievalle, Johanne de Caleton de Bellalanda monasteriorum monachis, Bernardo de Langeton et Roberto de Aldefeld, viris literatis Eboracensis diocesis, testibus ad hoc vocatis specialiter et rogatis personaliter. Presens interfui, easque et eâ sic fieri vidi et audivi, aliisque negociis occupatus, per alium scribi feci, meque de mandato eorumdem propria manu mea subscripsi, signum mei apponens consuetum, rogatus in testimonium premissorum.[1]

XLIII.—A LICENCE FROM THE ABBOT OF FOUNTAINS ENABLING WOMEN TO BE PRESENT, ON CERTAIN DAYS, IN THE CONVENTUAL CHURCH OF KIRKSTALL. [Ex orig. in Brit. Mus., Cart. Cott. iv., 39.]

Universis ad quos presentes litteræ pervenerint frater Robertus,[2] abbas Monasterij beatæ Mariæ de Fontibus, pater abbas Monasterij beatæ Mariæ de Kyrkestall, ad plenariam jurisdictionem habens in eodem, Salutem et fidem credulam in subscriptis. Licet, per instituta nostri ordinis, ingressus mulierum infra septa Abbathiarum predicti ordinis, sub pænis gravibus sit prohibitus, nos tamen salutem animarum cupientes, quam tam viri quam

(1) The engraving of the Notarial mark is half the size of the original.

(2) Dr. Whitaker, in publishing this curious document in his History of Craven (Second Edit., p. 69), has, by the omission of the words, "Abbas Monasterii beatæ Mariæ de Fontibus, pater" after the name "Frater Robertus," not only ascribed the power of dispensation of the Father Abbot of Fountains to the subordinate abbot of Kirkstall, and raised the inference that the latter might exercise it, independently, in his house; but also, in a commentary which has frequently been quoted, has given to the words, "salutem animarum," an interpretation which it appears to me is untenable. He says, "The scriptural conditions of pardon have been vitiated at different times, and in different degrees, by unhallowed substitutions; but it was reserved for this bold abbot of Fountains, by one stroke of his pen, to abrogate the satisfaction of the Redeemer, the necessity of repentance, the obligation to good works, and to annex an assurance of salvation to the opus operatum of a visit to Kirkstall." Might it not, at the least, have been assumed that the health or benefit of souls was the more correct expression?

mulieres indubie consequenter, qui ecclesiam dicti monasterii de Kyrkestall, certis diebus in anno, contigerit personaliter visitare, prout in quibusdam indulgenciis per papam Bonifacium nonum inde concessis planius est insertum; ingressum mulierum, prescriptis diebus ad dictam ecclesiam solomodo, volumus pro tempore tollerare: Sic tamen quod ad nullas alias domos infra septa dicti monasterij, neque per abbatem neque per aliquem monachum dicti monasterij introducantur, sub pœnis in institutis sepedicti ordinis limitatis; quas videlicet pœnas volumus et decernimus per presentes, tam abbatem quam monachos prefati monasterii, si in præmissis reperti fuerint culpabiles, irremissibiliter sustinere. In quorum omnium testimonium, sigillum nostrum præsentibus apposuimus. Data apud Monasterium nostrum de Fontibus, quinto die Marcii, anno Domini millesimo quadringentesimo primo.[1]

XLIV.—LITERA TESTIMONIALIS SUPER ELECTIONE ABBATIS DE FONTIBUS, ET PRO BENEDICTIONE EJUSDEM OBTINENDA. [Reg. Bowet, Arch. Ebor., pars i, fol. 215.]

Reverendissimo in Christo patri et domino domino, Henrico, Dei gratia Eboracensi Archiepiscopo, etc., vestri oratores et devoti filii, Prior et Conventus monasterii beatæ Mariæ de Fontibus, ordinis Cisterciensis, vestræ Eboracensis diocesis, omnimodas reverencias et honores debitas tanto patri. Vestræ reverendissimæ paternitati innotescimus per presentes, quod vacante monasterio nostro prædicto per mortem bonæ memoriæ domini Roberti de Burlay, ultimi abbatis ejusdem monasterii, ejusque corpore cum reverencia qua decuit ecclesiasticæ tradito sepulturæ, venerabiles et religiosi viri, Willielmus et Ricardus, de Rievalle et Jerovalle monasteriorum abbates, venerabilis patris domini Mathei, monasterii Clarevallis abbatis, Commissarii in hac parte sufficienter deputati, in negocio electionis et provisionis abbatis monasterii nostri de Fontibus prædicti vacantis, servatis in hoc casu servandis, juxta formam procedendi eis traditam processerunt, et jure procedendi dicto monasterio nostro de abbate ad ipsos commissarios, juxta regula instituta ejusdem ordinis, notorie devoluta, de domino Rogero Frank, commonacho dicti monasterii nostri, in eodem

(1) Two fragments of a round seal in red wax remain appended to this document. Sufficient of the design, however, remains to shew that it has represented a figure standing under a canopy, with a smaller figure on each side, each also under a canopy; and that the circumscription has been in black letter.

ordine expresse professo, ordine sacerdotali et ætate legitima, constituto libero et de legitimo matrimonio procreato, in temporalibus et spiritualibus plurimum circumspecto, scienciæ et moribus sufficienter dotato, habili et ydoneo, in nostrum patrem et abbatem dicti monasterii nostri de Fontibus solempniter et canonice providerunt, installarunt, et cætera fecerunt in hac parte necessaria et consueta, iuxta vim, formam, et effectum commissionis suæ, ac secundum privilegia et regula nostri ordinis instituta. Vestram, igitur, venerabilem paternitatem, cum omni humilitate et reverencia qua decet, requirimus, pariter et rogamus, quatinus eidem domino Rogero Frank, patri et abbati nostro, benedictionem sibi debitam, ac novo abbati sive pastori hujus nostri ordinis præstari et impendi, consuetam prout ad vestram attinet paternitatem concedere et tribuere dignemini intuitu caritatis. In quorum omnium testimonium, sigillum commune dicti monasterii nostri, una cum sigillis dictorum dominorum Commissariorum Abbatum, et sigillo domini Johannis Abbatis Monasterii de Kirkstall, ordinis et diocesis prædictorum, assessorum in dictæ electionis et provisionis negocio deputatorum, fecimus hiis apponi. Et nos, Willielmus, Ricardus, et Johannes, Abbates Commissarii et assessores supradicti, in fidem et testimonium omnium præmissorum. Data in domo nostro Capitulari, xxx° die mensis Julii, anno Domini millesimo cccc^mo decimo.[1]

Et memorandum, quod tercio die mensis Augusti, anno Domini supradicto, Indictione tercia, Pontificatus sanctissimi in Christo patris et domini nostri Johannis, divina providencia, papæ xxiij, anno primo, præfatus Frater Rogerus Frank recepit a præfato venerabili patre domino Henrico, Dei gratia, Archiepiscopo Eboracensi, munus benedictionis, in Capella infra castrum suum de Cawod, et præstitit obedientiam in forma superscripta præfato venerabili patri, et ipsam, in quadam cedula pergameni quam tunc in manu sua tenuit, scriptam perlegit, et signo Crucis signavit, ac ad magnum altare obtulit, et super eodem dimisit: Præsentibus Venerabilibus et discretis viris Magistris Ricardo Putes Canonico ecclesiæ Cathedralis Eboracensis, et dicti venerabilis patris Cancellario, Johanne Wodham ejusdem patris Registrario, dominis Jacobo Conyngston et Johanne Burell ecclesiarum parochialium de Rampston et Gillyng Ebor. dioc. Rectoribus, et me Johanne de Welton Notario publico.

(1) Here follows the profession of obedience in the usual form.—Vide p. 200.

XLV.—A PETITION OF JOHN RYPON, ABBOT OF FOUNTAINS, TO PARLIAMENT, 2 HEN. V., 1414. [From the original in the Public Record Office, Vol. R., No. 261.]

Soit baille au Roy.

A tres sages Communes de cest present Parlement, supplie humblement John Rypon Abbe de Founteyns, que come al reverence de Dieu et del droit qu'il ad en sa dicte maison il ad pleu a nostre tres-redoute Seigneur le Roy de luy faire mettre en possession solonk l'effect des bulles apostolices a luy ent adressez. Et ore tarde le dit suppliant en venant par devers nostre dit Seigneur le Roy de pursuer pur restitucion de certeins ornamentz de Seint Esglise et autres biens et chateux pris et emportez hors de dicte Abbeie, a graunt value, par Roger Frank, Moigne, nadgairs intrusour en ycell, et autres ses adherdantz et comfortanz, et auxi en venant de comparer devant mesme nostre Seigneur le Roy en son bank de repoundre a une brief pursue encountre [luy] retournable al treis Semaignes de Pasques la viendront, par comaundement de dit Roger et Rauf son frere, pur murdrer et tuer le dit suppliant, al fyn del Park de Welbek en le Counte de Notyngham, pur entre [une graunde] estank et le dit Park ou le haut chemyn y gist, le dymenge le sisme jour le Maii devant le oure de noon, Olyver Frank, frere au dit Roger, et Robert Frank son Cosyn ovesque plusours autres entour le noumbre [de xl et pluis] a pee armez et arraiez a faier de guerre; et illeoques gisantz en agait pur luy murdrer et tuer, jeterount a luy plusours jeetes si bien jeets barbez come autres jeets, des queux le dit suppliant fuist fer.....et del une il est naufre en le bras, le chief de jeete remaignant en le bras, et auxi ils jeterount a ses servauntz et les ount naufre, c'est assavoir George Swale, ovesque une jeet barbe parmye le bras et.....une espe sur le test et le mayn; et un Thomas Newton ount jeete parmye le quysse de quele il gist naufre en perill de mort a la Ville de Notyngham; en graunde destourbance de la pees et male ensaumple [as autres] les lieges *(sic)* nostre dit Seigneur le Roy, si due remedie ne soit ent purveu. Qe please a voz tres-sages discrecions al reverence de Dieu, de considerer le horrible fait suisdit, et sur ceo de prier a nostre dit Signeur le Roy d'ordeigner.....remedie en cest present Parlement, si bien pur salvacion del persone de dit suppliant, ses Moignes, servauntz et tenauntz, come pur restitucion des ornamentz de Seint Eglise, biens, et chateux avantditz, pur Dieu [et en oeuvre de la] charitee.

Responsio—Y semble a Roi que la partie suppliant ad sufficiant remedie par la commune leie.

XLVI.—A PETITION OF JOHN ABBOT OF FOUNTAINS TO PARLIAMENT, 2 HEN. V., 1414. [From the original in the Public Record Office, Vol. F., No. 146.]

Soit baille au Roy.

A tres sages Communes d'ycest present Parlement, supplie humblement John Abbe de Founteyns, que come il par due eleccion approve et conferme par nostre tres-seintisme pier l'Appostoillique, dount les bulles ount este examinez par certeins Doctours del Clerge [et auxi par toutz les Justicez de nostre tres-redoute] et tres-soveraigne Seigneur le Roy de son gracious comaundement et determiner nulle provision, fuist ordine Abbe del lieu suis dit, et devant qu'il par vertue de les ditz bulles et les graciousez lettrez de nostre dit Seigneur le Roy fuist mys en corporelle possession de sa dicte Abbacie, plusours escriptz endentez et obligacions de graundez sommes feuront faitz as diversez persones, et enseales ovesque la Commune Sealle de dicte Abbey par un Roger Frank, Moigne, nadgairs entrusour [en ycell pur.....] in droiturell querelle et nemy al profit de sa measone, et auxi puis que le dit suppliant fuist pris en sa save proteccion, le dit Roger, John Rothom, William Tunstall, William See, Moignes de dit [meason, plusours] chalices, joiaulx, et autres ornamentz de Seint Esglise de dit meason a la value de deux Mille Marcz, et auxi le dit commune Seall pristerount et emporterount et unqore deteignount, dount et de v^{c} [boefs..... et] viii^{c} berbez, de mesme l'abbey, par Henry Hertlyngton, Christofre de Moresby, John de Preston de Holme, William de Preston de Oterbourne, Richard del Feelden de Mitton, Henry de [Preston de.....] John de Preston de Escheton, John Addyson de Garsyngton, William Benetson de Skypton, Esmond Jonson de Croft de Claghton, Thomas Forster de Wyndescale, William [Frank.....] Thomas Marshall servant a Robert Mauleverer, Richard Barbour de Harwod, Robert Frank, John Marsshall de Roundehawe, Thomas Marsshall de Roundehawe, Robert Preston, et Thomas Preston [fys a John de] Preston de Craven, ove graunde force de gentz armez et arraiez a faire de guerre en forcible manere enchasez et unquore detenuz le dit suppliant sovent ad sue a nostre dit tres-redoute et tres-soveraigne Seigneur le Roy [pur avoir.....] pur restitucion des chalices, joiaulx, et autres ornaments, biens et chateux suisditz; et ore tarde en le dit suppliant venant par devers

mesme nostre Seigneur le Roy a pursuer remedie pur les grevances suisditz, et pur respondre [devant les Justices de] son Bank a une Brief sue devers luy, un Robert Frank et Olyver Frank frere a dit Roger, ovesque plusours autres al noumbre de xl persones, armez et arraiez affaire de guerre, gisantz en agaite [pur murdrer le dit suppliant] par malice purpense, et comaundement de dit Roger, a Welbek, assaute firount et luy et ascuns de sez servantz naufrerount ove jetez et espees, sicome en un autre bille a vous ent adresse appiert [plus a pleine. Lesquelles] maters le dit suppliant, a cause de onteiuz confideraciez et fuer d'ascuns des ditz persones d'un paiis en autre, ne poet avoir remedie par la commune Ley, par ount le dit Abbey est en point d'estre outre[ment destruit si nobles et] voz tres-sages discrecions ascun especiale remedie par auctorite de Parlement ent hastifment soit purvieu. Sur quoy please a voz tres-sages discrecions al reverence de Dieu, et relevacion de dit Abbey, de prier [a nostre dit Seigneur le Roy voet] par auctorite de cest present Parlement, que le dit suppliant ne nulle de ses successours ne soient chargez ou empledez par ascuns des ditz escriptz ou obligacions issint par le dit Roger faitz, et que Briefs [soient directz severalment] as Viscountz d'Everwyk, Westmerland, et Notyngham, a faire proclamacion que toutz les persones avant nomes, veignant devant les Justices de Bank le Roy a les Oeptaves de Seint John Baptistre, a faire et resceiver ceo que la Ley demaunde, et de respoundre a dit Abbe severalment de les trespassez et grevances avant ditz, et qu'ils trovent et chescun d'eux trove sufficieant seurte devant les ditz Justices pur faire restitucion de les biens et chateux et les avers avant ditz, et de les damages par les enchesons suisditz sustenuz, s'ils ou ascun d'eux soient ent convictz ou d'ascun parcell d'icell sur peyne d'estre mys hors de proteccion nostre dit Seigneur le Roy, et forfaiture de toutz lour biens et chateux, et que due punissement soit fait par avise des Seigneurs Espirituelx et Temporelx, de toutz les counsellours, abettours, et recettours des ditz maufesours, pur Dieu et en oevre de charitee.

Legitur.

Answer endorsed.—Y semble a Roi que la partie suppliant ad sufficeant remedie par la Commune Ley.

XLVII.—A PETITION OF ROGER FRANK, MONK OF FOUNTAINS, TO PARLIAMENT, 2 HEN. V., 1414. [From the original in the Public Record Office, Vol. F., No. 132.]

Soit baille au Roy.

A tres Sages Communes d'ycest present Parlement, supplie

humblement Roger Frank,[1] Moigne, de droit Abbe de Founteyns, que come ore tarde il estoit fait Abbe de mesme le lieu par les estatutz et privileges de l'ordre de Cisteux et mys en due possession de mesme l'Abbacie par troys ans et plus, et mesme la possession confermez par la piei Abbe du dit ordre en lour general Chapitre, tanqu' un John Rypon, ore tarde Abbe de Meux, par nient due et meyns verray sugestion fait par luy a nostre tres seintisme pier le Pape, ad purchace un bulle de mesme nostre tres seintisme pier, par la vertue de quell bulle il ousta le dit Roger de sa dit Abbacie, laquelle bulle est prejudicielle a nostre tres-redoute Seigneur le Roy, de sa crone et de les Estatuz faitz en cest partie et en destruccion des frankes eleccions, a graund anientisement et enpovreissement si bien de dit suppliant et sa meason come a touz le Roialme, par cause de l'emporter de la tresour hors du Roialme en tielx cases. Sur quoy pleise a voz tres-sages discres-

(1) I regret that, though much time and research has been devoted to the subject, few particulars have been discovered in illustration of the facts disclosed in these remarkable petitions. It has been found, however, in the Coram Rege Roll, (*Trin. Term*, 1 *Hen. V.*) that the Sheriff of Yorkshire was commanded to bring before the King in the Octaves of the Holy Trinity, the Abbot of Melsa, (John de Rypon) to make answer to the King touching certain articles presented against him in the time of the present King's father, and he came not. The Sheriff returns that he is attached by bail, William Hunt and John Hardy; therefore he is in mercy, and the Sheriff is commanded to distrain him by all his lands, &c., and to have his body before the King, in the Octaves of St. Michael.

A writ close also is recited *Cor. Rege*, *Mich. Term*, 1 *Hen. V*, *Rex roll No.* 14, dated at Westminster, 12 July, 1 Hen. V., in which it is stated that Fountains Abbey, of the Cistercian Order, having become void through the death of Robert Burley, and there having been a dispute between some of the monks of the same abbey, touching the election of another abbot, the abbot of Clerevaus, Father of the order aforesaid, caused Roger Frank, by his Commissioners, the abbots of Ryvaux and Gervaus, to be placed over Fountains Abbey. That the same provision was afterwards confirmed both by the Abbot and Convent of Clerevaus, and the general Chapter of the whole Cistercian order. Nevertheless one John de Rypon, Abbot of Melsa, obtained a provision from the Pope, of Fountains Abbey and divers letters, bulls, and public instruments for annulling the possession of the said Roger.

The Sheriff of Yorkshire is therefore commanded to give notice to the said John de Rypon; Richard Derham, clerk; Richard Waltham, Mayor of Parys; Simon Northew and Thomas Barbell, maintainers of the said John, to appear before the King on the morrow of All Souls, wheresoever he shall then be in England, to answer for the contempt, &c., aforesaid.

On which day, John de Etton, Sheriff of Yorkshire, returns that the writ was delivered to him so late that he could not execute it; it was therefore carried over to the morrow of the Purification of the Blessed Virgin Mary: the same day was given to Thomas Covele, who sues for the King.

Afterwards, Richard Derham, clerk, puts in his place Robert Hore, against the King in a plea of contempt and trespass against the form of the Statute of Provisors.

Coram Rege Roll, *Hilary Term*, 1 *Hen. V.* Roger Frank, abbot of Fountains abbey, of the Cistercian order, York diocese, puts in his place John Corve or Thomas Wotton, or Robert Charyngeworth against John de Rypon, abbot of St. Mary of Melsa; Richard Derham, dean of St. Martin, London; Simon Northew of the county of Sussex, clerk; John Selby of the county of York, Voket; Thomas Dawtree of York, procurator; and Robert Stiveton of York, notary, in a plea of contempt and trespass against the form of the Statute of Provisors.

The portions of the petitions enclosed in the text within brackets are now illegible, and are supplied from the printed copies in the Rotuli Parl., vol. iv, pp. 27–8. The dates, also, added to the titles, have been derived from the same work, since the chronological order of this class of documents is now become otherwise lost, through their present arrangement in alphabetical sequence.

sions de considerer le meschief et male ensample suis ditz, et sur ceo supplier nostre dit tres-redoute Seigneur le Roy qui si trove soit par la tres-sages descression de luy et de ses Seigneurs Espirituels et Temporelx ore assemblez a ycest present Parlement, que si la dit bull soit prejudicielle a nostre dit Seigneur le Roy, sa corone et les Estatutz et ordinances sur ceo faitz que adonque mesme le suppliant purra estre restorez a sa dit Abbacie par auctorite de Parlement, pur Dieux et en oevre de charite.

Legitur.

Purtant q'il y ad un Brief foundu sur l'Estatuit des provisours ore pendant en Banc le Roi par entre les parties nomez en ceste Peticion, sur quell la matere contenuz en ycell purra estre triee entre mesme les parties come Monsieur William de Haukeford, chief Justice du dit Bank disoit; le Roi voet que les parties avant ditz attendent le fyn d'icell' triall.

XLVIII.—A PETITION OF THE ABBOT OF FOUNTAINS TO PARLIAMENT, 4 HEN. V., 1416. [Ex Rotul Parl.,[1] vol. iv, p. 101.]

Pur l'Abbe de Founteyns.

Item les ditz Communes baillerent en le dit Parlement une Petition, dont le tenure cy ensuit.

Pleise as honurable et sages Communes d'icest Parlement, al plesaunce de Dieu, en avauncement de droiture supplier a Roy nostre Seigneur tres soverain, que luy pleise, al plesaunce de Dieu, en accomplissement de Droiture, considerer coment par longe temps, grande debate ad estee el Courte de Rome, et unquore est el Courte Christiene, el Counsell general a Constaunce, par entre sez Lieges Roger Fraunk et John de Rypon, de ceo que chescun de eaux soy pretende d'avoir droit a l'Abbacie de Founteyns, a tres graunde trouble de diverses ses Lieges dispercion des Moignes du dite Abbecie, et graunde empoverisment d'icell, et a graunde desclaundre del religion de l'Order de Cisteux; et sur ceo, pur la dite busoigne hastier a droiturell fyn, et pur eschuer les damages que ent purront avenir, s'il dure pluis longement, graunter sez graciouses lettres du Graunt Seal directz a sez Ambassiatours et toutz sez Lieges el dit Counseill, eaux donauntz en charge de notifier as Jugges, et a toutz Nacions illoeques assemblez, que son desire est, de si come Dieu luy ad

(1) The original document, which was entered on the Parliament Roll, was not found when the Petitions were collected and arranged in their present form.

ordeigne droiturell Jugge el temporalte que owell droit lour soit fait, si bien el spiritualtie come el temporaltee. Et q'ils mettent lour labour pur la dite querell hastier a droiturell fyn, saunz favour faire a nully, pur Dieu et on oevre de charitee.

La quelle Peticion, leeu en le dit Parlement, fuit respondu en la fourme ensuant.

Le Roy vorra envoier tieux ses lettres a les Ambassatours de sa Terre, esteantz a Constance, touchant la matere contenu en la Petition, come luy bon semblera affaire.

XLIX.—A PETITION OF THE ABBOT OF FOUNTAINS TO THE KING AND THE LORDS SPIRITUAL AND TEMPORAL IN PARLIAMENT. [From the original in the Public Record Office, vol. F., 129-147.][1]

Per Cancellarium xxv die Novembris.

A nostre soveraigne Seigneur le Roy et a toutz lez auters Seigneurs expirituelx et temporelx de cest present Parlement.

Supplie humblement votre pouvre orator l'Abbe de Fountayns que come John Tunstall, del Counte de Lancastre, Gentilman, Robert de Worseley, del dit Counte, Gentilman..... comons Riottours au dit suppliaunt discounz arraiez a fair de guerre a le nombre de xxviij persones ove force et armes, le xxiiij jour d'Octobre, l'an du regne nostre Seigneur le Roy.....placez du dit suppliaunt appellez Overbordeley, Langerhouse, Tranehouse et a diversez autres measons, terrez et tenementz le dit suppliant en Cravene en le Counte de Everwyk..... Dyconson, John Dene et autres tenauntz le dit suppliant illocques demantz s'ils ussent este trouvez et lez biens et chateux de mesmes lez tenauntz illocques trenez cesta ..... necessaries de houshold hors dez ditz measons getterount, debruserount et tout outrement distruerount as graundez damagez et arrerissement de mesmes lez tenantz et lez.....saunz vesture seux ousterount eux euch' geamaz sur peyne de lour vies lez ditz measons voider et uncques en apres sur la terre ne teut le dit suppliaunt a demeurer et a ceo perfourmer.....eux.....huyses et fenestres dez ditz maisons debruserount et baterount en petitz pecez, par cause dez queux Ryottez, menacez et damagez lez ditz Thomas Kydde, Thomas .....son, Thomas Ry.....dit suppliant en Cravene suisdit lez

(1) This petition is not printed among those in the Rotuli Parl. Its precise date cannot, therefore, be ascertained, though, no doubt, it relates to the disturbances consequent on the contention between abbots Ripon and Frank.

terrez et tenementz du dit suppliant ount voidez et autres lez ditz terres et tenementz nosent ocupier pour lez causez suisdites et p.. douce de mort issuit le dit suppliaunt lez pro.....de d..... temps ad perduz et est veraysemblable d'avoir trop graund perde et damage par cell encheson si graciouse remedie par vous ne soit a luy purveu. Please a voz tres-graciousez seigneur par autorite de cest present parlement..... un brief direct al Viscount del Counte D'Everwyk a fair proclamacions en dieux Countes ou troys procheins a teners en mesme le Counte D'Everwyk, apres le teneur du dit breif que lez ditz John Tunstall, Robert de [Worseley] appargent devaunt le Counsell nostre le Roi a certein jour par le dit Counsell a limiter pour y respoundre si bien a nostre dit seigneur le Roy come au dit suppliant dez Riottez et trespassez avauntz ditz, et pour trouver sem.....de pease au dit..... tenauntz et servauntz et en cas q'ils ne veignent a mesme le jour apres lez ditz proclamacions faitz adoncques cestuy qui fait defaute soit mys hors de proteccion du Roy, considerant [que] lez ditz John Tunstall, Robert [de Worseley] sount vacaboundez en lez Countes de Lancastre et Everwyk suisditz, et nount terres, tenements, biens ne chateux par ount ils puissent estre distreignez ou mesnes en respounce par course del comon le, et pour Dieu [et en] oeuvre de cha[rite].

No answer is endorsed.

L.—COMMISSIO ABBATIS ET CONVENTUS DE FONTIBUS AD COLLIGENDUM [SUBSIDIUM] UNIUS DECIMÆ REGI CONCESSÆ..... RICHEM'. [Reg. Bowet, Archiep. Ebor., pars ii, fol. 18.][1]

Henricus, etc., dilectis in Christo filiis, religiosis viris abbati de Fontibus et ejusdem loci conventui, nostræ diocesios, salutem, etc. Breve regium nuper noveritis nos recepisse in hæc verba.

Henricus Dei gracia rex Angliæ et Franciæ et dominus Hiberniæ, venerabili in Christo patri H. eadem gracia Archiepiscopo Ebor., Angliæ primati, salutem. Cum vos cæterique confratres coepiscopi et suffraganei vestri ac alii prelati et clerus vestræ

(1) There is no mention made of this Subsidy in "The Inventory of accounts and assessments," among the Records of the Queen's Remembrancer in the Exchequer, published in the "Second Report of the Deputy Keeper of the Public Records," Appx. ii, p. 188. The last Subsidy of the Province of York, in the reign of Henry V., entered therein, was granted in the Convocation held in the Cathedral Church of York, 22 Sept., 9 Henry V.; the first moiety of which was to be paid at the Feast of the Purification in the ninth year, and the second, at the same Feast (Feb. 2), in the tenth year. The recital in the King's writ not only affords novel information respecting the impoverished condition of certain of the northern monasteries, but, also, illustrates the nature of misfortunes which have been too often attributed to extravagance and mismanagement.

Ebor. provinciæ, in convocacione Ebor., decimo die Decembris ultimo preterito celebrata, licet ultra posse propter vestri et ipsorum notoriam paupertatem, ac alia quamplurima dampna importabilia hoc instanti tempore per inundaciones aquarum et flatuum tempestates excessivas accidencia, nobis pro defensione regni et ecclesiæ Anglicanæ, de omnibus beneficiis vestris ac aliorum prelatorum et cleri predictorum ecclesiasticis ac temporalibus ac spiritualibus, et de temporalibus spiritualibus annexis secundum novam taxam taxatis, exceptis dignitatibus majoribus et minoribus, archidiaconatibus, prebendis, beneficiis, personatibus et officiis quibuscumque in et de ecclesia cathedrali Beati Petri Ebor. ac communia ejusdem, hac vice, propter fabricæ ecclesiæ prædictæ necessariam et urgentem reparacionem et construccionem, ad unius seu duarum decimarum persolucionem oneratis, exceptis eciam monasteriis de Selby, Watton, Ellerton, Cokersand, Holmcoltram, Feriby, Madersay, Rufford, Sellay et Egliston antiquitus excipi per clerum solitis et ipsorum miseria et notoria paupertate adhuc excepcionem exigentibus, monasteriis eciam de Novo Loco in Schirwod, ac Wirkesop, hac vice, pro eo quod in regia strata situantur, propter quod hospitum adventu ultra suas facultates onerantur, exceptis eciam terris et tenementis ac possessionibus abbatis et conventus de Melsa per aquas maris Humbr' et aliorum fluviorum in Holdernes destructis, ac beneficiis sanctarum monialium quibuscumque, necnon beneficiis Cumbriæ, Northumbriæ, Coupland et Westmerland, per Scotos destructis et nondum reparatis, super quibus destruccione et reparacione stabitur in scaccario certificatoriis ordinariorum locorum prout illi ordinarii nobis voluerint respondere, aliisque beneficiis, hospitalibus quibuscumque ac prebendis, porcionibus et pensionibus temporalibus spiritualibus, ac temporalibus spiritualibus annexis, infra dictam provinciam constitutis ad taxam decem marcarum, hac vice duntaxat, et infra secundum novam taxam taxatis concesseritis unam decimam solvendam æquis porcionibus in festis Invencionis Sanctæ Crucis et Sancti Martini in yeme proximo futuris. Proviso insuper quod de bonis ecclesiasticis, temporalibus et spiritualibus, ac temporalibus spiritualibus annexis, pro quibus decimæ persolvuntur sive in manibus prelatorum seu cleri sive in manibus firmariorum existant, de aut pro hujusmodi bonis, ad solucionem quintædecimæ, cum personis secularibus nullo modo compellantur. Et quod prelati et clerus prædicti ad solvendum aliquod subsidium seu taxam præter decimam supradictam nobis nullo modo arceantur, durantibus terminis sic prædictis. Et quod præsens prelatorum et cleri prædictorum concessio in forma supradicta absque addicione seu substraccione aliqua inviolabiliter

observetur, aliter dicta concessio vacua sit et inanis; vobis mandamus quod aliquos viros fidedignos de clero vestræ diocesios pro quibus respondere volueritis ad decimam prædictam in diocesi vestra prædicta juxta formam concessionis prædictæ levandum et colligendum, prout moris est, assignari et deputari faciatis. Ita quod vobis de hujusmodi decima ad festa prædicta respondeatur, thesaurarium et barones de scaccario nostro de nominibus illorum quos ad hoc deputaveritis, citra crastinum clausi Paschæ proximo futuræ ad ultimum distincte et aperte certificantes. Et hoc sicut nos et honorem nostrum ac salvacionem ecclesiæ et regni prædictorum diligitis nullatenus omittatis. Teste meipso apud Westmonasterium, xix die Januarii, anno regni nostri decimo.

Nos, igitur, defensionem regni et ecclesiæ Anglicanæ necessariam merito affectantes, ad levandum igitur, exigendum, colligendum et recipiendum, modo et forma superius expressatis, medietatem unius decimæ, in festo Invencionis Sanctæ Crucis proximo futuro, domino nostro regi in scaccario suo vigore concessionis prædictæ solvendam de omnibus et singulis beneficiis ecclesiasticis ac temporalibus et spiritualibus ac de temporalibus spiritualibus annexis secundum novam taxam taxatis, tam ecclesiæ nostræ collegiatæ Ripon. quam archidiaconatus Richemond, præterquam de hiis quæ superius excipiuntur, necnon singulis solventibus acquietancias faciendum de solutis, vobis de quorum circumspeccione, fidelitate et industria plenam in Domino fiduciam optinemus, vices nostras committimus, cum cujuslibet cohercionis canonicæ potestate, vosque collectores medietatis decimæ prædictæ in dictis ecclesia et archidiaconatu colligendæ, ut premittitur, et levandæ, auctoritate brevis regii supradicti deputamus et ordinamus per præsentes. Mandantes vobis quatinus dictam medietatem cum celeritate possibili levetis seu levari faciatis fideliter, ita quod in dicto festo Invencionis Sanctæ Crucis proximo futuro per vos eidem domino nostro regi in scaccario suo integre satisfiat et respondeatur de eadem, taliter vos habentes in præmissis, ut ex vestra diligencia a prefato domino nostro rege valeatis merito commendari, et in omnem eventum vestro volueritis periculo respondere. In cujus, etc. Data in hospicio nostro prope Westmonasterium situato, octavo die mensis Februarii, anno Domini, translationisque ut supra [scilicet anno Domini 1408 et translationis secundo].

LI.—OBLIGACIO CC MARCARUM FACTA PRIORI ET CONVENTUI DUNELMENSI PRO LIBERACIONE JOCALIUM ABBATIS DE FONTIBUS. [Ex orig. in Thes. Decan. et Capit. Dunelm. Orig. 2. 5. Regr. D. 1. et Cart. iii, f. 239.]

Noverint universi nos Abbatem et Conventum Monasterii beatæ Mariæ de Fontibus teneri et firmiter per præsentes obligari Priori et Conventui Dunelmensi in ducentis marcis sterlingorum, solvendis eisdem Priori et Conventui, aut eorum certo attornato in festo Sancti Johannis Baptistæ proxime futuro post datam presencium, sine dilacione ulteriori. Ad quam quidem solucionem, bene et fideliter faciendam, obligamus nos et successores nostros, ac omnia bona nostra per præsentes. In cujus rei testimonium præsentibus sigillum nostrum commune fecimus apponi. Data decimo die Aprilis, anno Domini millesimo CCCC^mo^ vicesimo quarto.

Defezancia obligationis CC marcarum facta Priori et Conventui Dunelm., pro liberacione jocalium Abbatis de Fontibus, quia Henricus quintus Rex Angliæ putabat illa jocalia fuisse Henrici Percy Comitis Northumbriæ.

Hæc indentura facta inter Priorem et Conventum Dunelmensem ex parte una, et Abbatem et Conventum Monasterii beatæ Mariæ de Fontibus ex parte altera, testatur, quod licet iidem Abbas et Conventus, pro se et successoribus suis, per scriptum obligatorium, cujus data est decimo die Aprilis, anno Domini millesimo CCCC^mo^ vicesimo quarto, obligentur in ducentis marcis solvendis eisdem Priori et Conventui et successoribus suis, in festo Sancti Johannis Baptistæ datam supradictam proxime sequenti, prædicti tamen Prior et Conventus pro se et successoribus suis concedunt per præsentes, quod si prædictus Abbas et Conventus de Fontibus et successores sui prædictos Priorem et Conventum Dunolmensem et successores suos conservent indempnes erga dominum Regem, et heredes suos, de quacunque actione, calumpnia, sive demanda per prædictum dominum Regem vel heredes suos imposterum faciendis, racione vasorum argenteorum, calicum, crucium, aliorum jocalium, et bonorum dicti Monasterii de Fontibus, cuidam domino Johanni Wyndhill rectori ecclesiæ de Arneclyff pro ducentis marcis per quendam Rogerum Frank, Abbatem de Fontibus olim se pretendentem, impignoratorum, et eisdem Priori et Conventui pro salva custodia eorundem versus prædictum Johannem deliberatorum et ex consensu dicti Johannis eisdem Abbati et Conventui per prædictos Priorem et Conventum

postmodum redditorum, quod tunc dictum scriptum obligatorium de prædictis ducentis marcis pro nulla habeatur; alioquin stet in suo robore et virtute. In cujus rei testimonium, tam prædicti Prior et Conventus Dunelmensis uni parti hujus indenturæ, penes prædictos Abbatem et Conventum remanenti, sigillum suum commune apposuerunt, quam prædicti Abbas et Conventus alteri parti hujus indenturæ, penes prædictos Priorem et Conventum Dunolmensem remanenti, sigillum suum commune apposuerunt. Data undecimo die Aprilis, anno Domini millesimo cccc^mo^ vicesimo quarto.[1]

Nomina Vasorum.

Nomina vasorum argenteorum ac jocalium infrascriptorum sunt hæc; videlicet ii chargeours argenti de una secta: quinque disci argenti de una secta: xii disci argenti de alia secta: xviij disci argenti de alia secta; xxi disci argenti, unde unus confractus, de alia secta; xi salsaria argenti de una secta; ii peciæ argenti cum ii coopertoriis circumscriptis; vi peciæ argenti absque coopertoriis de una secta; ii calices de auro cum ii patenis de auro: ii jocalia preciosa, unde unum est parva crux, in cujus medio est parva crux de ligno sanctæ crucis circumornata lapidibus preciosis, et unum jocale in cujus medio est lapis preciosus vocatus topazius.

(1) I can offer no facts or conjecture to illustrate this transaction, which is rendered more perplexing by the assertion that King Henry V., who at this time had been dead nearly two years, thought that these valuable articles belonged to the Earl of Northumberland; particularly, if he alluded to the Earl then living. The Percies maintained intimate relations with the monks of Fountains, from the time of its foundation until its dissolution, and the plate, which appears far more suitable for a baronial than a monastic household, may have been deposited there by the first Earl, for safe custody. But, still, why should the late King's opinion have been introduced into the defeasance of the bond, and provision have been made against King Henry VI., when any necessity that was occasioned by the first Earl's death and forfeiture in 1408, must have passed away, when Henry V. had restored his grandson to the Earldom of Northumberland and its estates, in the year 1414, and at the date of this instrument he had the confidence of his successor.—*Rot. Parl.*, vol. iv, p. 37. *Rym. Fœd.*, vol. x, pp. 268–294. Some faint light may, perhaps, be gained from the fact that John de Wyndhill, to whom Frank had pledged the plate and jewels when he seized the treasury of the Abbey, as narrated at page 208, had been appointed Rector of Arncliffe in Craven, in the Percy fee, by the first Earl of Northumberland, in 1394, a benefice which he held till his death in 1433, when he was buried in Alnwick Priory.—*Whitaker's Craven*, p. 496. In advancing money to Frank, he may therefore have been acting on the part or by the direction of Hotspur's son, Henry Percy, who, at the time of Frank's election, in July, 1410, had not been restored to the family estates and honors.

It is fortunate, in another respect, that this record has been preserved, as the common seal of the monastery of Fountains, with a counter seal of which I believe no other impression remains, is appended to it. Engravings of them will be found in the Introduction. On the obverse is the Virgin, holding the infant Saviour in her arms, attended by the abbot and monks in attitudes of devotion; and, on the reverse, a shield bearing a cross of St. George between four lions rampant, with the circumscription in black letter, "BENEDICITE FONTES DOMINO." The documents were printed for the Surtees Society by my lamented friend, the late Dr. Raine, in *Hist. Dun. Scrip.*, pp. 202, 455.

LII.—PLACITA CONTRA TENENTES DE YNGRETORP ET MERKYNGTON DISTRINGENTES SERVIENTES NOSTROS DE MORKER ET HADDOCKSTANES.[1] [Ex Vet. apogr., penes Comitem de Grey & Ripon.]

De termino Sancti Michaelis anno regni regis Henrici Sexti, nono. Ro. ccclxxj.

Ebor. Johannes Wryghtson de Merkyngton, in Comitatu predicto, husbandman, Willielmus Trygge de Merkyngton, in Com. predicto, milner, Ricardus Maynerd de Merkyngton, in eodem Com., husbandman, Johannes Walburn de Merkyngton, in Com. predicto, husbandman, Willielmus Raskell de Merkyngton, in Com. predicto, husbandman, Johannes Brereton de Merkyngton, in Com. predicto, husbandman, Willielmus Brereton de Merkyngton, in Com. predicto, husbandman, Robertus Lofthous de Wallerthwayt, in Com. predicto, husbandman, Thomas Stanes de Wallerthwayt, in dicto Com., husbandman, — (*sic*) Taillour de Wallerthwayt, in Com. predicto, husbandman, Thomas Taillour de Wallerthwayt, in Com. predicto, husbandman, et Johannes Halyday de Merkyngton, in Com. predicto, husbandman, attachiati fuerunt ad respondendum abbati de Fontibus de placito quare, vi et armis, clausa et domos ipsius abbatis, apud Morker et Haddockstanes, fregerunt, et duodecim equos et octo vaccas suos, precii viginti librarum, ibidem inventos, ceperunt et abduxerunt, et bona et catalla sua, ad valenciam decem librarum, ibidem inventa, ceperunt et asportaverunt, et alia enormia ei intulerunt, ad grave dampnum ipsius abbatis, et contra pacem domini Regis. Et unde idem Abbas per Robertum Benne, attornatum, queritur quod predicti Johannes, Willielmus, Ricardus, Johannes, Willielmus, Johannes, Willielmus, Robertus, Thomas, Willielmus, Thomas, et Johannes, decimo nono die Januarii, Anno regni domini Regis nunc octavo, vi et armis, scilicet, gladiis, baculis, arcubus et sagittis, clausa et domos ipsius Abbatis, apud Morker et Haddokstanes, fregerunt, et duodecim equos et octo vaccas suos, precii, etc., ibidem inventos ceperunt et abduxerunt, et bona et catalla sua, videlicet, vasa ænea et alia domus utensilia, ad valenciam, etc., ibidem inventa, ceperunt et asportaverunt, et alia enormia, etc. Ad grave, dampnum, etc. Et contra pacem domini Regis; unde dicit quod deteriogatus est et dampnum habet ad valenciam quadraginta librarum. Et inde producit sectam, etcetera.

(1) Morker and Haddockstanes are still two granges immediately adjacent to the abbey.

Et predicti Johannes, Ricardus, Willielmus, Johannes, Willielmus, Johannes, Willielmus, Robertus, Thomas, Willielmus, Thomas et Johannes, per Ricardum Thornburgh, attornatum suum, veniunt. Et defendunt vim et injuriam quando, etc. Et dicunt quod ipsi in nullo sunt culpabiles de transgressione predicta, prout predictus Abbas superius versus eos queritur. Et de hoc ponunt se super patriam. Et predictus Abbas similiter. Ideo preceptum est vicecomiti quod venire faciat hic in Octabis Sancti Hillarii xij, etc. Per quos, etc. Et qui nec, etc., ad recog., etc. Quia tam, etc.

LIII.—INDULGENCIA CONCESSA CONFERENTIBUS AD CAPELLAM DE MICHELHOWE.[1] [Reg. Kempe, Arch. Ebor., fol. 96, a. b.]

Universis sanctæ matris ecclesiæ filiis, etc. Johannes miseracione Divina sacrosanctæ Romanæ ecclesiæ tituli Sanctæ Balbinæ presbiter cardinalis, Ebor. archiepiscopus, Angliæ Pri-

(1) The Chapel of St. Michael de Monte occupied the summit of a conical hill—now called How-hill, which rises to the height of 622 feet above the level of the sea, about a mile to the south of the Abbey. On its eastern slope, there are the vestiges of two sides of a rectilinear intrenchment, running on the western flank, 1650 feet from N. to S., and on the northern one, 1100 feet from E. to W., with portions of the other sides, which do not appear to have been parallel to these throughout the whole of their course; but there are no accompaniments which might guide us to ascertain whether the work is of British, Roman, or Saxon origin. The vallum is in some places six feet high, and more than twenty feet across its base, the ditch being on the outer side.

The peculiar position of the hill on the western side of the great plain of York, might, however, at any of these periods have induced its occupation, either as a "High place" for the performance of pagan rites, or as a station for military signals and observation, or for security for herds and flocks, when girdled about its base by woods and marshes. Looking from its eastern side, the eye ranges over a vast extent of country, embracing the space of fifty miles between the towers of York and the estuary of the Tees, while glancing high over the abbey tower, and turning in the opposite direction, the panorama sweeps round from the head of Nidderdale, catching glimpses here and there of the more distant Craven moors, until it is completed in a beauty, which will long haunt the spectator, by the high lands below Knaresbrough on the south.

At the time of the foundation of the abbey it was called Herlesho; but whether that name had been imposed by some owner who had borne the Saxon name of Herle or Harle, or, in that period, had been the property of an Earl, or the place where an officer of that position had held assemblies of his people, I cannot take upon myself to decide. In the Domesday survey, the district within which it was situated is called Erlesholt, and was a berewick appurtenant to the manor of Ripon, where there were three villaines and three bordars with two ploughs. Within this berewick the abbey was founded, and the whole of it, not long after, came into the possession of the monks, and was converted by them into a park.—Vide p. 54.

Whether the first occupation of the crown of the hill as a place of Christian worship was caused by the spiritual wants of the inhabitants of this vill; or a Chapel was subsequently erected there by the Convent for the benefit of their servants at the granges of Morker and Haddockstanes, or as a place for special celebrations, or for the reception of pilgrims or others who may have been attracted to the spot by a traditional belief in its sanctity, can now be only a matter of speculation, like the selection of the saint to which this and other religious edifices on similar high places were dedicated. The marble capital of a triple nook shaft for a window which still remains here, and some mouldings of similar character, which might lately have been seen in the wall of a barn on the site, may suggest the idea that a chapel had been built here in the early part of the thirteenth century; but the earliest mention of such an edifice which I have found in records occurs in the year 1346, when the receipt of oblations and obventions, particularly on St. Michael's Day,

mas et Apostolicæ sedis legatus, salutem in Eo per quem fit remissio peccatorum. Cum sacra sanctorum limina visitare et ea caritatis officio venerari coram Altissimo sit acceptum, mentes fidelium ad hoc misticis indulgenciarum muneribus dignum duximus propensius excitandum. De Dei igitur Omnipotentis immensa misericordia ac beatissimæ, etc., meritis et precibus confidentes, cunctis Christicolis de peccatis suis vere pœnitentibus, contritis et confessis, qui ad capellam in honore Sancti Michaelis archangeli super montem vulgariter nuncupatum Michelhow, juxta

was considered of so much importance that they were made the subject of the stringent agreement with the Chapter of Ripon, of which a copy will be found at the 203rd page. By the Indulgence, now before us, of an hundred days of enjoined penance to all who should visit the chapel, for the sake of devotion, prayer, pilgrimage, or oblation, or who should give or bequeath to it or its reparation, books, chalices, vestments, or other ornaments, we may either conclude that it was becoming neglected by devotees, or that the convent were contemplating its reconstruction; though this work seems to have been reserved for Abbot Huby, whose inscription in stone, "SOLI DEO HONOR. M. H. ET GLORIA," still remains in raised black letter in a building on the spot.

After the dissolution of Fountains, the Chapel, no doubt, fell into ruin. In the next century the estate on which it stood became the property of the family of Weelks of Sawley, by the last male representative of which, the Rev. Robert Weelks, B.D., Rector of Goldsbrough, it was bequeathed in 1716 to John Aislabie, Esq., of Studley-Royal, on consideration of paying the debts of the testator and a legacy of 600*l.* to his niece, Catherine Bowles, a daughter of the eminent Presbyterian minister, Edward Bowles of York. It had been bequeathed to him by his eldest brother, Stephen Weelks, Esq., A.M., of Fountains Park and Ripon, one of the ejected Fellows of Magdalen College, Oxford, whose peculiar character is vividly pourtrayed in his last will, dated 16th January, 1710. After directing his body to be buried in the Collegiate Church of Ripon near his relatives, if he died within twenty miles of that town, he desires that not more than forty persons—men—be invited to his funeral, among whom the Mayor and Aldermen are to be included, but without the formality of the mace; and that, of the persons so invited, eight "of the best quality" shall bear a velvet pall without escutcheons or other ornaments, they being provided with gloves and scarfs, and nothing more. The solemnity was no doubt considered more singular by the testator having forbidden "all manner of strong drinks." Greater astonishment, however, would be produced by the following disclosure: "And whereas," he continues, "I have for several years had a conjugal love for the late Dorothy Milburn, now wife of Robert Bullmore of Bondgate, spurrier, and have frequently considered that all men are alike, as having the same original, neither has nature made any difference in their contexture; that we are a little distinguished by education but more by habit and dress; yet being too sensible how displeasing such a match would be to my friends and relations, and how much mirth and admiration it would afford to the neighbourhood, I did not make my said passion known to her till after her marriage; and although I know my next heir has not only a legal, but such a natural right to my possessions that I cannot, in reason and conscience, be so generous and kind to the said Dorothy as I am strongly inclined to be, yet, to the intent that the person so beloved by me should never be in danger to want a support and comfortable subsistence, I give and bequeath to the said Dorothy, the wife of the said Robert Bullmore, an annuity or rent-charge of ten pounds in the year, for the term of her natural life, to be paid her by equal portions on the first day of May and the eleventh day of November. Item, I give to the said Dorothy Bullmore the sum of ten pounds, to be paid her within fourteen days after my death." The beloved Dorothy, who is said to have been possessed of great personal beauty, survived many years to profit by the bequest of her faint-hearted admirer; and, among other things which remain in the possession of her sister's representative, I have seen a book called "The great Art of Consideration," which was given to her by Weelks, after her marriage, as "by one who cared for her soul."

After the estate came into the possession of Mr. Aislabie, he erected a tower on the summit of the hill, in 1718, with materials brought from South Stainley Hall, the family mansion of the Swales'. Some stones, however, which retain masons' marks, may have been taken from the ruins of the Chapel, of which, judging from the background of an old painting at Studley-Royal, a portion then remained.

monasterium de Fontibus nostræ diocesios edificatam, devocionis, oracionis, peregrinacionis vel oblacionis causa accesserint, aut qui ad fabricam seu reparacionem dictæ capellæ manus adjutrices porrexerint de bonis sibi a Deo collatis grata caritatis subsidia erogando, vel qui eidem capellæ libros, calices, vestimenta, aut quævis alia ornamenta dederint, legaverint, dari vel legari procuraverint, tociens quociens præmissa seu eorum aliquod fecerint, centum dies indulgenciæ graciose concedimus. Indulgencias eciam ab archiepiscopis et episcopis quibuscumque graciam sedis apostolicæ et suorum execucionem officiorum obtinentibus concessas et in futurum concedendas, dictam capellam ex causis præmissis visitantibus aut aliquid præmissorum facientibus, ratas habentes, et ratificamus per presentes futuris perpetuis temporibus firmiter valituras.[1] In quorum omnium fidem et testimonium has literas nostras patentes sigilli nostri appensione fecimus communiri. Data in manerio nostro de Scroby nono die mensis Januarii anno Domini m°cccc^mo xliiii^to. Et nostræ translacionis anno vicesimo.

LIV.—MINUTE OF THE PRIVY COUNCIL RESPECTING A RIOT AT FOUNTAINS. [Ex. Orig. Cott. MS., Cleop. E., v. fol. 65^b.]

The xij day of Marche, the xxi yere [Hen. VI., 1443]. In the Sterrede Chambre at Westm., present my Lords, the Cardinal of York; my Lorde Chainceller; Sir David the Wardrobor; Tresorer; Chief Barone.

Sir John Neville apperede.

Sir John Neville is chargede upone peine of M^l. li., to bringe the mysdoers that late have riottede at Fountayns, and that he shal not departe from hens.

He sayethe he knowethe not who dede it, but he wol do his part to wite who dide it, and he wol make hem be brought in.

And forthermore he was chargede that, upone peine of M^l. li., that he sholde kepe the pees anenst th' abbot & convent of Fountains & their servantz & welwillers, so that by him, nother by his,

I have been told, many years ago, by a very aged person, that, at the time of the trial of Eugene Aram for the murder of Daniel Clarke, it was commonly believed in these parts that the articles of plate, which had previously been obtained by the victim, were broken up at the house on How-hill, then occupied by one Terry; thus partly confirming Aram's statement to that effect, and that Henry Terry of Knaresbrough, a relation of the tenant, was in possession of the plate at St. Robert's cave, when the mysterious crime was committed.

The discovery of several skeletons near the site of the Chapel on How-hill, proves that a burial-ground had at some period been attached to it; but to what district in the parish of Ripon it could have appertained, after its enclosure within the park of the abbey, it is not easy to conjecture.

The singular appearance of the hill, as viewed from an elevation on the north side of the abbey, will be seen in an engraving in the Introduction to this volume.

nother by their abettement, nother procuring, any harme in body, nother in goods, be done to the saide Abbot, convent, nother to their servantz, nother welwillers.

LV.—COMMISSIO AD MONENDUM DELINQUENTES CONTRA LIBERTATES MONASTERII DE FONTIBUS QUOD SATISFACIANT SUB PŒNA JURIS. [Reg. Kempe, Arch. Ebor., fol. 95b.]

Johannes, miseracione, etc., dilectis in Christo filiis, universis et singulis rectoribus, vicariis, et capellanis, curatis et non curatis, per nostras civitatem, diocesia et provinciam Ebor. ubilibet constitutis, salutem, etc. Ex parte dilectorum in Christo filiorum abbatis et conventus de Fontibus, Cistersiensis ordinis, nostræ diocesios antidictæ, nobis extitit intimatum, quod licet tam juris communis quam bonæ memoriæ Otonis et Ottoboni quondam sedis apostolicæ in regno Angliæ legatorum Constitucionum in hac parte salubriter editorum et incorporatorum jure et specialium privilegiorum a sanctis patribus ecclesiæ Romanæ pontificibus eisdem abbati et conventui concessorum auctoritate, omnes et singuli qui manus violenter in aliquem de fratribus monasterii prædicti injecerint, vel res seu domos eorum vel hominum suorum irreverenter invaserint, vel ea quæ prædictis fratribus ex testamento decedencium relinquantur contra justiciam retinuerint, vel decimas laborum seu nutrimentorum suorum spretis privilegiis apostolicæ sedis extorserint, aut aliquam liberam et absolutam personam pro redempcione animæ suæ dicto monasterio se conferre volentem eosdam abbatem et conventum suscipere impedierint, aut fratres dicti monasterii clericos, videlicet, sive laicos post factam in dicto monasterio professionem absque dictorum abbatis et conventus licencia suscipere vel retinere, seu infra clausuram dicti monasterii vel locorum et grangiarum eidem monasterio pertinencium violenciam vel rapinam sive furtum aut combustionem facere, vel sanguinem fundere, vel hominem tenere, capere, vel interficere presumpserint, fuerint et sint diversis vinculis juris et ecclesiasticis censuris presertim suspensionis et excommunicacionis majoris sentenciis dampnabiliter involuti. Quidam tamen iniquitatis filii, quorum nomina ignorantur, suæ salutis immemores, privilegia predicta seu saltem nonulla capitula in eisdem contenta non desistunt violare, immo indies moliuntur ea infringere et eisdem contraire, in omnibus minus juste dicta juris vincula et censuras dampnabiliter incurrendo in animarum suarum grave periculum dictorumque abbatis et conventus ac eorum monasterii antedicti prejudicium non modicum et gravamen.

Unde nobis dicti abbas et conventus humiliter supplicarunt ut eis in hac parte de remedio providere dignaremur oportuno, quatinus et ab angustiis quas sustinent et pressuris nostro presidio valeant respirare. Vobis igitur communiter et divisim committimus et mandamus, firmiter injungentes, quatinus diebus Dominicis et festivis in ecclesiis vestris, dum major in eis affuerit populi multitudo, moneatis et efficaciter inducatis monerive sic et induci faciatis peremptorie et in genere omnes et singulos hujusmodi temeritatis presumptores et malefactores, quos nos eciam tenore presencium sic monemus, quod infra trium mensium spacium a tempore monicionis vestræ continue numerandarum, quarum triginta dies pro prima monicione, triginta pro secunda et reliquum dictarum trium mensium spacium pro tercia et peremptoria monicione volumus computari, quod de dampnis et injuriis eisdem abbati et conventui ac eorum monasterio in personis, domibus, bonis, rebus, juribus et privilegiis eorum quibuscumque per eos illatis debite satisfaciant et integraliter, ut tenentur; necnon quod de cætero manus violentas in aliquem de fratribus prædictis non injiciant, nec res seu domos eorum vel hominum suorum irreverenter invadant, vel ea quæ prædictis fratribus ex testamento decedencium relinquuntur contra justiciam retineant, decimas laborum seu nutrimentorum suorum, spretis privilegiis antedictis, non extorqueant, nec eosdem abbatem et conventum aliquam liberam et absolutam personam pro redempcione animæ suæ dicto monasterio se conferre volentem suscipiant, neque fratres dicti monasterii, clericos videlicet sive laicos, post factam in dicto monasterio professionem absque dictorum abbatis et conventus licencia suscipiant vel retineant, vel infra clausuram dicti monasterii vel locorum aut grangiarum eidem monasterio pertinencium violenciam vel rapinam sive furtum aut combustionem facere, sanguinem fundere, seu hominem tenere, capere, vel interficere, neque præfatum monasterium temere perturbare, aut ejus possessiones auferre vel ablatas retinere, minuere, seu quibuslibet vexacionibus fatigare presumant, sed ab hiis et omnibus aliis dampnis molestacionibus, inquietacionibus et perturbacionibus ac injuriis eisdem abbati et conventui ac eorum monasterio in personis, bonis et rebus suis quibuscumque machinatis qualitercumque sive machinandis se abstineant, dictosque abbatem et conventum eorum juribus, privilegiis, et immunitatibus libere, pacifice et quiete gaudere permittant sub pœna majoris excommunicacionis sentenciæ, quam si vestris ymmo nostris non paruerint monicionibus antedictis non parencium personis eorum culpa, mora, negligencia et contumacia, ac predictis monicionibus canonicis precedentibus, tam auctoritate apostolica nobis in hac parte

indulta quam nostra intendimus canonice fulminare, ipsosque in eandem incidisse publice notorie ac solempniter declarare. Et de omni eo quod feceritis seu aliquis vestrum fecerit in premissis, vos cum per partem dictorum abbatis et conventus fueritis requisiti debite certificetis et sec certificet ille vestrum qui prius mandatum nostrum fuerit executus per, etc. Data apud Scroby, nono die mensis Januarii, anno Domini millesimo quadringentesimo quadragesimo quarto, et nostræ translationis anno vicesimo.[1]

(1) A similar commission from Henry, Archbishop of York, but undated, and containing neither the names of places or of delinquents, is entered in the Register of the privileges of Fountains, fol. 45, together with the following forms of Monition, Excommunication and Absolution, and order of proceeding used in these cases.

In primis fiat Monitio per Abbatem et Conventum, vel majorem partem ejusdem, quod omnes et singuli malefactores qui loca et possessiones monasterii de Fontibus post festum Annunciationis dominicæ ultimo præterito violenter intraverunt, ac homines et servientes eorumdem Abbatis et Conventus violenter tractaverunt, percusserunt, verberaverunt seu graviter vulneraverunt, in animarum suarum grave periculum, ac dictorum monasterii Abbatis et Conventus ac hominum et servientum suorum damnum non modicum et gravamen, ac in sedis apostolicæ et privilegiorum ejusdem dictis Abbati et Conventui in hac parte concessorum contemptum et scandalum nimis grave, hujusmodi violentias et injurias, in xv vel viij dierum spacium, quatenus in ipsis est, plenarie emendent vel faciant emendari seu satisfieri prout jura exigunt pro eisdem, dictis Abbate et Conventu et hominibus et servientibus suis in hac parte injuriam passis, sub excommunicacionis majoris sentencia in hac parte fulminanda.

Et tunc facta ista monitione tribus diebus Dominicis publice in monasterio predicto, tercio die Dominico pronuncientur omnes et singuli malefactores supradicti et denuncientur excommunicati, cruce erecta, pulsatis campanis, et candellis accensis ac in terram projectis, ut moris est. Et sic fiat executio ulterius, singulis diebus Dominicis et festivis, contra omnes malefactores inobedientes, quousque hujusmodi malefactores satisfecerint in premissis et canonice fuerint absoluti.

In Dei nomine, Amen. Nos Frater M., Abbas hujus monasterii beatæ Mariæ de Fontibus, et ejusdem loci Conventus, monemus omnes et singulos malefactores qui loca et possessiones monasterii nostri de Fontibus, post festum Sancti Mathei Apostoli et Evangelistæ ultimo præteritum, violenter intraverunt, ac in homines et servientes nostros insultum fecerunt de locis et possessionibus nostris predictos homines et servientes effugando, in animarum suarum grave periculum, ac dictorum monasterii abbatis et conventus ac hominum et servientum suorum damnum non modicum et gravamen, ac in sedis apostolicæ et privilegiorum eiusdem dictis Abbati et Conventui in hac parte concessorum, contemptum et scandalum nimis grave, quatenus hujusmodi violencias et injurias, infra quindecim dierum spacium, plenarie emendent vel faciant emendari seu satisfieri prout jura exigunt, pro ejusdem dictis Abbati et Conventui ac hominibus et servientibus suis in hac parte injuriam passis, sub pœna excommunicationis majoris in hac parte fulminanda.

In Dei nomine, Amen. Nos Frater J., Abbas monasterii hujus beatæ Mariæ de Fontibus, ex auctoritate domini papæ Innocencii tercii, excommunicamus et excommunicatos denunciamus omnes et singulos malefactores qui loca et possessiones monasterii nostri de Fontibus, post festum Sancti Mathei apostoli ultimo preteritum, violenter intraverunt ac in homines et servientes nostros insultum fecerunt, de locis et possessionibus nostris predictos homines et servientes effugando, in animarum suarum grave periculum, et dictorum monasterii abbatis et conventus ac hominum et servientium suorum damnum non modicum et gravamen, ac in sedis apostolicæ et privilegiorum ejusdem abbati et conventui in hac parte concessorum contemptum et scandalum nimis grave, nisi resipiscant et ad emendationem congruam perveniant. Amen.

A sentencia excommunicationis quam incurristi propter violentiam in grangias nostras intrando, et plurimas injurias nobis, hominibus et servientibus nostris faciendo in eisdem, contra tenorem privilegiorum nobis et ordini nostro a sede apostolica in hac parte indultorum, offendendo, Ego te absolvo, et unitati fidelium et sacramentis ecclesiæ te restituo. In nomine Patris, et Filii, et Sancti Spiritus. Amen.

LVI.—LITERA JOHANNIS, ABBATIS DE FONTIBUS, CAUSA CUJUSDAM HENRICI SEMRYN, MONACHI CYSTERCIENSIS ITALICI, IN PATRIAM REVERSURI SCRIPTA, PIORUM OMNIUM, IN SUCCURSU EJUS ITINERIS, EXORANS CONTRIBUTIONES. [Addit. MS. Brit. Mus. 4937,[1] fol. 11.]

Frater Johannes, Abbas de Fontibus, sacræ paginæ humilis Professor, Cisterciensis ordinis, Eboracensis diocesis, in Anglia Visitator et Reformator in plenaria potestate ordinis memorati, universis et singulis (præsertim præfati ordinis) Patribus, aliisque suppositis et personis præsentes literas inspecturis, salutem et religiosam in Domino caritatem.

Enimvero ambigendas non credimus vestras devotiones corditer retinere quam sit pium, quam humanum, quam prope Divinum in nostræ professionis regula radicatum, præceptis Divinis confirmatum, cum patientibus compati, indulgentibus missereri; in tantum, ut finalis judicio hæc necligentibus sententia terribilis comminatur; "Quemadmodum," inquiet Dominus, "non fecistis uni ex hiis minimis, nec mihi fecistis."

Ubique exemplificant animalia ipsa bruta, dum læso sui generis vel turbato, destituto vel invaso, succursum tribuunt juxta vires.

Nonne ergo nos, prediti ratione, unius naturæ, unius speciei, unius Christianæ fidei, unius ordinis et professionis, uniusque Domini Dei servi, esse debemus invicem diligentes; pusillanimes confortantes, pauperes recreantes, et aliter alterius onera portantes? Sic (certe) adimplere debemus efficaciter legem Christi.

Ex hiis, ad pia et religioni consona desideria animati, duximus intimandum, quod, circa Festum Paschæ ultimæ jam elapsæ, religiosus vir frater Henricus Semren, sacerdos et professus monasterii de Monte S. Dysibodi, Basilensis diocesis et ordinis antedicti, propter desolationem et paupertatem ex guerris flebilibus in ipso monasterio emergentes, ad providendum sibi licentiatu, literis venerabilis patris et domini abbatis de Valle Dei, ejusdem ordinis, Leodiensis ordinis, munitus, in Anglia missus, nobis occurrit, venerabilium dominorum rogantibus et literis recommissus; quem inter fratres ordinis, statuto more, tenuimus; in religiosis conversationibus laudavimus (set) patrem et fratres, notos et amicos, parentes et patriam revidendi (si fortuna felicior fluerat seu aliquantisper pulalaret) non cessans in eo, set ardens desiderium

(1) This is the fourth volume of Peck's Supplement to the Monast. Angl. The letter was copied, he says, "E codice MS. penes amicum Leicestriensem. Feby. 22, 1732, fol. 101b." The writer was the learned Dr. Greenwell.

intelleximus, ejusque importunii precibus aures inclinavimus; et ad sic repatriandum licentiam dedimus.

Vestram caritatem, pietatem, devotionem, liberalitatem et compassionem, piis precibus exortantes, quatenus eundem fratrem vobis in eventu occurrentem pie admittatis, foveatis, nutriatis, et in succursum itineris, religiosa et divina contemplatione, in necessariis et eleemosinis, manus velitis porrigere adjutrices.

Insuper quia superscriptus pater de Valle Dei, Leodiensis diocesis, præfato fratri Henrico quasdam gratias, prefixaque tempora concessit et limitavit in scriptis, auctoritate (ut asserit) Capituli generalis; ea propter, in majorem ipsius fratris declarationem, eadem scripta reddimus integra et illæsa.

Data in monasterio nostro de Fontibus antedicto, in Crastino Purificationis sub impressione sigilli nostri, anno gratiæ M.cccc.lviij.

LVII.—COMMISSIO AD VELANDUM JOHANNAM, RELICTAM RANULPHI PULLAN.[1] [Reg. Will. Booth, Arch. Ebor., fol. 138b.]

Willielmus, etc., dilecto in Christo filio Johanni abbati monasterii Beatæ Mariæ de Fontibus, ordinis Cisterciensis, nostræ diocesios, salutem, gratiam et benedictionem. Cum dilecta nobis in Christo Johanna, relicta Radulphi Pullan dictæ nostræ diocesios defuncti, desideret, prout accepimus, votum emittere castitatis, ut a Deo accepciorem exhibeat famulatum, ad velandum dictam Johannam, et ad tradendum eidem annulum et mantellum, necnon ad recipiendum ab eadem votum hujusmodi castitatis, ceteraque omnia et singula hujusmodi votum castitatis concernencia, et in talibus servari consueta exequendum et expediendum, vobis liberam tenore presencium concedimus facultatem et licenciam specialem. Data sub sigillo nostro Coventriensi, quarto die mensis Decembris, anno Domini millesimo quadragentesimo quinquagesimo nono, nostrarumque consecracionium anno tercio decimo et translacionis octavo.

LVIII.—A MANDATE OF THE OFFICIAL OF THE ARCHBISHOP OF YORK TO CITE CERTAIN PERSONS WHO HAD MALTREATED A SERVANT OF THE CONVENT OF FOUNTAINS.—[Ex Regist. Privil. de Fontibus, in Bibl. Coll. Univ. Oxon., fol. 46.]

Willielmus Poteman, legum doctor, Canonicus residentiarius ecclesiæ Cathedralis Ebor., Curiæque Ebor. Officialis, ac nostrum

(1) In 1455 the convent paid Ralph Pullan 10*l.* 13*s.* 4*d.* for thirty-four quarters of malt.

et privilegiorum venerabilibus et religiosis viris Abbati et conventui monasterii beatæ Mariæ de Fontibus, Ebor. diocesis, ordinis Cisterciensis, a sede apostolica indultorum, Subconservator, sufficienter et legitime deputatus, dilectis nobis in Christo dominis Thomæ Blakman decano de Rypon, Custodi Jurisdictionis de Massham et Masshamshire, et Thomæ Noble de Kirkby Malzarde, capellano, ac universis et singulis rectoribus, vicariis et capellanis, curatis et non curatis, ac clericis et literatis quibuscumque per diocesim Ebor. ubilibet constitutis, salutem in Auctore salutis. Ex parte prefatorum venerabilium et religiosorum virorum abbatis et conventus monasterii de Fontibus, nuper nobis extitit intimatum gravi cum querela quod Christophorus Duffelde de Wynslaw, parochiæ de Ripon, Wills. Saunderson de Grantlay, ejusdem parochiæ, Willielmus Askwith de parochia de (*sic*), Robertus Wardropper de parochia de Watlous, et Willielmus Bayn de parochia de Kirkeby Malsarde, Dei timore postposito, animarum suarum salutis immemores, præter et contra jura et privilegia præfatis religiosis viris Abbati et Conventui de Fontibus et eorum monasterio, ex benignitate sedis apostolicæ indulta, quendam Johannem Wilson, notorium servientem ipsorum Abbatis et Conventus, et forestarium suum de Galghagh, infra jura et libertates eorumdem abbatis et conventus, ac eorum monasterii ipsum intentes, ab ipso officio vi perpetuo expellere, nonnulla damna et injurias nuperime irrogarunt et intulerunt, ipsum atrociter verberando, et hostiliter ac enormiter vulnerando, in ejusdem servientis non modicum gravamen, ac nostrum et privilegiorum præmissorum infractionem et violationem manifestam; quare ex parte dictorum Abbatis et Conventus a nobis extitit humiliter supplicatum, quatinus eisdem de et super præmissis jurium et privilegiorum suorum infractione et violacione manifesta, de remedio oportuno providere dignaremur; Nos vero volentes præfatis abbati et conventui in sua deesse justicia sicuti nec debemus, vobis omnibus et singulis in virtute sanctæ obedienciæ, auctoritate apostolica qua fungimur in hac parte, firmiter injungendo mandamus, quatinus citatis seu unus vestrum citet peremptorie præfatos Christopherum Duffield, Willielmum Saunderson, Willielmum Askwith, Robertum Wardroper, et [Willielmum] Bayn, quod compareant coram vobis in majori ecclesia Eboraci, die Sabbati proxima post festum Purificationis beatæ Mariæ virginis proximo futuro. Causam racionabilem, si quam habeant, aut dicere sciant, quare propter præfatorum jurium et privilegiorum infractionem et violacionem manifester excommunicari et excommunicatos publice nunciari, aut aliter canonice puniri minime debeant in forma juris proponitur..., et ..... facturique ulterius et receptur.. quod justicia suadebit.

Et quid feceritis in premissis, nos, dictis die et loco, debite certificetis, per litteras vestras patentes harum seriem continentem auctentice sigillatas; seu sic certificet ille vestrum qui præsens mandatum nostrum executus fuerit, aut alias certificet suæ oraculo vocis. Datum Ebor., sub sigillo Officialitatis nostræ Curiæ Ebor. quo utimur in hac parte, xxiij° die mensis Januarii, anno Domini millesimo cccc.lxviij°.[1]

LIX.—INTIMACIO ELECTIONIS ABBATIS DE FONTIBUS, UNACUM REQUISICIONE MUNERIS BENEDICTIONIS PRO EODEM. [Regist. Laur. Booth, Arch. Ebor., p. 87.]

Reverendissimo in Christo patri et domino domino Laurencio, divina providencia, Ebor., Archiepiscopo, Angliæ primati et apostolicæ sedis legato, sui humiles et devoti filii, Willielmus et Thomas, de Rievalle et Bellalanda Monasteriorum abbates, ordinis Cisterciensis et Ebor. diocesis, omnimodas reverencias tanto patri debitas et honores.

Paternitati vestræ Reverendissimæ tenore presencium significamus quod, anno Domini millesimo quadringentesimo septuagesimo octavo, mensis Februarii die quarta, vacante monasterio beatæ Mariæ de Fontibus, ordinis et diocesis antedicti, per cessionem et spontaneam resignationem venerabilis viri domini Thomæ Swynton nuper abbatis ejusdem, nobis de Rievalle, Reformatore Cisterciensis ordinis in hac Eboracensi provincia, et de Bellalanda coassistente nobis monasteriorum abbatibus, ad hoc specialiter vocatis et requisistis, Prior et Conventus prælibati monasterii de Fontibus, secundum ordinis nostri privilegia constitutiones et statuta, virum venerabilem fratrem Johannem Darneton, tunc ejusdem monasterii Cellararium, multiplici merito commendatum, in Abbatem ejusdem monasterii, per viam scrutinii procedentes, unanimiter et canonice eligerunt, cui secundum exigencia officii nostri in hac parte rite confirmato et installato.... cam, regimen et administrationem tam in spiritualibus quam in temporalibus, plena nobis commissa potestate, contulimus; vestram provide benignissimam paternitatem, ea qua decet reverencia, in spiritu humilitatis requirimus et rogamus, quatinus prænominato fratri Johanni Abbati de Fontibus, sic, ut præfertur, canonice electo confirmato et installato, munus salutiferæ benedictionis vestræ ...uata vobis pietate velitis graciosius impertiri nostras inde preces indefessas ac celita a Deo præmiorum munera uberime feliciter-

(1) I find from the "Compotus Stauri" of the Convent, now at Ripley Castle, that they gave "Master Poteman" two oxen in 1484, and two more in the following year.

que habituri. Qui.... ad ecclesiæ suæ regimen salutare vestram ..... . præcipuam et reverendissimam paternitatem conservet, muniat augeatque in longævum. In quorum omnium fidem et testimonium, nos de Revalle et de Bellalanda prædictorum monasteriorum abbates, sigilla officiorum nostrorum præsentibus apposuimus. Ex monasterio de Fontibus, mensis Februarij die quinto, anno Domini superius expressato.[1]

LX.—COMMISSIO AD ABSOLVENDUM EOS QUI IN FRATREM MARMADUCUM, MONACHUM DE FONTIBUS, MANUS VIOLENTER INJECERUNT. [Reg. Rotheram, Arch. Ebor., 333. a.]

Thomas, etc., dilectis in Christo filiis magistro Roberto Both, decano ecclesiæ nostræ metropoliticæ Ebor. et Willelmo Poteman, officiali curiæ nostræ Ebor., legum doctoribus, salutem, gratiam et benedictionem. Ad absolvendum in debita juris forma, Robertum Tennant et Robertum Proctor, nostræ diocesios, et eorum complices, autores et fautores, necnon eis consilium seu auxilium præbentes, tanquam obedientiæ filios ad gremium sanctæ matris ecclesiæ, ut accepimus, humiliter redire volentes a sentencia excommunicacionis majoris a canone lata quam propter violenciam manuum injeccionem in fratrem Marmaducum Hoby,[2] monachum monasterii de Fontibus nostrorum fundacionis et diocesios presbiterum, et injuriosam detencionem ejusdem ac temerariam nuncii nostri verberacionem, literarum nostrarum ab eodem abstraccionem et detencionem earumdem, in jurisdiccionis nostræ contemptum manifestum et libertatis ecclesiasticæ incurrerunt, juramento tamen de parendo juri et stando mandatis ecclesiæ primitus per eos et eorum quemlibet presbitis, injunctaque eis secundum discrecionem vestram pro excessibus suis pœnitentia salutari, cæteraque omnia et singula faciendum exercendum et expediendum quæ in premissis et circa ea necessaria fuerint seu quomodolibet oportuna, vobis de quorum circumspeccione morum gravitate et scienciæ eminencia plurimum confidimus, conjunctim et divisim, tenore presencium committimus vices nostras, et plenariam in Domino potestatem. Et quid in premissis feceritis nobis debite certificetis. Data nostro sub sigillo, in manerio nostro Suthwell, xij° die mensis Octobris, anno Domini millesimo cccc^mo octagesimo sexto, et nostræ translacionis anno septimo.

(1) Here follows the "Commissio ad impendendum munus benedictionis abbati de Fontibus," addressed to William bishop of Dromore, and dated "In manerio nostro Suthwell, xxvj^to Febr., 1478." After this is the "Obedientia fratris Johannis Darneton abbatis monasterii beatæ Mariæ de Fontibus;" but it is not dated, and the place where the profession was made is not mentioned.

(2) This, no doubt, was the same person who became abbot of Fountains in 1494.

LXI.—GRANT OF AN ANNUITY AND PRIVILEGES TO JOHN PULLEYN,[1] FOR HIS SERVICES. [From the original at Studley Royal.]

Omnibus Christi fidelibus ad quos presens Scriptum pervenerit, Marmaducus, Abbas monasterii beatæ Mariæ de Fontibus et ejusdem loci Conventus, salutem. Sciatis nos pro bono, gratuito, et fideli consilio quod dilectus noster Johannes Pulleyn, tam nobis quam dicto monasterio nostro multipliciter ante hæc tempora impendit, et imposterum impendere non desistet, dedisse et concessisse eidem Johanni Pulleyn quamdam annuitatem sive annuale feodum sexdecim solidorum et octo denariorum, habendam et percipiendum predictam annuitatem sive annuale feodum predicto Johanni Pulleyn, vel suo certo nuncio, ad terminum vitæ ejusdem Johannis Pulleyn, annuatim ad festa natalis Domini et Sancti Johannis Baptistæ, equis porcionibus, apud monasterium predictum solvendam. Et nomine seisinæ ac possessionis dicti annualis redditus in forma predicta habendum, nos prefati Marmaducus Abbas et Conventus posuimus dictum Johannem Pulleyn in possessionem et seisinam ejusdem, per solucionem duodecim denariorum eidem Johanni Pulleyn deliberatam, in partem solucionis dicti annuitatis sive annualis feodi, sibi ad dictum festum natalis Domini et Sancti Johannis Baptistæ proximum futurum debendum. Ac insuper, nos predicti Marmaducus Abbas, et Conventus, per presentes concedimus eidem Johanni Pulleyn unam liberatam vesturam de sectis generosorum monasterii nostri predicti, annuatim ad festum natalis Domini liberandam. Ac eciam concedimus eidem Johanni Pulleyn esculenta et poculenta, tam pro se quam pro servienti suo. Ac unam cameram infra monasterium predictum ad inde pernoctandum, cum sufficienti clausura, stabulo, herbagio et feno pro duobus equis, quandocumque et quocienscumque eidem Johanni Pulleyn ad predictum monasterium venire contigerit. Et insuper, predictus Johannes Pulleyn, pro concessione premissa, in causis et negociis predicti Abbatis et successorum suorum, ad sumptus et expensas eorumdem, quociens et quando oportune requisitus fuerit et commode potuerit, laborabit et equitabit et eorundem negocia fideliter sollicitabit et procurabit, et suum fidelem consilium in omnibus premissis semper impendet, ac sic semper pro fidele vassallo et serviente familiari dictorum Abbatis et suorum successorum per eosdem reputabitur et accep-

(1) The fortunate grantee, who had obtained so much of the respect and confidence of abbot Huby and his brethren, was probably a member of the ancient family of Pulleine, of Killinghall, in the parish of Ripley, about six miles from Fountains, ancestors of the Pulleines of Carlton and Crakehall. The Convent gave two young oxen to John Pullan in 1484.

tabitur. Et ulterius, nos prefati Marmaducus, abbas, et conventus, ex superhabundanciori graciæ cumulo, tenore presencium et auctoritate tocius ordinis Cisterciensis, in domo nostra capitulari acceptamus, et ad quæcunque alia omnia et singula nostri prefati monasterii beneficia, tam per nos quam successores nostros, tam in vita ista mortali quam post mortem, imperpetuum facienda. Ita quod post obitum suum, si ad nos per suos internuncios has litteras nostras miserit et hoc desiderando affectaverit, fiet pro eisdem plenarium servicium, sicut pro uno monacho religioso nostri monasterii fieri consuetum est. In cujus rei testimonium, nos prefatus abbas, nostri officii sigillum presentibus apposuimus. Data quintodecimo die Octobris, anno regni Regis Henrici Septimi, decimo octavo.

LXII.—AN AGREEMENT OF THOMAS ATKINSON TO SERVE THE ABBOT AND CONVENT OF FOUNTAINS AS KEEPER OF THEIR GRANGE AT HADDOCKSTONES, A.D. 1509.[1] [From the original in the possession of the Earl de Grey and Ripon.]

This Indenture made the first daie of Aprill, in the yere of the ..... Henry the sevent xxiiij th, Witnesseth and recordeth that Thomas Atkinson promitts, full covande maketh, and bynds

(1) Thomas Atkinson, father perhaps of this person, was appointed Keeper of the Grange of Haddockstones in 1491, after Richard Steel, who had been placed there on the decease of William Settill in 1484. William Atkinson was one of the keepers of Lofthouse Grange, 21 Edw. IV.; and Richard Atkinson kept the dairy at Newhouse in Nidderdale, 2 Richard III. to 3 Henry VII. When the estates of Fountains were surveyed immediately after its dissolution in 1540, the grange of Haddockstones was estimated at the yearly value of 17*l*. It comprised, as will be more particularly seen in the survey printed at the close of this series of records, two hundred and seventy six acres of land, distributed into one hundred and thirty four acres of pasture, the greater part of which was valued at a shilling an acre; seventy eight acres of meadow, valued at from one shilling to two shillings an acre; and sixty four acres of arable land, one half of which was let at a shilling, and the rest at sixteen pence an acre. These facts, therefore, taken in connexion with the following statement of Atkinson's account in 1491, will enable us, among other interesting conclusions, to arrive at a definite idea of the relative profits derived from the estate by the convent and a person in Atkinson's position. It is taken from the "Compotus Stauri," before mentioned.

In the first place, he answered for the maintenance of three bulls, of which he had delivered one to the chief herdmaster of the abbey; also for that of forty eight oxen, of which the master had taken away five, two had died of murrain there, and another of the same distemper on the Fell—that is, Fountains Fell in the parish of Kirkby-Malhamdale in Craven, where the convent kept a large common in their own hands until shortly before the dissolution. He had at first received sixty cows, to which two more were afterwards sent, with eleven bullocks. Two of these cows died of murrain, and nine were delivered to the monastery. His original stock of bullocks consisted of nine, to which the herdmaster added nine more, and as many stirks or young cattle in their first year. There was no delivery of bullocks, but nine of them were accounted for as received into the stock of cows. The whole of the twenty five stirks, which were the produce of the cows kept here, were removed by the herdmaster. The skins of the four beasts that had died were duly delivered at the tan-house of the abbey—that of the ox which died on the Fell being allowed. Atkinson was also charged with eighty stones of cheese, the produce of the cows

hymeselff by thies presents dewly and trewly to serve th' abbot and Convent [of the monas]tery of Fountaynes and their successors, at their graunge called Haddocstaynes, for (*sic*) the feste of Hininvencion of the holy Crosse, called saynt Ellynmesse, next for to come, unto th' ende and terme.....next folowynge fully to be completed, doyng trewly and su.....lly his office or service of husbandry and femanshipe, with all odre maner occupacions and labours in eny wisse to the same graunge belonging or profitable, als well in shering, mowing, and haymakyng as also in cariages, heges makinge or walles, belongyng to the said Graunge or eny parcell thereof, with all odre maner husbandry, as is a forsaid, in eny wyse that belongyng. And all maner graynes that shall be gottyn of the said Graunge holy and trewlye he shall kepe and delyver to the gerners at Fountaynes, by taille. And also he shall kepe upon the saide graunge, trewly and femanlye, (fifty *struck out*) lx kye with also als many oxen and odre catells as er or shall be delyverd unto hyme by the said abbot or his officers, after the maner and custome afore tyme thair usyd and hadde; and of thame all, he shall yerely make trewe accompte, and trewlye make answer and delyverye of all the stirkkes[1] that shall come of the said (fifty *struck out*) lx kye, frome yere to yere, to the fee maister at the burnyng tyme.[2] And also he shall delyver his butter and chesse 3erlye to the cheshous in Fountaynes a for said, by taill, as apperteneth for so many kye, after the custome usid and had emongs the loigers in Nidredaill, or elles for every stone of butter wantyng and not delyvered content and paye xij*d.* in money, and for every stone of chese wantyng and not delyvered, viij*d.* in money. And als well hereof as of all odre maner dewties and dettes as shall be lawfully fonden and assessid upon hyme at the feemaistre accompte, to the said abbot and Convent or their auditors for the tyme beying, he shall trewlie make accompte and dew payment as shall apperteyn upon the same. And, over this, he shall kepe als many Swyn of the Comontye, at the said graunge,[3] frome yere to yere as haith been accustomede

above mentioned. He had taken forty stones to the cheese-house at the abbey, and sold the remainder for 13*s.* 4*d.* Of the forty stones of butter which were also claimed, fifteen stones and a half had been received by the convent—leaving twenty two stones and a half to be sold for 24*s.* 6*d.*; but the proceeds of these sales were not forthcoming when the balance was declared. It appears from other accounts that eight gallons of milk were considered equivalent to one stone of cheese, and fourteen gallons to a stone of butter. At this time, oxen were worth 10*s.*, cows 8*s.*, and stirks 4*s.* each.

(1) Cattle in their first year.

(2) The time of marking the cattle with a hot iron, to denote the ownership.

(3) It is not easy to discover the precise number. In 1484 seven sucking pigs were left here to increase. Twenty of them were worth 6*s.* 8*d.* The total delivery of swine at the Abbey kitchen, in this year, amounted to one boar, four sows, 32 pigs, and 34 sucking pigs. Besides the common stye, a small stock was kept at Morker, Sutton, Swanley, and the abbey brewhouse.

hereafor to be kepid there. And also bryng upe and kepe certayne chekyns, capones, and gezes, for money to be delivered unto hyme, as haith been afor there usid, and thereof make trew delyvere at such tymes as he be requirid. Also, the said Thomas shall kepe the said abbot and Convent and their successors harmelesse and and loslesse for eny maner trispasse to be don to ony odre man by the said cattells, beyinge in his charge and kepynge, at eny tyme. And also he shall every yere, ones in the yere, make trew rekyngyng and accompte of all maner graynes that shall be gottyn of the said graunge in eny wise, and trewlye save, kepe, and delyver all the same, with all the profietts thereof, to the behoyff and common profiett of the saide monastery of Fountaynes. And no parcell thereof to put or applie to eny privait use for hyme selff or odrewisse, withowte special licence of the saide abbot, his successors, or their officers at the granges for the tyme beyinge; Ne he shall take no manere catell to geist, ne suffer none to riste upon the growndes belongyng the saide grange, but he shall well and trewlie kepe and save all the said growndes and closes for the most profiet of the saide gooddes and cattells of the monastery. Also the said Thomas shall kepe and save all the woddes and sprynges within the boundes of the said graunge, and, at the Cowrte of Morker, trewlie presente if he knowe eny that shall offende in tyme comynge in the same; for the which service and husbandry of feemanshipe dewlye and trewlie to be doyn, as is above wittyn, and to kep with hyme at bedde and burde foure men servands to help hyme in the said grange, at all the labours above written, and one hirde, fro Michelmes to saynt Elyn daye yerely, the said Thomas shall have by the yere twentye quarters of all graynes, or elles for every quarter wantynge, iiijs.; that is to say vij quarters of whyet, vij quarters of rye, or als moche barley when rye maye not be gottyn, and vj quarters of berlie malt; and for the shepherde,[1] xij bussels of all cornes at the discrecion of the abbot, so that the said abbot and Convent conducte and paye the saide servants their hiers, and for the sherynge and threshynge of the corne, which he and his servants may not doo; and the said Thomas shall have, for his hier and service uppon the said grange, the gestement of two horses for harowyng, and one meyre with a folower to it be a twelmoth olde, viij th kye with their calffes; and over, of th' abbot especiall licence and grace, if they have thame to they be at the same age, xl yews

(1) When Thomas Atkinson kept this grange in 1491, Robert Laylands was the abbot's shepherd there. To his original stock of thirteen score hoggs, or sheep in their first year, the flockmaster, after shearing time, sent fifteen score more. Before this season, two hundred and four were withdrawn and sixteen had died of murrain.

with their lames to they be spaned,[1] twenty of tham to abid to they be one yere olde, upon his gude demeanour, so that he passe not the nombre of lx at any tyme, two swyne hogges or tree for hys housholde, but not sowes. Provided alwaie that if the said Thomas dye within the yeres abown expressid, the residew of the said yeres to be voyd and of no strenght, this present grant and leisse in any thyng notwithstandyng. And the sad Thomas promitteth and byndeth hyme selff be thies presentes, to kep al the contents abown writen, And paceably to avoyde hyme selff and and all his in the end of his said yeres, if he so long liffe, withowt eny maner trouble makyng to the said abbot, Convent, or their successors or servandes for the same. And also the said Thomas shalbe bonden to no man but to the said abbot and Convent and their successors, durynge the yeres afor said. In witnesse wherof, to the one parte of thies presente indentours remanyng with the said Thomas, the said abbot haith put to his seall, and to the odre parte remanynge with the said abbot, the said Thomas haith put to his seall, the daie and yere abown writen.

The seal is destroyed.

LXIII.—AN AGREEMENT OF ROBERT DAWSON AND ELLEN HIS WIFE TO KEEP THE WEST GATES OF THE ABBEY OF FOUNTAINS,[2] A.D. 1512. [From the original in the possession of the Earl de Grey and Ripon.]

Hæc Indentura, facta vicesimo die mensis Februarii anno regni Regis Henrici octavi, tercio, inter Marmaducum, Abbatem monasterii beatæ Mariæ virginis de Fontibus, et ejusdem

(1) Weaned from the ewes—generally on Midsummer day.

(2) The west gates, which Robert Dawson engaged to keep, were probably those in the outer wall of the close of the Abbey, adjacent to the public highway, and not the chief Gate-house immediately in front of the conventual Church, and distant 230 yards from the entrance in the the outer wall. There are, however, no buildings of this period to be seen at either place. The obligation to fasten the gates at the time of the markets refers to a right of road then claimed through the abbey close to Ripon; it being said in a memorandum on the subject, written about this period, in the Coucher book, "Item omni tempore nundinarum solebamus, et solemnis, serare portas, ita ut nullus transiret per intra monasterium ad Rypon, vel rediret, sine speciali licencia, etc.

It is pleasing to find, from the Stock-book of the abbey, that in the year of this agreement the convent presented Dawson with a young ox, and also with an ox in the following year. His wife survived him; and, in 1526, continued to occupy the hospicium and some of the lands above mentioned, and to act as laundress to the abbot. The following is her Compotus or reckoning with the Convent in that year, taken from one of their account books, now in the possession of the Rev. H. J. Ingilby, of Ripley Castle.

Elena Dauson, vidua, respondet de exitibus xij^{xx}v averiorum occissorum per annum ad usum coquinæ præter larderas; videlicet pro quolibet vigenerio vs., debitos et solvendos ad festum Sancti Andreæ apostoli, anno regni regis Henrici viii decimo octavo. iij*li.* xv*d.*

loci Conventus, ex una parte, et Robertum Dauson et Elenam uxorem ejusdem, ex altera parte, testatur quod predicti Abbas et Conventus, ex eorum unanimi assensu et voluntate, concesserunt et ad firmam dimiserunt prefatis Roberto et Elenæ, unam domum sive hospicium extra portas occidentales Monasterii, noviter fundatum et edificatum, una cum parvo clauso contiguo vocato Ryebanks; Necnon clausuram vocatam Gest stabyll ynge; Et porcionem clausurarum de Skell-banks et Skell-homes, sicut modo per sepes et fossata includuntur, quondam in tenura Willielmi Lemynge; Ac eciam unum tenementum in Aldefeld, quondam in tenura Willielmi Folerd, cum clausuris, terris, pratis, pascuis et pasturis dicto tenemento pertinentibus, simul cum Aldefeld-banks juxta clausuras predictas existentibus, omnimodis boscis et subboscis in Aldefeld-bankes et Skell-homes predictis, et in omnibus aliis clausuris et tenuris supradictis reservatis et exceptis, præter sufficiens meremium ad reparaciones suas necessarias, per visum et consensum Celerarii pro tempore existentis capiendum, et subboscum pro sepibus et clausuris suis reparandis et faciendis; habendum tenendum et occupandum, eisdem Roberto et Elenæ predictis, domum sive hospicium cum ceteris omnibus et singulis premissis, sicut prius habuerunt et tenuerunt, exceptis preexceptis, a festo Sancti Martini ultimo preterito ante datos presencium durante vita naturali predictæ Elenæ; Reddendo inde annuatim prefatis Abbati et Conventui et successoribus suis, videlicet pro predicta domo seu hospicio cum Rybanks (liij*s.* iiij*d. on an erasure*). Et pro Gest Stabyll yngs x*s.*, pro porcione de Skell-banks et Skell-homes predict. xiii*s.* iiij*d.*, et pro tenemento in Aldefelde cum pertinenciis et Aldefeld-banks xl*s.* legalis monetæ Angliæ, ad festum Pentecostes et Sancti Martini in hyeme per equales porciones singulis annis persolvendos. Et insuper, predictus Abbas et Conventus concedunt per presentes predictis Roberto et Elenæ, ad terminum vitæ naturalis prefatæ Elenæ, quod ipsi habebunt et percipient singulis annis septimatim apud Iardenam monasterii, sicut hactenus habuerunt et percepperunt omnia intestina vocata lez ashewes omnium averiorum et ovium ibidem occissorum ad usum monasterii predicti, exceptis

Et eadem respondet pro exitibus ovium iij*l.* xl^{x} occisarum per annum; videlicet, pro quolibet vigenerio, xvi*d.*, solvenda ad predictum festum Sancti Andreæ apostoli. Summa xxvij*s.* 4*d.*

Eadem respondet pro novo hospicio extra novas portas, unacum Rybankes, pro terminis Pentecostes et Sancti Martini anno regni regis Henrici octavi decimo octavo, liij*s.* 4*d.* Et pro Geststabill ynges, x*s.* [pro porcione x*s.* Et pro porcione de Skelbankes et Skelhomes predict. xiij*s.* 4*d.* *struck out.*] Summa iiij*li.* xviij*s.* vij*d.*

Unde liberavit fratri Edwardo, ad festum nativitatis Domini, liij*s.* 4*d.* Et allocatur eidem pro feodo, per Indenturam sibi concessam, xiij*s.* 4*d.* Et in consimili allocacione, pro locione linthiaminarum promptuorii etc. xiij*d.* 4*d.* Et liberavit in viij. porcis, xxvi*s.* viii*d.* Summa iiij*li.* xiij*s.* 4*d.* Remanent [iiij*s.* x*d.* *struck out.*] viij*d.*

averiis citra festum Nativitatis Christi ad larderas assignatis et occisis: Reddendo singulis annis pro eisdem super compotum suum inde faciendum, secundum valorem et precium prius in hac parte consuetum et usitatum; videlicet, pro cujuslibet averii iij*d.*, et cujuslibet vigenarii ovium xvi*d.* Et prefatus Robertus concedit firmiter per presentes quod ipse de cetero intendet et fideliter serviet prefatis abbati et successoribus suis, diebus presertim festivis et solempnibus infra Monasterium; ac eciam in omnibus negociis forincisis congruis et legitimis sibi per eosdem, et ad expensas suas imponendis; necnon diligenter attendet officiumque portarii ad portas occidentales Monasterii fideliter perimplebit, et ipsas, temporibus Nundinarum ac aliis vicibus, noctanter clausas custodiet, seu fieri faciet, horis congruis et oportunis. Omnem, insuper, boscum et subboscum infra tenuras suas predictas crescentes et existentes diligenter custodiet, nullum meremium pro pascendis averiis in destruccionem ejusdem loppabit, nec ullum inde vastum faciet, nec pro posse suo fieri permittet. De transgressionibus vero et dampnis ibidem per ipsum repertis, apud Curiam de Aldefeld coram Siniscallo et officialibus ostendet et presentabit. Pro quibus quidem serviciis, officiis, fideliter, ut prefertur, exequendis et perimplendis, prefatus Robertus et Elena uxor ejusdem habebunt sibi allocatum in compoto suo, xiij*s.* iiij*d.* in regardo, de summa liij*s.* iiij*d.* superius onerata in firma pro domo suo hospicio supradicto. Et insuper, predicta Elena concedit quod ipsa bene et diligenter omnia linthiamina[1] ad aulam promptuarium, hospicium commune, et ad cameram domini Abbatis quoquomodo pertinencia, lavabit vel lavari faciet, quociens necesse fuerit, congrue et honeste sine lesione voluntaria vel ruptura eorumdem, ipsaque sufficienter et honesta lota servientibus Monasterii cum eisdem oneratis, singulis vicibus, diligenter ac plene restituet et liberabit, rupturasque in eisdem cum repertæ fuerint, ex sua diligencia bona et gratuita emendabit seu emendari faciet. Pro quo vero servicio, bene et diligenter perimplendo eadem Elena habebit super compotum suum [et mariti sui predicti *partly erased*] singulis annis sibi allocatos, xiij*s.* iiij*d.* in mercedem, de predicta summa firmæ pro domo seu hospicio superius onerata et expressata; habebit eciam et percipiet annuatim vigenti plaustratas focalium de provisione conventus ad comburenda in servicio predicto per cariagiam domini sibi ad vices traducendam et liberandam.

Et ulterius predictis abbas et Conventus, ex eorum unanimi assensu consensu ac benevolo animo, concedunt per presentes prefatis Roberto et Elenæ quod ipsi percipient et habebunt, du-

(1) Sheets or linen cloths.

rante vita naturali predictæ Elenæ, ad libratam suam qualibet septimana, septem panes de meliori et septem de secundario apud pistrinam Monasterii recipiendos, sex lagenas servisiæ melioris et sex secundariæ, et in qualibet dieta Conventus predicti unum ferculum, tantum quantum duobus monachis servitur, tam diebus carnium quam piscium, apud coquinam Abbatis percipiendum. Proviso et semper salvo quod si contingat predictam Elenam obire ante prefatum Robertum maritum suum, quod extunc idem Robertus habebit et percipiet medietatem duntaxat libratæ predictæ in omnibus. Et si ac quociens contingat redditum sive firmam tenementorum predictorum a retro fore, in parte vel in toto, post aliquod festum festorum predictorum per spacium trium mensium et non solutum, præter allocaciones in eisdem ut prefertur allocandas, quod tunc et tociens licebit prefatis Abbati et Conventui et successoribus suis in omnia et singula predicta tenementa cum pertinenciis intrare et distringere, districcionesque ibidem captas licite abducere, fugare, imparcare, vel penes se retinere quousque de redditibus seu firmis predictis, una cum arreragiis eorumdem si quæ fuerint, eis fuerit satisfactum plenarie et persolutum. Et si contingat predictum redditum sive firmam allocatis allocandis, ut prefertur, a retro fore in parte vel in toto post aliquod festorum predictorum, et non solutum per spacium unius anni, vel si aliquod vastum voluntarium in boscis supradictis per prefatos Robertum et Elenam seu eorum alterum factum vel fieri procuratum in grave dampnum Monasterii repertum fuerit, quod tunc licebit prefatis Abbati et Conventui et successoribus suis in omnia et singula terras et tenementa predicta et quamlibet percellam eorumdem reintrare, et eadem in pristino statu rehabere et possidere, ulteriusque disponere dimittere vel locare ad suum beneplacitum, presenti dimissione in aliquo non obstante. Et predicti Robertus et Elena concedunt quod ipsi bene et sufficienter omnia domos et edificia super tenementa predicta modo constructa, seu in posterum construenda, necnon omnia fossata, sepes, sueras ac alias defensiones dictis tenementis quovismodo pertinentibus, suis sumptibus propriis et expensis sustentabunt et manutenebunt in omnibus, preter necessarias reparaciones domus sive hospicii supradicti, cum acciderint, ad manus et onus predictorum Abbatis et Conventus et successorum suorum reservatas, et præter grossum meremium,[1] ut prefertur, eisdem pro aliis suis reparacionibus deliberandum, prout necessario fuerit et assignandum.

Et insuper predictus abbas ex sua benevolencia concedit prefatis Roberto et Elenæ, quod ipse quanto commode poterit, edifi-

(1) Large building timber.

cabit vel edificari faciet unum stabulum congruum et conveniens suis sumptibus propriis et expensis, juxta domum seu hospicium supradictum, ad usus suos proprios et hospitum suorum illuc conveniencium, quos quidem hospites prefatus Robertus concedit et firmiter promittit per presentes diligenter et humaniter in omnibus, tam verbo quam facto, recipere et fovere, ac eos in compotis de expensis eorumdem curialiter et benigne prout poterit sine dampno suo tractare ad honorem Monasterii et suiipsius honestatem. In cujus rei testimonium, uni parti harum indentururam penes prefatos Robertum et Elenam remanenti, predicti Abbas et Conventus sigillum suum commune apposuerunt, alteri vero parti predictarum indenturarum penes predictos Abbatem et Conventum existenti, prefati Robertus et Elena sigilla sua apposuerunt. Data die et anno supradictis.

LXIV.—A LETTER OF MARMADUKE HUBY,[1] ABBOT OF FOUNTAINS, TO THE LORD DACRE. [Ex Orig. in Brit. Mus., Addit. MS., 24.965, art. 43.]

To my Moste speciall and singuler goode lorde, My lord Dakre honorable lordeshippe.

My Lorde, my dewty premysed of lawly Recommendacion, pleas it your Lordeship to know, that I have receyved, seyne and redde your honorable letters, touchynge the new electe Priores of Saynt Bartholomewe in Newcastelle.[2] And also in commynge homeward by me here at Fountaynes to Maister Clifton, Commis-

(1) Of this venerable and most excellent man and able ruler, see a short account at page 151. His unquestionable testimony to the condition of the Cistercian nunneries, and the lax discipline which had long prevailed among them, is rendered of still more importance from the circumstance that he held the office of Reformer-general of the Order in England and Wales. The letter was printed by Hearne, in his "*Duo Rerum Angl. Scriptores*," Oxon., 1732, vol. ii, p. 576, from the original then in the possession of Dr. Richardson, of Bierley. At the recent dispersion of the library of his great granddaughter, the late Miss Richardson Currer, of Eshton, the precious volume in which it is included became the property of the British Museum.

(2) An interesting account of the Nunnery of St. Bartholomew, at Newcastle-upon-Tyne, will be found in Brand's *Hist. of Newc.*, vol. i, pp. 200-234. Alluding to this letter and its subject matter, he says,

"About A. D. 1523 or 1524 great differences occur concerning the right of creating an Abbess, or Prioress, in the nunnery of this house. A prioress, it seems, had been elected to it by the abbot of Newminster [a house dependent on Fountains], which Wolsey, then Bishop of Durham, as the Ordinary, thought an infringement of his power."

"Lord Dacre, Warden of the Marches, had interested himself in favour of the prioress and the claim of the abbot; but numerous precedents found in the bishop's registers, fully established the justice of the episcopal pretensions."

"The personal worth of the lady, then not quite 30 years of age, conciliated favour on this occasion, and she was re-instated by a new and proper election; the Vicar-general advising her friends to procure a dispensation for her non-age and promising, in consideration of the poverty of the house, a mitigation of the fees of election and institution."

sary to my lorde Cardinall grace, your discrete and wyse severable letters, the whiche ze sent unto the same Commissary, in favour and defence of the said priores, and of the Abbot of Newminster, wher of I toke copies.[1] And also the copiez of the Registre of the formar possession had by the Byshoppes of Duresme, the whiche weys most sadly ayenst our tityll. My lorde, to giff your lordeship knowleige and informacion in this mayter, concerning the Monasteries of all Nonnes, scituate within this Reame of Yngland. So it was, abowte iiii^{c} yeres agoo, litill over or under, our Religion was begonne and fownded in Fraunce, and so shortely dyryvate and broght into Yngland and Wales, so that within one hundrethe yeres next aftyr, all the monasteries of monks was fownded and stablyshed to the nowmbre of iiij^{xx}ij. And in lyke maner of all the plaices and Monasteryes of Nonnes to the nowmbre of iij^{xx}iiij. And bothe we and the said Nonnes clerely and strongely exempte from all maner of Jurisdiccion of the ordinaryes.[2] And so contynewed the Nonnes under the yokke of obeysaunce and Jurisdiccion of the visitors and fader Abbottes of our religion. And abowte ii^{c} yeres paste, the Nonnes began to wax wanton, and remysly kepte the wowe of Chaistety, the whiche was sharpely luked uppon in those days and strately punyshed. For the whiche correccion, the said Nonnes groyged and murmured, and by one and by odre by litill and lityll slypped away from the obedience of our Religion into the Jurisdiction of the ordinaryes,[2] they supposynge to fynde more favour and tolleraunce rather in thame yen in the Faders of our Religion. And thus unwysely thay have rynne under the ordinaries frome us and clerely lost yar exempcion, the which full sore now thay repent. For when our Religion had tham in obeysaunce, the Fader Ab-

(1) A copy of one of the letters which Huby had received, probably from Lord Dacre, on this subject, is to be found in the same MS. from which the text is taken, and runs as follows :—

Copie of a letter to th' abbot of Fontans.—My lord abbot, in my best manner I commend me to yow; and in the same wise thanke yow for all your kindnes shewed to me and to your furst filiall, my lord abbot of the monestarie of Newmynstre, ascertayning yow that aftre the deth of Dame Johan Baxster, late priores of the nunry of Sainct Bartilmew of Newcastell, your said furst filiall rode thider and elect a new priores, by the hole consent of all the convent of the house, called Dame Agnes Lawson, according as his predicessor abbot Charlton did like, as apperith by the election of the same, ondre the convent seale of the said monestarye of Newmynstre. Notwithsanding doctour Clifton, viccar gennerall to my lord Cardinalles grace within his diocese of Duresme, has come to the said nunrye and disanolled all that your said filiall has done, and dischargied the said prioresse elect, saing that the Jurisdiction therof appertenith to my said lord Cardinall's grace, in the right of his bushoprick of Duresme, and neither to yow nor your said filiall. And incontynent, aftre that the premisses com to my knowlege, I maid lawbour to git syght of som precedentes in the registre of Duresme touching the election of the said priores. Whereupon I saw dyverse and many precedentes where the said priores has bene elect by the officers of the bushop of Duresme, emongest which I gat copies of two of the most principall whiche I send yow herin closed.

(2) "Bishopps" interlined.

bottes beyng then yar Visitors, toke for yar costes, havynge pytie of yar poverty, bot xx*s.* or iiij nobles at moste for yer election and institucion. Now, the ordynaries wolle not be content skantely for i^c^ shelynges, besyde the costes of yer officialles xl*s.* or iiij markes. And ȝit for ferther knowleige, thies Nonnes in all Fraunce, Flawnders, Pykerdy, and in Allmayne, and in all odre Regions crystened, all the playces of Nonnes in all causes er under the subjeccion of the Faders of our Religion, excepte ye fulych Nonnes, if I durste say it, of Yngland, in our religion, but onely thre playces in the Sowthe parties, the whiche in my dayes[1] I reduced to the subjeccion of our order agayn; but how longe it shall contynewe, I know not.[2] And as for the Nonnes of Saynt Bartholomewe, I have beyn professyd in this Monastery of Fontaynes by the spaice of iii^xx^ yeres, and I never sawe bot in thies dayes thay war under ye jurisdiccion of Newmynster, how be it I remembre welle that Doctor Schyrewod was made Bysh-ope of Duresme, and yen he beynge at Rome,[3] Dame Johan Baxster was create Priores yar by one Charleton, yen the Abbot of Newmynster.[4] Never the lesse, havynge respecte and welle pownderd the eleccions, Resignacions and Institucions maide by the formar Byschoppes, as apperyth manyfestly in yar Registres, It is not meyte ne behoffefull in myne opynyon, to stryfe ne wrystell with my lord Cardynalles Grace, bot suffre the same hous and Nonnes of Newcastell to trippe and daunce in the same trayce that all odre yare systors haith doone, with owte ferther repug-naunce, the whiche can not prevayle. The beste of the warste is, to make labour, that yis yonge Sustor, newly ellecte, yogh hyr first acte be adnulled, that she may abyde styll in that Rowmeth; for pytie it war she shulde be removed, I here so gude reports made of hyr demeanour, the whiche the said Commissary com-mendes with prayse of hyr personage. It is no grete losse to leyse the jurisdiccion of the said plaice, consyderynge that all odre er rynne in Apostasy from the exempcion of ther religion, excepte if we myght proyff evidently that they war never afore

(1) As Visitor General of the Cistercian Order in England and Wales.

(2) There is direct evidence, in the rescript addressed by Pope Innocent III. to the abbots of Fountains and Rievaux, which will be found at page 175, that certain Cistercian Nunneries within the diocese of York were then legally subject to them.

(3) Bishop Sherwood died at Rome, 12th Jany., 1493–4.—*Surtees, Hist. Dur.*, vol. i, page lxi.

(4) There is a deed in Madox's *Formulare Angl.*, p. 287, whereby Joan Baxter, Prioress, granted a certain fee-farm Aug. 20, 1486. Mr. Brand, (*Hist. Newc.*, vol. i, p. 227) after quoting it, says, "Dame Johane Baxter, priores," occurs in a deed preserved in the Augmentation Office, dated 26th April, 1511.

Mr. Hodgson, in the Hist. of Northumberland, vol. ii, part 2, page 417, says that Robert de Charlton, abbot of Newminster, occurs as a party to a deed in Morpeth annals, 28th Aug., 1484; referring also to the present letter.

under the auctorytie of the ordinaryes. And my lorde, I thank yow for your habundant favour shewed to our two bredren, wherby your lordeship have bounden bothe thayme and me, and us all to pray to God contynually for your preservacion. At Fountayns[1] the xviijth day of July.[2]

Your own verray trewe bedeman,

M. TH'ABBOT OF FOUNTAYNES.

LXV.—A LEASE GRANTED BY THE ABBOT AND CONVENT OF FOUNTAINS TO FRANCIS AND PETER MANN, OF THE MANOR OF THORPE-UNDERWOOD.[3] [From an ancient copy.]

This Indenture, made the nyne and twenty day of October, in the sixtenth yeare of the raigne of Kinge Henrye the eyghte, betwixt Marmiduke, Abbott of the monasterye of our Ladye of Fountance, and the Convent of the same place, of the one partye,

(1) From the words "At Fountayns," to the end, is in the abbot's handwriting. The seal by which the letter has been closed is impressed indistinctly upon a wafer. It is interesting, however, as an unique example of another of Huby's elegant fancies in the pictorial disposition of his initials and insignia of office. It represents a pastoral staff, issuing from a mitre, enfiled by two palm branches crossed, for M., and a key placed fesswise, for H.

(2) Hearne conjectures the date to have been the year 1523.

(3) The Grange of Thorpe-Underwood, in the parish of Little-Ouseburn, lies on the plain of York by the side of the river Ouse, and on the west of a tract of country which was once the Forest of Galtres, suggesting in its name and situation the reasons why the Convent had obtained a licence of free-warren here so early as the year 1292. It was, moreover, particularly useful to the abbot and his monks, "for their solace, profitt and pleasure," and as a resting place in their frequent journeys from Fountains to York—being situated about midway. Of these visits, several instances are mentioned in the records of the house; and it was while sojourning here that the abbot John de Ripon died in the year 1434. A peaceful monastic air still broods around the place with its old buildings among the trees that have remained since the sixteenth century; and it requires no vivid fancy, as the summer's sun

"Downsloped is westering in his bower,"

and the shades of eve are mantling the recent features of the scene, to recall the abbot and his retainers returning from the chace of the "wild boores and deere," or the monks keeping high-holiday in that subtle strategy against the "showleardes and partriges and fesauntes," which was to be enjoyed again in the increased delight of relation, at the monastic hearth. Marston, named in the record above, is but four miles hence, on the opposite side of the river; and a tradition lingers that, on the day of the battle which has rendered it classic ground, a terrified horse, divested of its rider, galloped into the court-yard of the grange at Thorpe, whose well-filled saddle-bags enriched considerably the coffers of its captor.

and Francis Man of Thorpunderwood and Peter Man his sonne, on the other partye: Witnesseth that the said Abbott and Convent hathe demysed, graunted, and to farme letten to the abovesaid Francis Man and Peter his sonne, ther mannor and lordshipp of Thorpunderwood, with all the arable [landes], closes, pastures, meadowes, marrisses, and all other requisites and casualtyes therunto belongeinge or appertayning, with all other landes and tenementes nowe in the holdinge of the said Francis Man, as appearethe by a bill indented, hereunto annexed, except ther mannor place and G..... with suche other houses within the precincts of the same. And also reserved to the said Abbott and Convent and ther successors all ther woodes and springes belongeinge to the said mannor and lordshipp; except it shalbe lawfull to the said Francis Man and Peter Man his sonne, and to eyther of them, to have sufficient housebote, oxbote, ploughebote, cartbote, and fyer bote during the said tearme. To have and to holde the said mannor and lordshipp of Thorpunderwood, with all the premisses, except before excepted, unto the said Francis Man and Peter Man his sonne, for the tearme of fortye years, payinge therfore yearlye to the said Abbott and Convent, and ther successors, at the feastes

The family of Mann had been connected with the service of the Abbey previous to the time of this lease. John Mann was the servant of the Bursar, with the wages of 16*s.* 8*d.*, in 1456. It is uncertain when their tenure of Thorpe-Underwood commenced, but they seem to have managed the grange with so much prudence and economy as to have enabled them to purchase many of the lands which they tilled, and which were retained until a recent period. The lessees, Francis and Peter Mann, lived to witness the dissolution of the abbey, and, on the 12th February, 31 Henry VIII., the latter produced their conveyance before the Chancellor of the Court of Augmentations, when it was allowed and enrolled—the decree being exemplified by Letters Patent of the King, on the 1st of March following.

Another branch of the family resided at Bramley Grange, in the parish of Kirkby-Malzeard, which William Mann kept for the Convent as early as the year 1481. In 1524, John Mann held that office, and in the same year I find that an allowance of 14*d.* was made to him for as many loads—probably horse-loads—of coals which were bought at Healey. In 1540 Edward Mann and Agnes his wife were the tenants there. It was the estate of Sir Thos. Gresham in 1575; but was purchased not long after, either by William Mann—whose monumental effigy may be seen on a small brass in Kirkby church—or by his son; and their descendants continued to maintain a gentilitial position there until the reign of Queen Anne. Members, however, of a younger branch of the family resided at Grewelthorpe, in the same parish, in the present century. About thirty-eight years ago, one of them, hight William Mann, obtained considerable notoriety throughout Yorkshire—especially among persons prone to religious excitement—by his narrative of several interviews which he said he had held with a departed spirit, dissatisfied with the disposition of a temporal estate. I think I see him now, as I did when a bewildered child, narrating with streaming eyes and bated breath, how the apparition had met him in haunted Thievesgill, as he returned on a winter's evening from Ripon market; how it had appointed and kept other meetings—which none else were to be permitted to witness—with all due ghostly solemnity; how its visits were to be followed by the penalty of extended pains, and how the revelation entailed the loss of one of the auditor's senses—he choosing the partial loss of his hearing. It was, in short, a story, which in its wild details would, in an elder day, have found a record in the Chronicles of Fountains, as it did, at the time, in eagerly-sought broadsides circulated throughout Yorkshire. I have been told that he afterwards allowed that it was an invention; but the love of the marvellous is so rooted in human nature, that there are still many persons who find greater satisfaction in the relation than in its denial.

of Martinmas and Whytsontyd, fiftye and five poundes, five shillinges, and fouer pence, by even porcions. And yf it happen the said rent to be unpayde after any of the said feastes, by the space of fortye dayes, that then yt shalbe lawefull to the said Abbott and Convent and ther successors to enter into the said mannor and lordshipp and every parcell thereof and distreine; and the distresse soe taken to dryve and carrye awaye, unto suche tyme they be contented of the said rent with the arrerages of the same. And yf yt happen the said rent to be unpayde after any of the said feastes, by the space of halfe a yeare, that then yt shalbe lawfull to the said Abbott and Convent and ther successors to reenter into the said mannor and lordshipp and everye parcell therof, and the same to holde and enjoye as in ther pristinate estaite, this present lease and graunte notwithstandinge.

Provyded, alwayes, that when yt shall please in tyme comminge, the said Abbott and Convent and ther successors to be restant and abydeinge at the said mannor and lordshipp of Thorpunderwood for ther solace profitt and pleasure, that then yt shalbe lawfull to the said Abbott and Convent or ther successors, to have close, closes, pasture or pastures, parcell of the premisses, to the valewe of fouer poundes by yeare or under, in ther handes for ther horses, and other ther bretheren and servantes, allowinge therfor unto the said Francis Man and Peter Man his sonne, duringe ther said lyves, as much money as the said ground shall extend unto occupyed in manner aforesaid.

Provyded alwayes that the said Francis Man and [Peter Man] his sonne, ne eyther of them, duringe the said te[arme shall] alyen ne taverne the said mannor or lordshipp [or any par]cell therof, further then to ther owne use [and by the] assent, lysence, or agrement of the said Abbott [and] Convent and ther successors. And yf in tyme [coming] the said Abbott and Convent, or ther successors, will assent and agree to the said Francis Man and Peter Man his sonne, to make leases for years, and to tavern the said mannor or lordshipp or any part or parcell therof at ther pleasure, that then the said Abbott and Convent or ther successors shall have all suche parcell or parcells of the said mannor as the said Francis Man and Peter Man his sonne may not occupye in ther owne hand, to lett and demyse at ther pleasure; allowinge to the said Francis Man and Peter Man his sonne, the rent thereof, as appearethe by a byll hereunto annexed.

Further yt ys agreed that the said Francis Man and Peter Man his sonne, or one of them, shall repayre and susteyne sufficyentlye all manner of houses belongeinge to the said farmholde duringe ther said lyves, except tymber, which shalbe lawfull for

them and eyther of them to take when nede shall requyre. Further, yt ys agreed that yt shalbe lawfull hereafter, aswell to the said Abbott and Convent and ther successors and others cominge by ther commandement, to have fre entrye and issue, aswell for them as for the carryages, in, of, and upon every parcell of the said mannor and lordshipp of Thorpunderwood, except such houses nowe assigned to the said Francis Man and Peter Man his sonne, without lett or impediment of the said Francis Man and Peter Man his sonne, or eyther of them. Further, yt ys agreed that the said Francis Man and Peter Man his sonne, ne eyther of them, shall not delyver any tymber [to any] person, except [by] warrant in wryteinge, from the said Abbott and Convent, or ther successors. Further, yt ys agreed that the said Francis Man and Peter Man his sonne, or one of them, shall take and delyver to the said Abbott and Convent, ther successors or other deputye, such pidgeons as shall fortune hereafter to be taken att every flight within the said mannor and lordshipp of Thorpeunderwood. Further, yt ys agreed that the said Francis Man and Peter Man his sonne, and eyther of them, shall overse and kepe aswell such wylde boores, deere, heronsowes, showleordes, feasantes, partriges, as other fowles and beastes of warrantye bredinge within the said mannor and lordshipp, to the use and profitt of the said Abbott and Convent and ther successors; so that the said Francis Man and Peter Man his sonne shall not suffer any distruccion of the said fowles or beastes of warrante to be done by any person or persons, contrarye the will and assent of the said Abbott and Convent or ther successors, but asmuche as in them ys, shall lett ytt, or causse to be letted, or els cause yt to be shewed to the said Abbott and Convent or ther successors.

Further, by these presentes, the said Abbott and Convent hathe demysed to the said Francis Man and Peter Man his sonne, and to eyther of them, all such tythes and dewtyes as belonged to the Chantrye[1] of the Cathedrall Church of Yorke, by reason of his Churche of Litle Usburne, and nowe by Composition belongeinge to the said Abbott and Convent; to have, take and perceive all the said tythes, to the said Francis Man and Peter Man his sonne, and to eyther of them, payinge therfore yearlye to the said Chantry of the Cathedrall Churche of Yorke, five markes, at the feastes of Pentecoste and Martinmas, by even porcions, under certaine

(1) The Church of Little Ouseburn was purchased of the Abbot and Convent of Fountains, in 1217, by Archbishop Walter de Gray, and in 1223 was appropriated to the Precentorship in the Cathedral Church of York. By the Composition, here mentioned, which was made between the Convent and Adam de Ebor., then Precentor, on the 4th October, 1356, and confirmed by the Dean and Chapter, all manner of tithes were to be paid within Thorpe-Underwood, except those of corn and hay, which were discharged in consideration of a yearly payment of five marks.

phyne lymitted for nonpayment therof, as in a Composition therupon made and hereunto annexed more playnly appearethe, in dischardging and acquyteinge the said Abbott and Convent and ther successors, as well for the said five markes to be payd at the said tearmes as the penaltye therof, soe and oftetymes as yt shall fortune hereafter to be unpayde; takeinge a sufficyent acquittance of the said Chauntrye for the tyme beinge or of his receavor, for ther dischardge. Provided alwayes, that the said Francis Man and Peter Man his sonne shall have yearly allowed at ther accomptes, thirtene shillinges four pence, duringe the lyves of the said Francis Man and Peter Man his sonne, aswell in recompence for the payment of the said tythes as for ther good service hereafter to be done to the said Abbot and Convent and ther successors.

Alsoe, the said Abbott and Convent by these presents granteth and confirmethe unto the said Francis Man and Peter Man his sonne, the office of Fostershipp, overseig..... [and] kepeinge, as of the mannor and lordshipp of Th[orpe-Underwood] as of all woodes, coppyes, and springes belonginge [or] appertayninge thereto, to have, occupye, and exercyse [the] said office of Fostershipp, as of all woodes, copyes, and spr[inges] belongeinge or appertayninge therto, to the said Francis Man and Peter Man his sonne, for tearme of ther lyves and the longer lyver of them, soe and upon this condicion that followethe, that ys to say; that the said Francis Man and Peter Man his sonne and eyther of them, during ther lyves, shall duelye and truely save and kepe all the said woodes, coppyes, and springes without hurt, waste, or distruccion by the said Francis Man and Peter Man his sonne, or any other by ther assent, to the singuler profitt and advantage of the said Abbott and Convent and ther successors: Excepte, yt shal be lawfull that the said Francis Man and Peter Man, ne nether of them, hereafter, shall not give ne sell any of the said woodes, copyes, or springes, without the assent and lysence of the said Abbott and Convent or ther successors: Excepte, yt shal be lawfull for the said Francis Man and Peter Man his sonne, and to eyther of them, yearly to make, or cause to be made, a coppye and hagge of the said woodes and springes in faggottes,[1] after the olde measure, proporcion and lengthe, some yeare after the valewe of fortye markes twenty poundes, lesse or more as the spring will suffice to beare in the yearly course; and of the said faggottes

(1) Among the miscellaneous papers of the Augmentation Office, vol. 241, is an Inspeximus by King Henry VIII., anno reg. 37, of a grant of Marmaduke, Abbot of Fountains, to Richard Bowyer, alias Stirley, of York, notary public, and Thomasin his wife, of 1000 les kyddes of wood and underwood, at Thorpe-Underwood, delivered at the stathe called St. Leonard's lending.

and provent growinge and coming of the said coppyes and hagges, yearly to content and pay the said Abbott and Convent and ther successors, tenn shillinges for every thousande, over and above all chardges.

Alsoe, the said Francis Man and Peter Man his sonne, and eyther of them, shall dewly and trewlye every yeare, receive and gather, at tearmes accustomed, all such rentes revenewes and fermes, as the said Abbott and Convent hathe in all such townes villages and hamlettes as ys specyfyed in a Bill hereunto annexed; and as well of the rentes reserved for the mannor of Thorpe, as of the aforesaid townes, pay or cause to be payde yearly to the Deane and Chapter of the Cathedrall Church of Yorke[1] for the tyme beinge, or to ther deputye, eighte and fortye poundes, at the feastes of Peter and Pawle, and St. Martin the byshupp in wynter by even porcions, under certaine payne lymitted for nonpayment therof, as in a composition therof made and hereunto annexed more playnly appeareth; in dischardgeinge and acquyteinge the said Abbott and Convent and ther successors eyghte and fortye poundes at the said feastes, as the penaltye therof soe and as oftetymes as yt shall fortune to be unpayde. Also the said Francis Man and Peter Man his sonne, or one of them, at everye day of payment above specifyed shall take a sufficyent and lawfull acquittance and wrytinge, sealed with the seale of the deane and Chapter, or ther receivor for the tyme beinge, for the payment of the said money. And further yt ys agreed that yf it fortune in tyme cominge the said Abbott and Convent or ther successors, or any other ther officers, to improve or increase any parcell or parcells of the said townes, villages or hamlettes assigned for the payment of the said annuall rentes to the deane and Chapter, that then the said Francis Man and Peter Man his sonne, or one of them, shall receive and gather the said improvement. And further, yt ys agreed that nether the said Francis Man and Peter Man his sonne, shall not make any lease, graunte or promisse of any farmholde parcell of any of the said townes, villages or hamlettes above specifyed, ne take for the tacke of the same any somes of money called gressomes; so that all the said leases and grauntes shalbe made by the said Abbott and Convent and ther successors. And also such somes of money as shall fortune her[eafter] any man to give, aswell for any of the said fa..... or woodes to be cutt downe and solde, growinge in.. the said townes, villages or hamlettes abovesaid, [and all] and singuler fynes, amercymentes, pennaltyes or other revenewes of

(1) For certain tithes belonging to the Church of Topcliffe, according to a Composition dated in 1504.

all such courtes as shalbe holden, kept and affered within any of the said townes, villages or hamlettes, the said Francis Man and Peter Man his sonne, or one of them, shall trewelye gather and receive to the use of the said Abbott and Convent.

Alsoe, yt ys agreed that the said Francis Man and Peter Man his sonne shall fynde beddinges and other houselment of housholde, as shalbe necessarye for the said Abbott and Convent, and other his bretheren and servantes comminge with him to the said mannor of Thorpe, at such tymes as the said Abbott his bretheren and servantes shall tarrye and lodge ther for ther solace and profitt, so that yt be not contynually. In recompence whereof the said Abbott and Convent and ther successors shall give unto the said Francis Man and Peter Man his sonne, or to one of them, certaine (*sic*) and other rewardes, conveniently, soe and as oft tymes as reason shall requyre.

Further, the said Abbott and Convent by these presents graunteth to the said Francis Man and Peter Man his sonne, for tyme of ther lifes and to the longer lyver of them, to be overseer aswell of all reparacions necessarye hereafter to be made of and in any of the aforesaid townes and villages or hamlettes, as of, in and upon the said mannor place of Thorpe, with all such other buyldinges within the precinct of the same place; takeing and fellinge sufficient wood, as often tyme as hereafter shalbe nedefull for the said reparacions. And for all such somes of money as the said Francis Man and Peter his sonne, or eyther of them, shall pay or content for the reparacions aforesaid, the said Francis Man and Peter Man his sonne, or one of them, shall have dew allowance thereof yearly at ther accounte.

Further, yt ys agreed that the said Francis Man and Peter Man his sonne, or one of them, shall attend, wayte and doe service to the said Abbott and Convent and ther successors, upon reasonable monition or warninge given by the said Abbott and Convent or ther successors, to ryde with them at their owne horseinge, at the costes and chardges of the said Abbott and Convent or ther successors.

Further the said Francis Man and Peter Man his sonne, or one of them, dewlye and trewly every yeare, upon reasonable knowledg and warninge to them given by the said Abbott and Convent or ther successors, shall make a true reckninge and accounte of all rentes, fynes, pennaltyes, gressomes, issues and amercimentes by them received, afore such auditors to them assigned, and truely content and pay all such arrerages as shall fortune them to be chardged with upon ther accounte. For the which fostershipp, overseinge, and kepeinge of the said woodes,

springes, and warren of Thorpunderwood, and other true service to be done by the said Francis Man and Peter Man his sonne, or one of them, to the said Abbott and Convent and ther successors, as ys above reheresed, the said Abbott and Convent by these presentes grauntethe, for them and ther successors, to the said Francis Man and Peter Man his sonne, for tearme of ther lyves and to the longer of them lyveinge, to have and to perceive one annuall fee of forty shillinges yearly to be payd at the feast of Whytsontyde and Martinmas by even porcions, with reasonable clothe for a gowne yearly of such lyverye as shall fortune the said Abbott and Convent to give to other ther housholde servantes, or els in defect therof thre shillinges in money, yearly to be allowed to the said Francis Man and Peter Man his sonne, in ther accompte. And, furthermore, the said Abbott and Convent graunteth, for them and ther successors, to the said Francis Man and Peter Man his sonne, for tearme of ther lyves and to the longer lyver of them, to have and to perceive yearlye one annuall fee of ten shillinges, to be payd at the said feastes, for gathering and levyinge of all such rentes, issues, fyne and amercymentes as shall hereafter be due to the said Abbott and Convent or ther successors, in the said townes, villages, or hamlettes assigned for the payment to the church of Yorke.

And further, by these presentes, the said Abbott and Convent graunteth, for them and ther successors, to the said Francis Man and Peter Man his sonne, for tearme of ther lyves and to the longer lyver of them, to have and to perceive yearlye one annuall fee of sex shillinges eyght pence, to be payd at the said feastes, aswell for gatheringe, levyinge and receivinge the said rentes fermed and reve... of the towne of Marston within the county of the cyttye of Yorke, as for kepeinge the woodes ther growinge.

Provyded alwaies, that yf the said Peter Man dye before Francis Man his father, and within the years aforesaid, that then yt shall be lawefull unto the said Francis Man to put the residew and revercion of the said fortye yeares, then not spended, unto one of his other sonnes of his, by vertue of this present lease. And yf yt fortune the said Francis Man to dye before Jennet his wife, that then the said Jennet, yf she cannot be content to dwell in the house with her son Peter or his brother, or whether of them as doe occupye for the tyme beinge, that then she to have a sufficyent house, able made to her hand, at the costes of the said Peter or of his brother, to dwell within the said lordshipp of Thorpunderwood, and asmuch arable land, meadowe, and pasture within the same as shalbe the yearly valewe of five pounds, with all other manner of housebote, fyerboote and other necessaryes,

bothe for reparacions and other household without any manner of stopp of the said Peter or of his brother, or any other. In witness whereof, to the one parte of this Indenture, remayninge with the said Abbott and Convent, Francis Man and Peter Man his sonne have setto ther seales; and to the other parte, remaining with the said Francis Man and Peter Man his sonne, the aforesaid Abbott and Convent have setto ther seales. Given at Fountance in the Chapter house, the day and yeare abovewrytten.

LXVI.—APPOINTMENT OF RICHARD LORD LATIMER, AND SIR JOHN NEVILL HIS SON, AS KEEPERS OF THE WARRENS WITHIN CERTAIN MANORS BELONGING TO THE ABBEY OF FOUNTAINS. [From the original in the possession of the Earl de Grey and Ripon.]

Omnibus Christi fidelibus ad quos presens scriptum indentatum pervenerit, Willielmus, Abbas monasterii beatæ Mariæ de Fontibus, et ejusdem loci conventus, salutem. Sciatis Nos prefatos Abbatem et conventum fecisse, ordinasse et per presentes constituisse, Ricardum Nevell dominum de Latymer,[1] et dominum Johannem Nevell filium ejus, custodes omnium warrenarum nostrarum infra maneria nostra de Aldeburgh juxta Masham, Sutton juxta Ripon., et Slenyngforde, Balderby et Ranyngton, cum pertinenciis in com. Ebor. Ac etiam sciatis nos dedisse et per presentes concessisse eisdem Ricardo Nevell domino de Latymer, et

(1) Richard Lord Latimer, memorable for the conspicuous part which he took as a commander at the battles of Stoke and Flodden, and for his conduct in subscribing the letter to Pope Clement VII., respecting the King's divorce from Queen Catherine. On his decease in 1530, his eldest son Sir John Nevill succeeded to his title, and married, as his last wife, Catherine daughter of Sir Thomas Parr, who became the last wife of King Henry VIII. Like several others of the northern nobles, John Lord Latimer inclined towards the ecclesiastical rebels in "The Pilgrimage of Grace." In his time, the family mansion at Snape, near Bedale, whence he could conveniently sally out to enjoy the pleasures of the chase afforded him by Abbot Thirsk, was called by Leland "a goodly castel," but the greater part of the stately quadrangle which was erected not long after, fell into ruin when the house was deserted by the Earl of Exeter, in the early part of the last century, on the supposition that the exhalations of a large marsh adjacent to it had occasioned the premature decease of two of his sons. Within the last century, however, a suggestive memorial remained of the days when The Nevill

"—Toke his hounds and horn
And a hunting went away,"

in the shape of a long table, formed out of one immense plank, in which the platters were scooped, the respective knives and forks being chained near them; and rustic traditions on the decline of ancient hospitality were illustrated by a capacious iron ladle which was chained to the gantree in the ale cellar.

After the house was deserted by the Cecils, several of the pictures were removed to Studley Royal, then the seat of Mr. Aislabie, who had married a daughter of the sixth Earl of Exeter. Among these are two large groupes of figures by Verrio, who was employed at Snape for some time; and a coeval three-quarters length portrait on panel of the great Lord Treasurer Burleigh.

domino Johanni Nevell filio ejus, licenciam specialem ad venandum et aucupandum in omnibus predictis maneriis cum pertinenciis; habendum gaudendum et exercendum predictam specialem licenciam ad placitum ipsius Ricardi, et Johannis filii ejus, durante vita ipsorum, tociens quociens sibi placuerit. Ita tamen quod prefati Ricardus et Johannes warrenas nostras predictas in salvo gardo nobis et successoribus nostris custodiant, et ab omnibus aliis forinsecis et extrinsecis venatoribus et aucupatoribus, quantum in ipsis est, indempnes custodiant. Proviso semper quod idem Ricardus et Johannes mittent partem racionabilem omnium ferarum et avium infra eadem maneria capiendam, tociens quoties capi fore contigerit, nobis predictis Abbati et conventui et successoribus nostris, ad monasterium nostrum de Fontibus predictum, transmittere carent vel procurent. Proviso semper quod bene licebit tam Willielmo Abbati moderno quam successoribus suis, et etiam officialibus suis monachis, ac etiam secularibus, pro tempore existentibus, ad nutum tamen domini Abbatis, quociens-cumque et quandocumque voluerint et placuerint tam propter recreacionem suam quam propter jurisdiccionem et custodiam warrenarum suarum predictarum conservandam aucupandam et exercendam, venari et in predictas warrenas et earum singulas intrare, aucupare, et eorum solacium capere, et jurisdiccionem conservare, tociens quociens ad suum beneplacitum, hac nostra concessione in aliquo non obstante. In cujus rei testimonium, uni parti hujus scripti indentati penes predictos Ricardum dominum de Latymer et Johannem filium ejus remanenti, predictus Abbas sigillum officii sui apposuit; alteri vero parti ejusdem scripti indentati, penes predictos Abbatem et conventum et successores suos remanenti, predicti Ricardus dominus de Latymer, et Johannes filius ejus, sigilla sua apposuerunt.[1] Datum xxviij^{o} die Augusti, anno regni regis Henrici octavi, decimo nono.

(1) This is the part of the Indenture from which the text is taken. It appears from the upper half of the lozenge-shaped seal of Lord Latimer, which alone remains, that it has borne the representation of a lion passant guardant, ducally crowned. Sir John Nevill's seal bears a human head—apparently an antique—and perhaps one which had been picked up in or about the village of Well, adjacent to Snape; where, in the year 1859, the foundations of a Roman villa were uncovered for a few days, during which a large tesselated pavement—of which a portion may be now seen in the church there—was partially and wantonly destroyed.

The official seal of the abbot was probably appended to Nevill's part of the Indenture, instead of the common seal of the monastery, under the supposition that the privilege of free-warren had been granted by King Edward I. only to the abbot and his successors. This was, indeed, the case with reference to Baldersby, Marton-le-Moor, Thorpe-Underwood, Kilnsey, Bordeley and Bradley, but not to the other places mentioned in this deputation.

LXVII.—A LETTER[1] OF HENRY-ALGERNON, SIXTH EARL OF NORTHUMBERLAND, TO THOMAS ARUNDEL, CONCERNING THE CONDUCT OF WILLIAM THIRSK, ABBOT OF FOUNTAINS. [Grose.—Antiq. of England and Wales, vol. vi, p. 101.]

Myne entierly wel bilovid and assured Frend. In right harty maner I signifye unto you that ther is credable informacion maid unto me, upon the sute and behalf of the Covent and Bretherne of the Monastery of Fountaince in the county of Yorke, that the abbot there doith not indevoure hymselfe lyke a discrete Father towards the said covent and the profet of the hous, but haith, against the same, as well solde and wastyd the great parte or all theyre store in cataill, as alsoo theyre wooddis in dyverse contreis; beyng in like manner, as I am informed, in his owne conversation after such sorte as the quyet of the said hous, which shoulde depende anenst theyme, is moch tedews and uncharitable, wherby the service of Godd shuld not be maynteyned like to the ancient custome there. And for that mine Ancestors and I are Benefactours to the said monestery, the Informacion was more inforced to be maid unto me, at this my beying here, to the intent, uppon the premises, I might cause advertisement to be maid unto my singler good lord Legate that his Grace would ponder the premisses by his power and auctorite of Comission to some discrete Fathers in that countrey of Religious Howses, therby to authoryse theyme that, if mater of Depryvacion may be founde, to have the same in execution, with a free Eleccion to be grauntyd by his Grace to the said Covent, before the said religious Persons Comissioners. And the said Covent havyng especiall respect to the great Comoditie and Profet that may insewe upon the same, and the better maynteinment of Goddis service, and the perceyvyng in the contrary theyre great impoveryshment, would, for the increase agayn of the said hous, gyf towards the advancement of hys gracious Lege, Fyve Hundreth Marks, to have lyke Comyssion to be addressyd into the contrey: Desyring you most hartely for that I

(1) Grose says, "It was written by Henry Percy the sixth Earl of Northumberland, who is so well known for his unsuccessful passion for Queen Ann Boleyn, and was addressed to Thomas Arundel, Esq., one of the Gentlemen of the Privy Chamber to the Lord Legate Wolsey. As it is a great curiosity, I shall here give a copy of this letter, premising that I am indebted to the friendship of the Rev. Dr. Percy, for procuring me leave to insert it, from the present most illustrious Duke and Duchess of Northumberland."

As this application must have been made to Wolsey before he was arrested by its writer, on the 4th of November, 1530, it shews that abbot Thirsk's monks were anxious for his deposition five years before the King's Visitors made their unfavourable report of his conduct; and at the same time suggests a different idea of the discipline and morality of the house where his rule had become intolerable.

cannot by reason of my Diseases attend my Lord myself according to my bounden Dutie, that ye wolde be meane unto his Grace upon the Contents with effect, which as I perceyve shal be a right charitable act to be executed accordingly. And thus hartely fare ye well at ———— besids Elsington.

This xxvjth day of June. Yours assuryd,

H. NORTHUMBERLAND.

To my bedfellow Arrondell.[1]

LXVIII.—A CONTRACT FOR THE SALE OF TIMBER,[2] AT SIMONHOLME NEAR RIPON, BY WILLIAM THIRSK, ABBOT OF FOUNTAINS. [Ex orig. Addit. MS. Brit. Mus., 18.276, fol. 234b.]

Thys byll indentyd, mayd the second day off October in the 3ere off our Lord God a thowsand fyve hundreth on and thyrtty, Wytnessith that Wylliam Thyrske, th' abbot off Fontance, haith sold to Mr. John Norton off Clotherholme, all the sprynge and hagg wodd, in Symondholme; that is to say, all the Wodd betwyxt Kesbek and Laver, as the charters and dedes yairoff makith mencion; and the price yairoff only at this tyme fyve markes, whereoff I, the said Wylliam, grantith me wel and trewly contentyd and payd by the handis off Sr Wylliam Constantyne, chaplayn to the said Mr. John Norton, the day and yere before said. In wytnes whereoff, the said Abbot haith subscribyd the on part with his owne hand, and set to his seiall, and the said Sr William haith subscribyd the other. Geven at Fontance the said 3ere and day before said,

BY ME SR. WYLLIAM CONSTANTYN.

(1) "Thus far in the handwriting of the Earl's secretary; it is subscribed, &c., in his own." The Earl may have been Arundel's companion when he was attendant on Wolsey in his youthful days.

(2) This contract, which it will be observed was not passed under the Convent seal, was very probably one of the instances alluded to by the Visitors of the Abbey, in 1535–6, when they wrote to Cromwell that Thirsk had "wastede ther wooddes." Simonholme, which has long since been cleared of wood, may be readily identified on the Ordnance Survey, six in. scale, sheet 119. It was given to Fountains, at an early period, by John son of Henry son of Simon de Clotherum, in whose charter it is said to contain, "Quicquid continetur infra idem holme jacens inter Kesebec et Laver, in territorio de Clotherum, quod fuit quondam Simonis, avi mei, de Clotherum." Constantyne was chaplain of the Chantry of St. Mary the Virgin at Clotherholme in 1535, with the clear stipend only of 40*s.* 8*d.* per annum (*Val. Eccl.*, vol. v, p. 252), though it is elsewhere valued at 4*l.* 4*s.* 4*d.*—*Stevens' Suppl. to Mon. Ang.*, vol. i, p. 68. In the Subsidy Roll, 37 Henry VIII., the lands of John Norton at Clotherholme, are entered as of the annual value of 60*l.*

LXIX.—THE VALUE OF ALL AND SINGULAR THE POSSESSIONS OF THE MONASTERY OF FOUNTAINS, CERTIFIED IN MAY, 1535, TO THE KING'S COMMISSIONERS, ACCORDING TO THE STATUTE 26 HEN. VIII. [From the original Valor. Eccles. in the Public Record Office.—Archid. Richmond. m. 12 b. 13.]

ABBATHIA DE FONTIBUS IN COMITATU EBORACENSI.

Willielmus abbas ibidem.

Temporalia.

Valet in

SITU ABBATHIÆ, cum gardinis, pomariis, clausis, parco et molendino eidem annexatis, et in manibus suis occupatis, per annum xxvj*li.* xiij*s.* iij *d.*

REDDITIBUS ET FIRMIS diversarum grangiarum, logiarum, in manibus suis retentarum, videlicet, grangia de Haddokstone xvj*li.*, Morker xiij*li.* vj*s.* viij*d.*, Sutton x*li.*, Swalbey[1] (*sic*) lxvj*s.* viij*d.*, Aldburgh x*li.*,[2] Logia Breymbem xj*li.* xiij*s.* iiij*d.*, Bramley vj*li.* vj*s.* viij*d.*, Haysthay x*li.*, Daker xiij*li.* vj*s.* viij*d.*, Nuttweth lxvj*s.* viij*d.*, Syxfurth c*s.*, Est Holmehousse lxvj*s.* viiij*d.*, Westholmehouse lxvj*s.* viij*d.*, Lofthouse vj*li.* xiij*s.* iiij*d.*, Calfalhouse vj*li.* xiij*s.* iiij*d.*, Sykes lxvj*s.* viij*d.*, Bowrthwayth x*li.*, Pott xiij*li.* vj*s.* viij*d.*, Bollershaw xl*s.*, Northpastor House[3] liij*s.* iiij*d.*, Warshall lxvj*s.* viij*d.* In toto clvj*l.* xiij*s.* iiij*d.*[4]

(1) Swanley grange, on the north side of the abbey-close.

(2) Aldbrough, in the parish of Masham.

(3) North-pasture House, within the Manor of Brimham and parish of Ripon.

(4) Assuming, as is but just, that the rent of each estate was correctly stated by the Convent to the Commissioners—and falsehood could and would have been readily detected—a comparison with the Survey made by the King's officers in 1540, which will be found at the end of the present series of documents, and prepared after an examination of every field, before the sale of a large proportion of the property of Fountains to Sir Richard Gresham, will shew that the monks were just and merciful landlords; and that the lamentation on the fall of the abbeys in these parts, which old Henry Jenkins lived to report to the Cavaliers and Roundheads, might have partially arisen from more material reasons than a change of religion. On these Granges alone, which the Convent had let for 156*l.* 13*s.* 4*d.* annually, the King's valuers placed an extra rental of 30*l.* In every instance an increase was made, except in those of Warsall—which also had been demised by the Convent on a lease—Brimham, and Eastholme. There may be evidence, too, to confirm the supposition that, even allowing for the favourable consideration which the Crown would shew to a capitalist ready to purchase a large tract of country for immediate payment, that the grantee had been dealt with on easy terms. Sir Thos. Gresham's rental for the year 1575 does not comprehend the whole of the Granges mentioned above—those of Brimham, Hayshay, Bollershaw, North Pasture, and Warsall being omitted—but on the annual returns of the rest, amounting in the Survey of 1540 to 143*l.* 1*s.* 4*d.*, it shews an increase of 45*l.* 7*s.* 0*d.* In each case, considering the difference of the less improveable moorlands and the lower lands, the advance is in a proportionate ratio, except in those of the Grange of Haddockstones, where it shews that the rent was 33*l.* 6*s.* 8*d.*; of Morker 26*l.* 13*s.* 4*d.*; and of Sutton 24*l.* It is to be remembered also, generally, both as regards the Surveys of 1535 and 1540, that the value of the timber and woodlands was not considered,

Dominiis, maneriis, villis, burgagiis, terris, et tenementis subscriptis: viz. villa de Grewelthrope viij*li.* xviij*s.* iiij*d.*, Kyrkby Malsett xxix*s.* vj*d.*, Wynkesley iiij*li.* iiij*d.*, uno tenemento vocato Wodehouse iiij*s.*, villa de Evestone xxx*s.*, Hundgaite x*s.*, Salhey lxix*s.* iiij*d.*,[1] Lutterstanes iiij*li.* xv*s.*, Dalagh iiij*li.* xv*s.*, Galhay xx*li.*,[2] Sclemyngfurth[3] xiiij*li.* xiiij*s.* iiij*d.*, Ripon xj*li.* iij*s.* viij*d.*, Northstanlay xiiij*s.*, Azerley x*s.*, Thorpe iiij*li.*,[4] Layrton[5] xiiij*s.*, villa de Thorpe juxta Ripon lx*s.*,[6] Aldfeld xxv*li.* xvj*s.* ij*d.*, Pathlaybrig xxix*s.* v*d.*, Beuerley in Buschopsyd xvj*li* xvj*s.* viij*d.*, Logia de Newhouse in Nederdalle lx*s.*, Brangerhouse lxxiij*s.* iiij*d.*, Calstaynefald liij*s.* iiij*d.*, villa de Stodeley Roger xxxiij*s.* iiij*d.*, clauso vocato Conyngarth xviij*s.*, Hardcastell x*l.*, tenementis in Eboraco xxj*s.*, tenementis in Thornton vj*li.* x*s.* vj*d.*, villa de Wheldrake ciiij*li.* xvj*s.* vj*d.*, manerio de Thorpe Underwod cxj*li.* vj*s.* viij*d.*, Anderby xviij*li.* iij*s.* xj*d.* ob.,[7] Awnley xxxv*s.* x*d.*, Balderby xliiij*li.* viij*s.* x*d.* ob. q., Blaton Kerr xxx*s.*,[8] Bradlay xvj*li.*, Catton xv*s.* vj*d.*, Couton cum Grenbery vj*li.* xij*s.*, Northcowton lxxiij*s.* xj*d.* ob., Ferybryg vij*s.*, Dichefurth xxv*li.* ij*s.* ij*d.* ob., Dromondby cum Buskby lxvj*s.* viij*d.*, Gevendale ix*s.*,[9] Heswyke ad Pontem xl*s.*, Holme xiiij*s.*, Helme et Heton[10] vj*li.* xiij*s.* iiij*d.*, Yarkwyk iij*s.* iiij*d.*,[11] Yarome x*s.*, Ylkley xxx*s.*, Kyrkby wysk xij*li.* xvij*s.* x*d.*, Marton[12] xxv*li.* vj*d.*, Mermorby ix*li.* xv*s.* ob.,[13] Newby-super-Wysk viij*s.*, Newsome cxvj*s.*, Raynton xix*li.* xv*s.* iij*d.*, Ronwell xx*s.*,[14] Rokesby[15] lx*s.* ij*d.*, Redkar x*s.*, Rigton vij*li.* xviij*s.* v*d.* ob. q., Sandehoton xiij*s.* iiij*d.*, Scabydnewton xviij*s.*,[16] Stokesley x*s.*, Sancton vj*s.*, Scarbrugh xvj*s.*, Skypton xxx*s.*[17] Thorneton-super-Moram cvj*s.* viij*d.*, Synderby xiij*s.*, Thyrske xij*d.*, Wymbylton xiij*s.* iiij*d.*, Milby xxiij*s.*, Stanburn xxiij*li.*

except with respect to the requirements of the tenants. The woods in the latter were rated separately, and on the estates now alluded to were worth, at the least, 284*l.* Nor, in either, is there allusion, either speculatively or otherwise, to the valuable lead mines which had been wrought by the monks in Nidderdale, and which were all included in Gresham's purchase.

(1) Sawley, adjacent to Fountains.
(2) Galphay, near Ripon.
(3) Sleningford, in the parish of Ripon.
(4) Grewelthorpe, in the parish of Kirkby-Malzeard.
(5) Laverton, near Kirkby-Malzeard.
(6) Littlethorpe, near Ripon.
(7) Ainderby-Quernhow, in the parish of Pickhill.
(8) Blaton-carr, near Busby, in the parish of Stokesley in Cleveland.
(9) Givendale, near Ripon.
(10) Hetton, in the parish of Burnsall in Craven.
(11) Yarnwick, near Kirklington, now depopulated.
(12) Marton-le-Moor, in the parish of Topcliffe.
(13) Melmerby, near Ripon, in the parish of Wath.
(14) Lands then so called between Sutton-Howgrave and Kirklington.
(15) Roxby, in the parish of Pickhill.
(16) Newton-upon-Swale, in the parish of Burneston.
(17) Skipton-on-Swale, in the parish of Topcliffe.

xs. iiijd., Knapton xli. vjs., Caxton[1] xxjli., Mortonbanks xiijs. iiijd., Walberwhaytt[2] xxijs ijd., Markyngton xxxiijs. ijd., Ingerthorp xxxiiijs. iiijd., Dominium de Hertwith xviijli. viijs. xd., Dominium de Wyndesley xijli. xvs. jd., Felbekhouse xxs., Coloo xxixs. ijd., Manerio de Thawithouse iiijli. Maneriis de Northouse in Nedderdalle lxs., Sweton xlvjs., Carlesmor lviijs. viijd., Wardermaske xiiijs., Swynton cvjs., Ylketon xlvs. ijd.: CRAVEN.—Villa de Malham xvjli. xviijs. xd., Preston xvjs. iiijd., Holmeknotts xls., Arnefurth viijli., Wygellesworth xxs. viijd., Westsidehousse xlvjs viijd., Copmanhow xlvjs. viijd., Fernagilhouse xlijs. iiijd., Malwaterhouse liijs. iiijd., Tranhoushull liijs. iiijd., Midlowhos xxs., Langerhouse xls., Grangia Wederborlay[3] cum pertinenciis viijli., Knolbanks xls., Rughclosse xxs., Cogilcote lxvjs. viijd., villa de Ayrton xxiiijs., Newhouse xxxs., Overberlay[4] vjli. vjd., Thresfeld lviijs. xd., Lynton ixs., Brynsall ijs. iiijd., Connyston xiiijs., Hebden viijs., Cogilhouse xxvjs. viijd., Kylnsay xiiijli. xvijs. jd., Scarthcoit xlijs., Chapell House iiijli. iijs. iiijd. ob., Dernbruke lxvjs. ixd. ob., Lynton vijli. xixs., Nederhessylden vjli. xiijs. iiijd., Ulcottes iijs., Overhessylden iiijli. xiijs. iiijd., Halton Gylls xijli., Foxhope viijli., Greynfeldcotte lxs., Northcotte iiijli. xiijs. iiijd., Arnclyfcotte ciijs. iiijd., Horton iiijli. xvjs. ixd., Kettylwell xxjs., Traynhouse xxvijs. DCCCLXIIIJli. xijs. ixd. ob.

COM. CUMBRIÆ.

Temporalia.

Valet in

REDDITIBUS et firmis in diversis villis subscriptis; viz.—Crosthwait xiiijli. xvijs. xd., Borowdayll xviijli. In toto xxxjl. xvijs. xd.

COM. LINCOLN'.

Temporalia.

Valet in

REDDITIBUS et firmis diversorum tenementorum in villa de Bostone, per annum xls.

CASUALIA ibidem accidentia; viz.—in venditionibus boscorum et nemorum cs., plumbi xli., et proficuis curiæ xs. xvli. xs.

M[l]iiij[xx]xvijli. vijs. iijd. ob.

(1) Cayton grange, in the parish of South-Stainley.
(2) Walkerthwaite, now called Wallerthwaite, near Markington.
(3) Nether-Bordley, in Craven.
(4) Over-Bordley, in Craven.

COM. EBOR.

Spiritualia.

Valet in

DECIMIS granorum ecclesiæ de Crosthwaytt, prout dimittuntur ad firmam xxvj*li.* xiij*s.* iiij*d.*

DECIMIS granorum ecclesiæ de Topclyffe, Balderby, Marton, et Raynton xlix*li.*

lxxv*li.* xiij*s.* iiij*d.*

Summa omnium Temporalium et Spiritualium abbathiæ predictæ } M¹clxxiij*li.* vij*d.* ob.

REPRISÆ.

Resolutiones Reddituum, viz. in

REDDITIBUS resolutis annuatim domino archiepiscopo pro villa de Ripon, Thorpe, Coloo, and Slemyngfurth, per annum lij*s.* viij*d.*, domino comiti Northumbriæ pro terris[1] in Arnclyffe lxxij*s.* x*d.*, magistro hospitalis Sancti Johannis in Monte[2] iiij*d.*, fabricæ ecclesiæ Ebor. pro terris in Raynton xij*d.*, castro Richemondiæ pro terris in Cowton x*s.*, castro Richemondiæ pro terris in Raynton ij*d.*, castro Richemondiæ pro terris in Kirkby super aquam de Wyske iij*s.* iiij*d.*,[3] castro Richemondiæ pro terris in Swynton iij*s.* iiij*d.*, ecclesiæ collegiatæ de Ripon pro terris in Aldefeld ix*s.*,[4] hospitali Beatæ Mariæ Magdalenæ in Ripon x*d.*, Johanni Constable pro terris in Stodeley Roger v*s.*, magistro de Ribston[5] pro terris in Grenwelthorpe iij*s.*, hospitali Sancti Johannis in Monte pro terris in Brymbome x*s.*,[6] Arthuro Preston pro terris in Ebeston ij*s.*, ecclesiæ Beatæ Mariæ juxta muros Eboraci pro terris in Knapton x*s.*, priorissæ de Synnyngwaitt[7] pro terris in Wyttyngton et Elnwyk viij*li.*, priorissæ de Monketon xx*s.*,[8] hospitali

(1) "Domino com. de Northumbriæ, pro dominio de Arnclyffe, xxxiij*s.* iv*d.*," in the compotus of the bursar of the abbey, in 1458.

(2) The Commandery of the Hospitallers of Mount St. John, near Thirsk.—Vide *Val. Eccl.*, vol. v, p. 94. "Monti Jerlm. pro ten. in Anderby, v*d.*"—*Comp. Burs.*, 1458.

(3) "Castello de Richmondia pro fin. de Kyrkby Wyske et Newsom xiij*s.* iv*d.*"—*Comp. Burs.*, 1458.

(4) "Aldfeld Northous," in *Comp. Burs.*, 1458.

(5) The Master of the Commandery of the Hospitallers at Ribstone, near Knaresbrough.—*Val. Eccl.*, vol. v, p. 256. "Magistro de Rybstan pro Aldfelt ij*s.*"—*Comp. Burs.*, 1457 and 8.

(6) Probably the charge on half a carucate of land here, given to the Templars by Richard son of Erchil in the twelfth century.

(7) In 1524 the bailiff of Thorpe-Underwood paid "Priorissæ et monialibus de Syningthwayt pro Elnwick et Wythyngton et communia in Brodewood de Thorpe vendicat. per ipsos, ut patitur lacius per evidenc. et indentur. ex novo fact., octo libras."

(8) The nuns of Monkton, (*Val. Eccl.*, vol. v, p. 255) entered among their receipts "Fowntance xx*s.*" In 1524 this sum was paid out of Thorpe-Underwood.—Vide p. 123, note 6.

Sancti Leonardi infra Ebor. pro terris in Wheldrayk, per compositionem, x*li.* xiij*s.* iiij*d.*, priori Sanctæ Trinitatis Ebor. pro terris in Weldrayk iiij*li.* xiij*s.* iiij*d.*, priori de Kirkham pro terris in Weldrayk predictæ xl*s.*, priori de Warter pro terris ibidem, per composicionem vij*li.* xiij*s.* iiij*d.*, ecclesiæ Sancti Petri Ebor. pro terris in Slemyngfurth xxx*s.*, cantariæ Sancti Johannis Solber[1] xij*d.*, prebendario de Thorpe et Haddakstaneys in ecclesia collegiata de Ripon[2] xxx*s.*, prebendario de Nunwyk et Sutton in ecclesia collegiata de Ripon xxx*s.*, prebendario de Morker ij*s.* viij*d.*, Ricardo Percivall pro Swanley ij*s.*, [secta curiæ domino archiepiscopo Ebor. iij*s.* viij*d.*, *struck out*], comiti Northumbriæ ij*s.*, Willielmo Middelton pro Spofforth vj*s.* ix*d.*, castro Richemondiæ ij*s.* iiij*d.*, domino Regi pro blaunch ferme xiij*s.* iiij*d.*, wapentagio domini Regis de Yowcrosse vj*s.* viij*d.*, domino Regi pro gabilonagio in Skarbrugh ij*s.*, wapentagio domini Regis de Wyndbank iiij*d.*, castro Richemundiæ et Halykeld xj*s.* xj*d.*, domino archiepiscopo pro vj burgagiis in Ripon [pro respectu homagii iij*s.* *struck out.*] In toto [l*li.* xj*s.* ij*d.* *struck out*] l*li.* iiij*s.* vj*d.*

PENSIONES. Viz. in

PENSIONIBUS SOLUTIS ecclesiæ cathedrali Ebor. pro ecclesia de Topclyffe xlviij*li.*, ecclesiæ de Birnsall pro decimis de Kylnsey xiij*s.* iiij*d.*, ecclesiæ de Arnclyffe pro decimis de Arnclyffcote xx*s.*, priori de Newburgh pro Cadwell[3] xlij*s.* ix*d.*, ecclesiæ Beatæ Mariæ juxta muro Eboraci pro decimis de Cowton xxxv*s.*, capellano de Ferybrigg per compossissionem xl*s.* In toto lv*li.* xj*s.* j*d.*

cv*li.* xv*s.* vij*d.*
[cvj*li.* iis. iij*d.* *struck out*].

ELEMOSINÆ. Viz. in

ELEMOSINIS distributis omnibus pauperibus supervenientibus ad monasterium in Cena Domini[4] communibus annis, ut in precio decem quarteriorum frumenti, precii quarterii viij*s.*, sex quarte-

(1) Probably at a place which has given a name to Sober Hill and Sober Gate, in the parish of Kirkby Wiske, N.R. Co. York, where the abbey had an estate. At the time of the Domesday Survey Solbergh was a manor, and in 15 Edward I. consisted of three carucates of land. It suffered in the Scottish invasion, in the time of Edward II., and Gale conjectured (*Regist. Hon. de Richmond*, p. 230) that the adjacent village of Newby Wiske might have risen from its ashes.

(2) "Ecclesiæ de Ripon pro Morkar xxx*s.* Eidem pro Monte Michaelis ij*s.* vj*d.* Eidem pro Swanlay ij*s.*"—*Comp. Burs.*, 1458. Opposite the first entry is added in a hand of the sixteenth century, "The Composition to the Prebend;" and in the bursar's account for 1459, instead of "pro Morkar," is set down "Pro Harlshow."

(3) Probably Caldwell, an extinct vill near Marton-le-Moor, whence Newbrough Priory received 42*s.* 1*d.* in 1535.—*Val. Eccl.*, vol. v, p. 92. "Priori de Novoburgo pro Queldryke v*s.*: pro Caldwell xxxiij*s.* iv*d.* Eidem pro Carlesmore iv*s.* v*d.* ob."—*Comp. Burs.*, 1458.

(4) On Holy Thursday.

riorum siliginis precii quarterii vj*s.* viij*d.*, quæ pistrantur in panibus ad valorem vj*li.*; decem quarteriorum bracii ordeacei et avenacei, precii quarterii vj*s.*, ad valorem lx*s.*; tres barrel'[1] allec' albis xlv*s.*, x mayses allic. rub. distribut' dictis pauperibus annuatim lx*s.* In toto xiiij*li.* v*s.*

Consimili elemosina distributa pauperibus in quinque vigilis Domini, quinque vigilis Beatæ Mariæ, ex institucione et confirmacione per Capitulum Generale, annuatim, ut in panibus eṗt' iiij*li.* In pecuniis distributis in cena Domini, et in die Sancti Thomæ Appostuli, cuilibet Heremitæ iiij*d.*, et cuilibet scolari j*d.*,[2] ad xl*s.* per annum, vj*l.*

feoda. Viz. in

Feodis domini Darcy[3] senescalli terrarum per Radulphum Pulleyn[4] deputatum suum lxvj*s.* viij*d.*, Radulpho Pulleyn senescalli curiæ lxvj*s.* viij*d.*, Thomæ Bradfurth receptori lxvj*s.* viij*d.*, Johanni Melsynby auditori vj*li.* xij*s.* iij*d.*, [vicecomiti Ebor. pro feodo suo xxx*s.*, *struck out*], Abr'ie Combland ballivo de Slemyngfurth et Galhay xl*s.*, Ricardo Banester ballivo de Craven xx*s.*, Marmaduco Bayn ballivo de Nederdalle xl*s.*, Radulpho Lealome ballivo de Stanburn xxxiij*s.* iiij*d.*, [Thomæ Kylnesey xxx*s.* viij*d.* *struck out*], Willielmo Haxby ballivo de Wheldrake xxxiij*s* iiij*d.*, Ricardo Haxby ballivo de Hartwith xx*s.*, Marmaduco Abbott ballivo de Granteley & Dalaghy xx*s.*, Johanni Wrokes ballivo infra terminos monasterii xxvj*s.* viij*d.*, Ricardo Bekweth ballivo de Aldburgh xx*s.*, Thomæ Smythson receptori de Couton & Greynbury x*s.*, Petro Man receptori dominii de Thorponderwod lxvj*s.* viij*d.*, Johanni Bowell receptori firmarum de Wheldrak xx*s.*, Johanni Danke senescallo curiarum in Craven xij*s.* iij*d.*, Ricardo Hobson ballivo de Knapton vj*s.* viij*d.*, Johanni Wilson ballivo de

(1) By statute 22 Edward IV., cap. 2, herrings were to be packed in barrels of thirty-two gallons, and the half-barrel and firkin after the same rate.

(2) The relative appreciation of the Hermits and the Scholars is remarkable; but we may hope that the latter were the youths in the school of the abbey.

(3) The well-known military commander and statesman, Thomas Lord Darcy, K.G., who proved his fidelity to the declining cause of the monasteries by joining the Pilgrimage of Grace, for which he was beheaded on Tower Hill, 20th June, 1537.

(4) A relation, probably, or descendant of Ralph Pullan, mentioned at page 227, or of John Pulleyn, page 231, and the same person who, as Ralph Pulleyn, Esq., was mentioned in the Return of Bridlington Priory (*Val. Eccl.*, vol. v, p. 121), as steward of all their lands within the Forest of Knaresbrough. At this same period, John Pulleyn was steward for Mountgrace Priory of all their lands in Yorkshire; George Pullan was the bailiff at Copgrove for the Hospitallers of Ribstone; Henry Pulleyn was a vicar choral in the Collegiate Church of Hemingbrough; and John Pulleyn was incumbent of the Free Chapel of St. Mary Magdelene, at Allerton Mauleverer, near Whixley. At the time of the Dissolution, Ninian Pullen held a moiety of the grange of Morker, immediately adjacent to Fountains.

Marton xl*s*., Simoni Waytt ballivo de Balderby vj*s*. viij*d*., Antonio Huckerby receptori firmarum in Ripon xl*s*., Johanni Fowler ballivo de Righton xx*s*., Cristofero Bekwath receptori reddituum et firmarum in Seweton cum aliis villis annexatis x*s*., Gawino Ratclyf receptori firmarum in Croswaitt & Borowdayll xl*s*., Marmaduco Yowdayll ballivo ibidem xxvj*s*. viij*d*, Christophero Stranger senescallo curiæ ibidem xiij*s*. iiij*d*., Miloni Hardcastell ballivo de Wyndesley, Brynebem, & Warshall xxvj*s*. viij*d*., Lawrencio Smyth receptori firmarum de Brymben predicta xl*s*., Willielmo Smyth ballivo de Boston vj*s*. viij*d*. In toto

xlviij*li*. xiij*s*. iiij*d*.

[li*li*. xiiij*s*. *struck out.*]

[*lxxj*li. *xix*s. *struck out.*]

lxviij*li*. xviij*s*. iiij*d*.

Summa reprisarum abbathiæ predictæ ..... { clxxiiij*li*. xiij*s*. xj*d*. / *clxxviij*li. — *xv*d.[1]

Et valet clare ..... { Dcccciiij^{xx}xviij*li*. vj*s*. vij*d*. ob. / *dcccciiij^{xx}xiiij*li. *xix*s. *iiij*d. ob.[1]

Decima pars inde ..... iiij^{xx}xix*li*. xv*j*s. viij*d*. q.

LXX.—A LETTER[2] FROM THOMAS LEGH TO CROMWELL, RESPECTING THE CONDUCT OF WILLIAM THIRSK, ABBOT OF FOUNTAINS, AND THE ABBOT OF RIEVAUX. [Ex orig. Cott. MS., Cleop. E. iv., fol. 171. b.]

Pleasithe it your mastershyp to be advartesyd that, according unto your commandement, with most diligence I hawe deliverd your letter, also attymes most convenient referryd unto the kynges commyssionars at Riwax siche credance as yowr pleisar and equite wolde, whyche uppon the abbott of Funtans partt was butt lyghtly regardyd and playnly expressyd of the same, that suche letter as I deliveryd and credance relatyde was from M. Crumwell onley, and nott from the kinges hyghnesse, wheropon, by the councelles of docter Spensar and Boyear, a procter, after

(1) These sums are struck out in the original.

(2) It appears from this letter, which was probably written in the autumn of the year 1535, when the first general visitation of the monasteries commenced, that the visitors had found occasion to depose the abbot of Rievaux, and that the King had commanded the abbot of Fountains, who was then the Visitor General of the Cistercian order, either in these parts or in England, to confirm or to consummate their act. His reluctance to undertake this and contingent duties mentioned in the two succeeding letters in the text was, no doubt, dictated by a strong sympathetic feeling with the offender, exemplified, not only in the reports of their characters generally, but by the fact that they soon after joined the Pilgrimage of Grace, and died for that cause upon the scaffold.

evidence prove by wyttnessys, and the abbott of Rywax confession publishyde, the said abbott amonge other exceptions dyd laye thys excepcion, *Quod vigore literarum nulla commissionariis nec illorum alicui competit aut competere potest jurisdictio contra prefatum abbatem de Riwalle, pro eo videliset et ex eo quod dicte littere regie fuerunt et sunt dolose, surreptitie, que tacita veritate et expressa falcitate per dolum et fraudem ac hujusmodi serenissimi principis nostri circumvencione impetrate;* who in hys obstinacie and parwarse mynde adhering to the rulles of hys religion, as he said, departyd from Riwax, and wolde nott, accordingli unto your letters, thare remayne for the accumplyshment of the kinges commaundement, notwithstondyng that I often tymes desiryd hym and commaundyd hym in the kinges name to tarry and make prosses according to justice withowt forder delay; whyche rebelliouse mynde at this tyme is soo radicate, only not in hym, butt also in money of that religion, as in the abbott of Rywax wryting thys letter here inclosyde to the slaundare of the kinges heygnes, and, after the kinges lettars receivyd, dyd imprison and otharways punyche divers of hys brethern whyche ware ayenst hym and hys dissolute lywing; also dyd take from one of the same, being a wery agyd man, all hys money whyche he shulde hawe made hys jubili withalle, that as persons almost nothing regarding God and veri lytyll owr grett maister the king, under the pretence of the rwlles of there religion, lywythe as persones, *solute ab omni lege seu obediencia et Deo et regi debita*, being abowghtwardes, as yt semythe to me, to rwlle the king by ther rulles, whyche ys a perverse ordre that so noble a hedde shulde be rulyd by so putride and most corrupte membres. *Sed Cato inquit, obsta principiis.* All the cuntre maykythe exclamacions of thys abbot of Riwax, uppon hys abhomynable lywing and extorcions by hym commyttyd, also many wronges to divers myserable persons don, whyche evidently duthe apere by bylles corroboratt to be trwe, wythe ther othese corporale in the presens of the commissionars and the said abbott takyn, and opon the same xvj. witnessys examynyd, affermyng ther exclamacions to be trwe. Therfore, *tempore jam instante*, the kinges magiste consideryd, whome they hawe knowlegyd to be *supremum caput totius ecclesie Anglicane*, the honor of my lorde of Rutland[1] in thys besynes

(1) Thomas Earl of Rutland was, at this time, the patron of Rievaux, as representative of Adeline de Ros, to whom her brother, Walter Espec the founder, had specially given the advowson.—*Mon. Angl.*, vol. i, p. 728. In 30 Henry VIII. the site of the abbey was granted to him in exchange for other lands, and he assisted in the suppression of the Pilgrimage of Grace. His father George Lord Ros, by his will dated 30th October, 1513, bequeathed fifty marks to Rievaux abbey, on condition that a priest should say mass there daily for his soul, for seven years next after his decease, and once in the year perform his obit, for his soul and the souls of his friends.

remembryd, your worshyp and also my pore honeste not forgotton, they wolde ether quykli be lokyd opon and shortly, or elles ther dessolute lywing with rebelliose demeanor shall every day increase more and more, to the dysplesor of God, disquietnes of the kinges prerogative, and reproche of shlanderouse onto ther religion, with troble of suche cuntres as they ar inhabytyd in. The abbot of Funtance had knowlige at hys being at Riwax [that] the erle of Cumberlond[1] [is] to have a commission for to inqwyer upon hys demenars, whyche causyde hym in ther businesses to playe twe partes, *nam tunc sua res agitur paries cum proximus ardet.* Thes premysses consideryd I trust ye wyll thinke hym not worthe to be visitour of hys religion ony longer by the kinges auctorite. And in thys cause of the abbot of Riwaxe, the other commyssionars hathe procedide according to the lawe, and yowr credence by me to theyme relatyde, and condignlie hathe removyd hym from the rewlle of hys abbacie and admynistracion of the same. With my slawe wryting I besiche yow to tak no displesur, and of the cause therof I shall at my cummyng to London make trwe relacion unto yow. Wrytten in hast, the fyrst day off Septembar, from Belver.

By your servand,

THOMAS LEGH.[2]

I pray yow noote there presumptuose myndes, most alienat from religion, hawing nothing of ther own, ne may have ther accomptes made, whiche oonly to be calyd an abbatte will contende contrare to ther obediencie with the kinges highnes, the fownders, and all other, to the great slander of the religion, disqwiettnes and extreme costes and charges of ther howse.

To the ryght worshypfull master
Thomas Crumwell, oon of the kinges
most honorable councell, thys
be delyverde wythe spede.

(1) Henry Clifford, first Earl of Cumberland, and eldest son of Wordsworth's Shepherd Lord, who complained of him in his youth that "he in his countree makyth debate betweine gentilmen, and troblith divers housys of religioun, to bring from them ther tythes, shamfully betyng ther tenaunts and servants, in such wyse as some whol townes are fayne to kepe the churches both nighte and daye, and dare not com att ther own housys."—*Whitaker's Hist. Craven*, p. 255. He defended Skipton Castle against a band of the Pilgrims of Grace in October, 1536, when Christopher Aske performed that noble exploit of preserving Lady Eleanor Clifford, the King's niece, from outrage, which, as Mr. Froude has said, shines on the bye-paths of history like a rare rich flower.

May it not have been this Christopher who left a less enduring memorial on the tower of Aughton church in the remarkable inscription, "CRISTOFER LE SECOND FILZ DE ROBART ASK CHR OBLIER NE DOY A° DI 1536."

(2) This letter is in the handwriting of a secretary, but the signature is apparently that of Dr. Legh, one of the King's visitors, though in a smaller character than his usual autograph. There is a stroke resembling the letter I before the name of Legh, but it appears to be an error occasioned by a flaw in the paper where he first commenced the letter L; he therefore seems to have discontinued it and written the word a little further on.

LXXI.—A LETTER TO THE ABBOTS OF FOUNTAINS AND BYLAND CONCERNING THE ELECTION OF AN ABBOT OF RIEVAUX. [From a MS. in the Public Record Office, intituled "Paper Writings concerning Abbeys;" Chapter House Papers, vol. A., 1. 21, p. 175.]

To the right honourable in God, my lorde Abbote of Funtaunce and Bylande, and to either of theym.

After my full hertie manner I recommende me unto you. And whereas it hathe pleased the King's highnes to directe his moste gracious letters unto you, nowe at this presente tyme, for the elecction of a newe Abbote of Ryvaulx, wherein his grace hathe bene advertised ye have not heretofore indevored youreselfs in th'accomplishemente of the same according to his said lettres and commaundement, wherof I mervaile not a little that ye wold incurre his high displeasure for the none executing of the same; therefore I hertely requyre yo and neverthelesse doe advise you, in exchewing of further inconvenyences and displeasures that maye thereby ensue, all affeccions sette aparte, ye doo accomplishe the said eleccion according to the tenour and purporte of his moste gracious letters directyd unto you and to the convente of the same monastery in that behalf. And thereby ye shall not oonly deserve the Kinges most gracious thanks, but alsoo have me to doo for you, in all your good causes, the best I can; as knowethe owre Lorde, who kepe you. Written at London, the viijth daye of Novembre.[1]

LXXII.—A LETTER OF THE ABBOTS OF FOUNTAINS AND BYLAND TO THOMAS CROMWELL. [From the original in the Public Record Office; Chapter-house papers, vol C., 2. 4, p. 34.]

Right Worshipfull, in our moste humble wyse accordynge to our bownden dewtye we recommende us vnto your goode maistership, certifyinge the same, that we have receyved your lettres by the hands of the laite father Abbott of Rievaux, berer hereof, the contentts whereoff perceyvinge and your mynde with all in yt behalf, accordynge to our dewtye and fourme (*sic*) our Religion, dide call before us at Ripon the sevent day of May

(1) There is no other date, or a signature, to this letter addressed to Abbots Thirsk and Alanbrig, but it may be inferred from the letter which follows, that it was written by Cromwell or one of his agents.

the nowe incumbent abbott of Rievaulx[1] and also the laite Abbott of the same, beyng present, Also at that same tyme, as coassistent with us, the Abbott of Kirstall. Ande, after diverse communicacions hadde, fynally we dyde conclude in this maner; That is to say, that the saide late fadre Abbott shulde have yerelye xliiij*li.* sterlynge of the sayde Mon. of Rievaulx under ye Convent seille, durynge his naturall lyff, als well as cowth be dyvysed by his lerned cowncell after the forme of lawe, at the feists of Saynt Peter ad Vincula and the purificacion of our ladye, by evyn porcions, and this to be sealled ande performede as shortlye as the said laitt fader Abbott cowthe maike hys wrytyngs in redynes to the same. And unto this conclusyon ande agrement we bothe and also either of the saide faders sette their hands; subscribyng their naymes to a certayn byll of recorde testifyinge the premisses. And thoughe, of veray trewthe, there was more large somme of money offerde to the said laite fadre yerely heretofore, ȝitt that notwithstandynge, he was, ande is, contented to accept that somme at ower requests ande desyres. Then, after, when hys wrytyngs was maide up accordyngelye and browght for to be sealled, the said Abbott of Rievaulx nowe incumbent mayd therein delay, and so doith as ȝitt, the cause thereof to hus is incertane, and not alytyll we mervell that he kepith not his sayde promisse. Wherfor we thowght best to certifie your gudnes what we have done, accordynge to your advise and pleasour in your said full discrete letters contenyd. As he beste knawith that knawith all, owre Lorde Gode, to whome dalye we pray for your [goode *interlined*] maistership longe to contenewe, to th'encresce of gret honor. At our monasteryis of Fountaunce ande Bylande, xxviijth day of May.

Your assured beidmen,

WYLLIAM TH'ABBOT OFF FONTANYS.
JOHN TH'ABBOT OF BYLAND.[2]

To the Right Worshipfull ande our
singular gude Maister, Maister
Cromwell.

(1) I am not certain that this was Roland Blyton, who surrendered the abbey of Rievaux 3rd December, 30 Henry VIII., 1538, since a schedule of the plate, vestments and stores at Fountains, apparently prepared about this time, at a visitation of the house, is signed by Brian Higdon and "Edwardus abbas Rievallis." Brian Higden, dean of York, died 5th June, 1539.

(2) John Alanbrig, alias Leeds. He surrendered his monastery 30 Henry VIII., and received a pension of 50*l.*, of which he was in the receipt in 1553.

LXXIII.—ASSIGNMENT OF A PENSION TO WILLIAM THIRSK ON HIS RESIGNATION OF THE ABBACY OF FOUNTAINS. [Cott. MS., Cleop. E. iv., fol. 289.]

Decimo nono die mensis Januarii anno Domini millesimo quinquagesimo trigesimo quinto, in quadam camera nuncupata the churche chamber infra monasterium beatæ Mariæ de Fontibus situata, Ricardus Laytone et Thomas Leghe, legum doctores, commissarii domini nostri Regis in negotio visitationis sufficienter et legitime deputati, Resignationem Willielmi Thryske, nuper abbatis monasterii de Fontibus, Cisterciensis ordinis, coram eis lectam et auctentice factam admisserunt, abbathiamque hujusmodi sic vacantem fore et cum effectu vacare decreverunt. Ac ad uberiorem vitæ dicti Willielmi sustentationem, annuam pensionem centum marcarum sive redditum annuum vel annuitatem aut quocunque alio nomine censeatur aut nominari valeat, assignaverunt et limitarunt eidem Willielmo Thryske singulis annis vita sua naturali durante solvendum. Et decreverunt securitatem dictæ pensionis, annuitatis, sive annui redditus fiendam statuendam et coroborandam et confirmandam omnibus melioribus via, modo, et forma quibus de jure poterit juxta consilium jurisperitorum dicti Willielmi Thryske.

Concordat cum Registro,
W. Blithmane.

Per me Ricardum Layton.

Per me Thomam Legh.

LXXIV.—A LETTER FROM DRS. LAYTON AND LEGH TO SECRETARY CROMWELL, REPORTING THE CHARACTER OF ABBOT THIRSK.] [Ex orig. Cott. MS., Cleop. E. iv, fol. 136.]

Pleas it your mastershipe to understonde, that th'abbot of Fontance hath so gretly dilapidate his howse, wastede ther woodds,[1] notoriously kepyng vj hoores,[2] diffamede here *a toto po-*

(1) See some confirmation of this at pages 252 and 253.

(2) Although it is no exculpation of many inmates of religious houses against whom similar charges were made by the visitors, it should nevertheless be remembered that a great relaxation in this respect prevailed at the period, and that like "they upon whom the tower in Siloam fell and slew them," these men were not greater sinners than many of the upper classes among the laity. In a letter from Dr. Legh to Cromwell, dated from Vale Royal, 22nd August [1538], after stating that he had visited "tharchedaconrye of Coventry, Stafford, Derby, and parte of Cheshyre," he says, "For that I can perceyve, accordingly as I heretofore have wryttyn unto you, ther lackythe nothyng but good and godly instruction of the rude and poore people, and reformation of the heddis in thes partyes. For certen of the knyghtes and gentilmen, and most commonly all, lyvythe

pulo, one day denyyng thes articles with many mo, the next day folowyng the same confessyng, thus manifestely incurryng perjurie. vj days before our accesse to this monasterie he committede theft and sacrilege, confessyng the same. At mydnyght causede his chapelaine to stele the sextens keis and towke oute a jewel, a crosse of golde with stones. One Warren, a goldsmith of the Chepe, was with hym in his chambre at that owre, and ther they stole oute a gret emerode with a rubie. The saide Warren made th'abbot beleve the rubie to be but a garnet, and so for that he payede nothyng for the emerode but xx*li.* He solde hym also then plate withoute weyght or ownces. Howe muche th'abbot therfore therin was decevide he cannot tell, for the trewith ys he is a vara fole and a miserable ideote. We pronuncede hym perjurede, and willede hym to shew us a cause why he owght not of ryght and justes to be deprivede, and reheresyde and rede unto hym his owne rule, wiche deprivede hym for the premisses with other many his transgressions mo, wiche were to long to write. He cowlde not denye but that by thos his owne rulles he owght to be deprivede, if ther had bene no other lawe made or written for deprivation, and for a conclusion he hath resignede privelie into our hands, no man therof yet knowyng. We have acceptede and admittede his resignation, *et declaravimus monasterium jam esse vacans*, and sufferith hym to ministre in all thynges (for the avoidance off suspicion) evyn as he dyde before, tyll we knowe your further pleasure. Ther is never a monke in that howse mete for that rowme. Yf the Erle of Comerlande knewe that hit were voide, he wolde make all labor he cowlde possible for the scelerer ther, wiche I insewre yowe is not mete therfore, for suche causes as I knowe ye will alowe, whan I shall declare them unto yow. Ther is a monke of that howse callede Marmaduke, to whom Mr. Times lefft a prebende in Repon churche, now abydyng upon the same prebende, the wysyst monke within Inglonde of that cote and well lernede, xx^{ti} yeires officer and rewler of all that howse, a welthie felowe, wiche will gyve yowe syx hundreth markes to make hym abbot ther, and pay yowe immediatly affter the election withoute delay or respite, at one payment, and as I suppos withoute muche borowyng. The firste fruttes to the kyng is a thowsande powndes, wiche he with his pollicie will pay within

so incontinently, havyng ther concubynes openly in ther howses with v. or vj. of their chyldren, putting from them their wyfes, that all the contrey therwith be not a litill offendyd and takithe evyll example of theym. Wherfor, hetherto, I have goven and sent commaundement to them, (foras moche as I culd not speke with theym all, by reason they war at the assyses) to put from them immediatly suche concubynes as they have hetherto notoriously and manyfestly occupyed and kept, and to take a gen their wyfes, or ellys to appere afore your Lordship to shewe a cause whye they shuld not be compellyd. And iff your lordship wyll commaunde any other thyng to be doon in the premissis, I shall be redy to accomplyshe the same."—*Harl. MS.*, 604, fol. 62.

iij yeres and owe noman therfore one grote, as he saith; and his reason therin is varra apparant. Yf ye have not therfore providede or promisede suche a rowme for any other your frendes, this man we thynke were mete both for the kinges honour and for the discharge of your conscience, and the profett of the howse; for I am sure all th'abbotes of his religion will thynke hym a ryght apte man hereunto, and the most mete of any other. What shalbe your pleasure forther in this behalffe, other in preferryng this man, or other ways as ye thynke beste, we advertissede of your pleasure shalbe glade with all diligence and dexteritie that shall ly in us, to accomplishe that your mynde, desieryng yowe that by this bringer, my servant, with spede hit may please yowe to certifie us of the premissis. And we suppos that many other of the beste abbottes mo, affter they have commonede with your mastershipe and us, will cum to lyke preferment. And wheras we have herde that th'abbot of Whitbie[1] hath by his letters certifyede yowe heretofore that he wolde resigne, if he be so myndett at our cumyng thether (wiche shalbe shortly), or if we fynde any cause of deprivation, whom hit shall please yowe then therunto to prefere, if ye be prefixede of any, hit may also please yowe to certifie us, or if ye be not determinede of any, then, if hit be your pleasure to commite that to our discretion, we shall fynde yowe a man habile bothe for the kinges honoure and discharge of his conscience, and for your wurshipe and also profite. This monke of Repon[2] hath a prebende of xl. powndes wiche ye may bestowe also upon your frende if ye make hym abbot. Ye shall do well to sende for Warren the goldesmith, and lay unto hym thefft and sacrilege, and the recept therof, and to know what other thynges he hath hade of th'abbot this viij or ix yerres paste. And this I pray Gode sende yow as goode helth as yowre hert desierith. From Richemont xx° Januarij, by your assurede poire prestes and faithful servandes,

RYCHARDE LAYTON and THOMAS LEGH.

To the ryght honorable
Master Thomas Cromwell
cheffe Secretarie to the
kinges hyghnes.

(1) John Topcliffe, alias Hexham, a native probably of the former place—where the Percies, patrons of Whitby abbey, had a seat—and canon of the Priory of Hexham. He resigned his abbacy in 1538, and received a pension of 26*l.*—*Willis's Hist. of Abb.*, vol. ii, p. 286. Henry Davall, the prior of the house, who succeeded him, surrendered it 14th December, 1539.—*Rot. Claus.* 31 Henry VIII., p. 2.

(2) Marmaduke Bradley, who succeeded Thirsk in the abbacy of Fountains. In the *Valor. Eccles.*, vol. v, p. 249, this prebend of Thorpe, in the collegiate church of Ripon, is valued at 19*l.* From a subsequent letter, in this series, it will be found that the visitors had promised more in the case than Bradley was willing to confirm.

LXXV.—MINUTES OF EVIDENCE AGAINST WILLIAM THIRSK "QUONDAM OF FONTES"[1] AND OTHERS HIS ACCOMPLICES IN THE PILGRIMAGE OF GRACE. [From the original in the Public Record Office; Chapter-house papers, vol. B, 2. 21, p. 140.]

The monks names: Roger Herdylpole. John Staynton.

The Sonday.

Nynyon Staveley } The concentyd to the said monks, the Son-
Edward Mydylton } day next after Candylmas, when they made bylls and sent them.....[*torn out*] that every man between the age of xvj. and x.....[*torn out*] appere yn hernys at Mydlam more, the.....sday next, apon pain of deth, and after they had succour of the quondam of Fontes, by the commandement of the abbot.[2]

The Monday and Tuysday.

They reased the poor. On Tuysday, they said Myddylton and Staveley.....to the abbot with the nomber of x. men yn herness,

(1) These depositions of Staveley and Middleton refer to occurrences at Jervaux Abbey on the 9th, 10th, and 11th of February, 1537. In a volume of letters and informations among the Chapter House papers, (B., 2. 21, p. 101) is a mouldering fragment which has hardly escaped destruction from the neglect and damp of centuries, on which opposite to "The confession of Nynyan Staveley" is written, "The quondam of Fountens. The abbot of Jerveys. Thomas Percy." as if they were to be particularly inculpated by him.

A gentleman called Ninian Staveley was resident at this time at Masham, five miles from Jervaux Abbey, but I have not ascertained his degree of relationship to Miles Staveley and John his son, who were appointed by Cardinal Wolsey keepers of Ripon Park, 7th December, 1516, (*Regist. Wolsey*, fol. 114) or to Ninian Staveley, who was keeper of the King's woods there in 1547—ancestors of General Miles Staveley, of North Stainley, near Ripon, who died in 1814.

(2) William Thirsk, whose misrule of his house has hitherto obtained much more remembrance than many worthy incidents in its history, derived his name from the town of Thirsk, in the North Riding of Yorkshire, where a family so called was long resident. Robert Thirsk, rector of Bosworth and King's Remembrancer in the Exchequer, founded a chantry at the altar of St. Anne in the church of Thirsk, before which he was buried in 1419, and where his defaced brass memorial still remains.—*Rotul. Parl.*, vol. iv, p. 398. *Dodsw. MS. in Bibl. Bodl., Oxon.*, vol. clx, fol. 254. John Thirsk, a merchant of York, was mayor of that city in 1442 and 1462, member of Parliament for the same in 1448 and 1450, and Mayor of the Staple at Calais and King's Treasurer there, in 1466.—*Drake's Ebor.*, pp. 362–3. *Rotul. Parl.*, vol. v, p. 615. We find mention also of John de Thresk, who was elected prior of Newbrough in 1331, (Torr's MSS.) and of John de Thresk, prior of Marton in Galtres in 1349, (*Mon. Ebor.*, p. 268) also of William Thirsk, who was ordained a priest, 14th June, 1432, at York, to the title of the nunnery of Molesby in Cleveland. —*Regist. Kempe*, p. 242b. In the year 1357, several persons of this name were tenants under Fountains; as Thomas de Thrysk at Sinderby, Wiliam de Thrysk at Ainderby Quernhow, Robert and Thomas de Thyrsk at Baldersby, all places in the vicinity of Thirsk; so that it is not improbable that the abbot's ancestors held a similar position, and that he received his education in the monastery. It is certain, however, that he completed it in the University of Oxford, where he was admitted to the degree of Bachelor of Divinity, 7th December, 1521, and supplicated for that of Doctor of Divinity 28th Jan., 1529.—*Wood's Fasti Oxon.*, vol. i, pp. 31, 45. On the 22nd October, 1526, a commission was issued to Matthew, bishop of Chalcedon, to confer the episcopal benediction on him, as abbot of Fountains (*Reg. Wolsey*, p. 84); and—judging from the letter of the Earl of Northumberland, which must have been written before the winter of 1530—not long after aban-

and ther had meate and drynk of the Abbott; and the quondam of Fontes desyryd the said cretors to put hym yn hys howse ayen, saying thes words, "Ye may do hyt with consyens," seyng he whas put owt of hys howse by the vysytors wrongfully. And so

doned himself to that habitual course of self-indulgence and avarice which ended in his ignominious removal. Besides the unhappy memorials which will be found in the text, I know little more relating to his abbacy than that, in the year 1532, he sent a buck to the prior of Durham, and another to the bursar of the same house, for which his servant, in each instance, was rewarded with 3*s.* 4*d.*; and that there is now in the library of Ripon Cathedral a printed volume—hereafter to be described—in which he has written "*Codex est sanctæ de Fontibus iste Mariæ per me Willielmum Thyrske et adeptus erat;*" and of which one sentence, on claustral abuses, may perhaps comprehend his own character:—"Prelatus negligens; discipulus inobediens; juvenis ociosus; senex obstinatus." Having retained after his resignation nearly a thousand pounds' worth of the property of the convent, for which he refused to account, he necessarily was entitled to no further shelter there, and therefore, after his resignation on the 19th of January, 1536, he retired to the abbey of Jervaux, near Middleham, where he had a friend in the abbot, Adam Sedbar, who held similar views on the subject of religious reformation.

It is unnecessary to recount—and more especially after the masterly exposition of Mr. Froude, in his History of England—the conflicting sentiments that were now seething among the religious societies, upon whom the heavy hand of the "malleus monachorum" had been laid in the preceding year; or how the commons of Yorkshire, rallying round the noble abbeys in their dales, endeared to them by the instincts and associations and traditions of centuries of their kindred, were blindly anticipating, in that great epoch of social evolution and antagonism, the ruin both of their temporal and ecclesiastical interests. It will suffice, in the present case, to narrate an incident which had occurred in the home of Thirsk's adoption, a few months before he settled there, and five days after that execution of Sir Thomas More which had electrified Europe. It is derived from the original report, now among the Chapter House papers, in the Public Record Office, vol. A., 1. 21.

"Dan George Lasynbye, moncke of Jervase, dyd opeynly in the chirche ther, on Sonday, at after none, the xj day of July, the xxvij yere of ower soverayn lorde Kyng Henrye the viijth, interupte Thomas Garrad, bachelor of dyvinitie, in his sermon, having the Kynge's licens to preache. Whom as the saide preacher came to this poynte, that every prieste, by the worde of God, has as myche acthoritie to remitte syn as had the bishop of Rome, after the sermon was peaseably endid, Francis Bigod, knyght, commanded the saide monke to be brought afore the abbott and hym, dyvers outhers gentilmen beyng present; of whiche monke the said Sir Francis demanded what causid hym to interrupte the preacher in his sermon. Whoes awneswer was this—that we all must be obediente unto the heade of the militante church. Then the saide Sir Francis asked hym, who that was wiche tooke for that heade. He awneswered and affirmed the pope to be that head; saying farther, he thanked God who gaive hym spirite and audacitie so to say.

"The said dan George Lasynbye, monke, saith that he nather can nor will take the Kynge's highenesse for to be the onely and supreame heade of the cherche of Englond, immediately in erthe under God, acordyng as all the hole body of this realme haith recognised, as well lordes of the clargye as of the temperaltie, and as it is now established by parlemente; but said and affirmith the pope to be heade of this churche, and not the Kynge, as is aforesaid. In witnesse whereof, the said moncke haith subscribid his name, the day and yere aforesaid; this beyng presente: Adame abbot of the same monasterie, Thomas Fulthrop gentilman, Jhon Conyers gentilman, Anthony Dodsworth gentilman, Thomas Garrad bacheler of devinitie, with many other.

(*Signed*)	Adam th abbot of Jarwax.	
Testes	Francis Bigod knyght.	dan gorege lay[e]ynby moncke
	Thomas Fulthorpe.	of Jorwl."
	Edward Forest.	
	Thomas Garrarde.	

It is shewn also by this officious information, what part was then being played by Sir Francis Bigod of Mulgrave Castle, the evil star of the final insurrection—a spendthrift and a pedant, who "had written a book on the Supremacy, on an original principle," and at this time was "held in great suspect and jealousy because of his learning." He had married a daughter of William Lord Conyers, of Hornby Castle, four miles from Jervaux, and—his peculiar idea notwithstanding—was

they departed from the abbey and had of the abbots servants and tenants to the nomber of c., and so went to Mydlam more, and ther debatyd the matter amongst them; and for that the gentylmen of the contre wer gone to meate with the duke of Norff., they dyssolvyd ther insurreccion.

now perhaps here, sowing seeds on a hotbed from which he and his host were, ere long, to taste the bitter fruits.

As the winter of this year was advancing, the hearts of the northern people—already inflamed intolerably, not only by the suggestions of the monks and the clergy, but by the social grievances which pressed upon them—became still more excited by rumours, industriously circulated, that the desecration of the abbeys was to be followed by the demolition of many of their parish churches and the confiscation of the plate which they contained. But their cause is so forcibly and concisely stated by William Stapleton, a Yorkshire gentleman, and one of the captains of the general insurrection, in his confession still among the Chapter House papers, vol. A., 2. 28, fol. 147, that I will present it in his own words.

"He saieth that there was a comon brute, in Yorkeshire, that divers parrishe churches in that countrye shulde be putt downe and.... taken to the Kynges use, so that of severall parrishes shuld be but one. So that it was named that the parryshes of Wyghell, Walton and Thorp-Arche shulde be putt downe, and they to be eyther of the paryshe of Tadcastre or Bolton Percye; and that the parishes of Askam Richard and Askam Bryeton [Brian] shulde be of the parrishe of Marston. After whiche brute yt chaunced one Doctor Palmes to sitt at Tadcaster, as it was named, by force of the Kynges commyssion to thintent aforerehersid, and, as it was saide, gave commandement to churchewardeynes to brynge one inventory of the churches goodes. Whereuppon the fame went that the said brute was trewe, and that, after the takings of the saide inventory, at the next sytting the same shuld be seasid, and that there was come diverse chalices of copper to serve the churches, and their challices to be takyn. And that this, with the suppression of religious howses, the puttinge downe of certayne halydaies and the newe opynions of certeyne personnes concerning the faith, raising of farmes for taking of gressomes or incomes, pulling downe of townes and husbandries, inclosures, intayles of the common, worshipfull men taking of farmes and yomens offices; all whiche, with other moo, they take to be not only an occasion of greate darth, but as well to the greate decaye of the commonwelthe, and therin doth sue to have the same reformed by parliament. All whiche the premisses did move, grudge, and stere the people much to suche rebellion."

The day for action and revolt, which both parties, whether hoping or fearing, had long foreseen was impending, arrived at last on the 2nd of October, 1536, when, as is well known, a local riot occurred in the town of Louth in Lincolnshire, which, on the 26th of the month, resulted in that portentous array of 30,000 men who stood with Robert Aske on the banks of the Don, and whose resort to arms, instead of terms, might, for a while, have changed the destinies of the realm.

Several other risings broke out simultaneously in Yorkshire; and, among others, that of a rabble of two or three hundred persons, collected from the moorland country north-west of Ripon, who roved about wildly in an enterprise, if so it may be called, of which the particulars have well nigh sunk into oblivion. The abbot of Jervaux, when a prisoner in the Tower, thus narrated his adventure in it.

He said that on a Wednesday about Michaelmas day then last passed [the 29th of September, 1536] there came to the garth or court of the abbey of Jorevaux—about five miles from Middleham—two or three hundred of the inhabitants of Mashamshire and Kirkbyshire, and among them the captains Middleton and Staveley. When he heard that they were there, he conveyed himself by a back door to Witton Fell—a lonely eminence above a mile from the abbey—having with him another person or more (for the MS. here is defaced) and a boy called Martin Gibson; bidding his other servants get them every man to his house and save their goods and cattle. He remained upon this fell—which commands immense prospects in all directions, and beacons that in a moment could have lit signals across the kingdom—for the space of four days, returning to the convent every night. During this time the commons wandered about the surrounding country and went to Coverham abbey; then to Wensleydale, and thence to Richmond. At length, having heard that he, the abbot, had said that "no servant of his should ever after do him service, nor tenant dwell of no land of his that should go with them," they therefore, turned back to Jorevaux, and enquired for him. They were answered that he was absent. Then said they, "We

Memorandum. The same Tuysday, the abbot and the quondam procuryd the said Nynyon Staveley and Mydylton to send yn post to S^r^ Thomas Percy, and cause hym to come forth with suche company as he coud make, and so accordyngly they dyd send; which send them answere ayen that, when he came ynto that contre, he should have send for them.

charge you the brethren to choose you a new abbot." Upon this, the brethren rang the Chapter bell and went towards making a new election, though certain among them said they would in no wise aid to make a new abbot. Half an hour's respite was then given to the monks for compliance, with the threat that if they continued to refuse, they would burn the house over their heads. The brethren sent several ways to seek the abbot; and at the last one William Nelson came to the place—still to be identified—where he was upon Witton Fell "in a great cragge," and shewed him that the commons would burn the house unless he returned home. Through fear of this being done, he went back. When he came to the outer gate, he was torn among the people and almost killed, they crying, "Down with that traitor." At last, by means of some of his friends, he was carried in from them. When he arrived at the hall entry, Leonard Burgh, one of the ringleaders, drew his dagger and would have killed him, but for them that stood by. Then, he came further where one William Asleby, chief captain of these parts, was, who said to him, "Howson traitor where hast thou been;" and cried, "Geate a block to stricke of his headde upon." There, the abbot was commanded to take the oath, which he did; the said Burgh ministering it to him. Upon this, they took him with them, allowing him no respite, but compelled him to mount the horse on which he had come to them. On their journey, they met the Lord Latimer and Mr. Bowes, of whom the abbot asked leave to return home, but his neighbours would not assent. Thence they went to Spennymore, where they divided company, and he, by the entreaty of Mr. Bowes, obtained permission to return to Jorevaux, where they appointed Dr. Dakyns, Mr. Sickesworthe, Matthew Witham, and William Catterick, to receive such letters as should be from the commons that way.—*Chapter House Papers*, vol. 296, fol. 250.

At this time, Thirsk was absent from Jervaux. In fact in his "Confession" he stated that during the whole of the first general insurrection, he was in London. If, however, the terms of the indictment which was preferred against him are to be accepted in their literal sense, this is not to be credited.

In that document preserved in the *Baga de Secretis* (Pouch x, Bundle 3, mem. 11) it is charged that he William Thriske, late of Fountains, Co. York, clerk, otherwise William Thriske, late Abbot of the monastery of Fountains; did, with others, on the 10th October, 28 Henry VIII., 1536, as false traitors, conspire and imagine, at Shirbourne [on the Wolds] Co. York, to deprive the King of his royal dignity, viz., of being on earth supreme head of the Church of England, and to compel the King to hold a parliament; and did commit various rebellions and insurrections, &c., at Pontefract, divers days and times before the said 10th day of October.

And furthermore, that at Doncaster, 20th October, 28 Henry VIII., they assembled and conspired to levy war against the King.

And that, although the King had graciously pardoned them the conspirators, all offences committed by them from the beginning of the rebellion to 10th December, 28 Henry VIII., nevertheless they, persevering and continuing in their treasons, did subsequently to such pardons, viz. the 17th January, 28 Henry VIII., at Sedryngton, Tempyl Hyrst, Flambroughe, and Beverley, compass and imagine to deprive the King of his royal dignity—as aforesaid—and to compel the King to hold a parliament and convocation of the clergy of the kingdom, and to annul divers good laws made for the common weal of the people of England, and to depose and deprive the King of his royal power, liberty, state, and dignity, by force and danger of death.

Also, that after the pardon, viz. 28th January, 28 Henry VIII., at Tempyl Hyrst, &c., they mutually despatched various letters and correspondence to each other.

It is to this latter period that we are now introduced by the documents in the text. Before the 12th of January, the district of Cleveland in the north-east part of Yorkshire, where the Bulmers had considerable influence, had risen, and some parts of the County of Durham. It was thought, therefore, by Sir Francis Bigod, whose estate at Mulgrave adjoined that of Sir John Bulmer of Wilton—to present an opportunity for the recovery of the position which the Pilgrims had lost at Doncaster; and he issued a circular throughout the County of Durham and Richmondshire, inviting a meeting at Settrington, a village near Malton, where he resided, adjacent

Also, the same Tuysday, the abbot promysed the said Staveley and Myddylton to send one Jackson, beyng his veyle, ynto Lyncolshire, and should ly abowt Nuwarke untyl the dukes commyng, and to bryng oord ayen whether the duke came yn hernys or nay, and with what company he comyth withall; which Jackson broght oord that men wher busely hangyd yn Lyncolshire, and

to Sherburne mentioned in their indictment, which is between it and Semar where Sir Thomas Percy had his mansion. There was no definite purpose announced in his address, but the muster took place, and the smouldering elements of discontent were rekindled. On the 15th of January, possession of Scarbrough Castle was demanded, unsuccessfully; the intended surprise of Hull also failed, and Beverley was occupied, uselessly. But a sufficient demonstration had been made to compel the King to uplift the sword of Justice, and to send down the Duke of Norfolk, with an army, to make it felt among those who had abused his recent clemency. After an unsuccessful assault on Carlisle Castle, in which the Richmondshire rebels were engaged, the scene closed; 'such dreadful execution was done upon the offending commons as should be a fearful spectacle to all others that would hereafter practice any like matter; the monks and canons that were in any wise faulty were tied up without further delay or ceremony;' and the leaders who were not yet in the Tower were conveyed there to await their trials. Among others who were then "tied up," were the abbot of Whalley, the late abbot of Sawley, and, after the assizes held at York in July—where the Lords Scrope and Latimer accompanied the Judges, and "full diligently behaved theymselfs for the advancement of justice"—"oon Roberte Morebye, a monke of Fountaynes."

A process was accordingly addressed by the Duke of Norfolk and others, the King's Commissioners, to the Sheriff of Yorkshire, commanding him to return a panel of fifty freeholders, each holding to the amount of *5l.* per annum, at the Castle of York on the 9th of May next. Pursuant to this, two panels of twenty-five persons each were duly returned, of which Sir Christopher Danby, of Thorpe-Perrow, near Bedale in Richmondshire, and of Farnley near Leeds, was foreman of the one, and Sir James Strangwayes of Harlsey, near Northallerton, of the other: these being the names of the gentlemen who composed them, taken from the originals in the *Baga de Secretis*, Pouch x., Bundle 2, m. 22.21 :—

Christopher Danby,* John Dawney,* Edward Gower,* Thomas Johnson, Roger Cholmley, Thomas Metham, Nicholas Fairfax,* Robt. Nevell,* Oswald Willesthrop,* William Knolles, and Henry Ryther, knights; John Aske, George Thwenge, Chr. Fenton, Ralph Hundgate, William Percye, Edward Rosse, Thomas Grymston, John Peke, Marmaduke Thwaits, Edward Saltmarche, Henry Ardyngton, Robert Maleverer, Robt. Conyers, and John Basfurthe, esquires.

James Strangwiche,* Henry Savell, George Conyers, William Coplay, John Constable senr., Chr. Hyllyard,* William Mallory,* and Henry Everyngham, knights; Roger Lassells, Thomas Dalerever, John Carter, Richard Redeman, Mattw. Boynton, Nicholas Ruddeston, William Thwaits of Marston, Richard Vincent, Chr. Thomlynson, Wm. Thorp, Anthony Awmond, Robert Crayke, George Bower, John Norton, John Eland, Thomas Gower, and Gregory Conyers, esquires.

Of the relationship of many of these jurors to the prisoners and their sympathy with the Rising, much might be said, did space or occasion permit. I may mention, however, that the knights to whose names an asterisk is here affixed, were present with Aske, on the 27th of November then last passed, at the Council of Pontefract; that Sir Christopher Danby's wife was a sister of Lord Latimer; that Sir James Strangwayes, who in 1535 had been one of the ecclesiastical commissioners to survey the deanery of Cleveland, and afterwards obtained a grant of Mount Grace priory, was a cousin of Sir Francis Bigod; that Sir William Mallory. of Studley-Royal, was a personal friend, bound by gratitude to his neighbour abbot Thirsk; and that John Aske was the eldest brother of that mistaken but brave and honest man, who, now "when nothing more remains of any one but his work, worthy or unworthy," has obtained a prouder place in English history than they all.

It may also be incidentally noticed that Sir John Bulmer was a nephew of his fellow-prisoner, Sir Francis Bigod, through his first wife, and that of the chequered story of the heroic lady who was tried with them, and is historically known as "Lady Bulmer," to have been burnt in West Smithfield, some further glimpses may perhaps yet be revealed. In an ancient pedigree of the Bulmer family which I have seen, it is said that she was an illegitimate daughter of the unfortu-

yf the duke came ynto the northe, he wyll doo lyke wyse ther, which whas a great occasion of the insurreccion yn Richemondshire.

nate Edward Stafford Duke of Buckingham, and that she bore Sir John Bulmer three daughters before their marriage; but, whether their union was legally solemnized, or the crown lawyers wished to cast a public stigma on her character, certain it is that in the indictment she is described as "Margaret Cheyne, wife of William Cheyne, late of London, esquire."

The fate of the captive Pilgrims may soon be told. On the 9th May true bills were found against them, and on the 12th of that month, a Special Commission, headed by the Lord Chancellor Audley, and including the Earl of Cumberland and Lord Cromwell, who were previously cognizant of Thirsk's character, was appointed to try them at Westminster, with the exception of the Lords Darcy and Hussey, who put themselves upon their peers.

On Wednesday, the 16th of May, therefore, the Lords Darcy and Hussey having been found guilty and condemned to death on the preceding day, Sir Robert Constable of Flambrough, Sir Francis Bigod of Settrington, Sir Thomas Percy of Seamer, Sir John Bulmer of Wilton, Margaret Cheyne, wife of William Cheyne late of London, esquire, Stephen Hammerton of Wigglesworth, George Bulmer of Thwing, Ralph Bulmer of London, eldest son of the said Sir John Bulmer, and Robert Aske of Aughton, were brought to the bar and pleaded "Not Guilty." The jury retired; but before they returned, Sir Thos. Percy, Sir John Bulmer, Margaret Cheyne and Stephen Hammerton pleaded "Guilty," and, with the exception of Ralph Bulmer, the rest were found to be so by the verdict. Judgment was given that Margaret Cheyne should be drawn to West Smithfield and burned; the other criminals to be drawn, hanged and quartered at Tyburn.

Then there stood before the men whom they had invested in their Yorkshire solitudes with satanic forms, James Cockerell, rector of Lythe and formerly prior of Guisbrough, Nicholas Tempest of Bashall esquire, William Wood late prior of Bridlington, John Pickering of Lythe in Cleveland clerk, John Pickering of Bridlington, brother of the order of Preaching Friars, Adam Sedbar abbot of Jervaux, and William Thirsk late abbot of Fountains, who severally pleaded "Not Guilty:" but the evening was now coming on, and they were led away to their prison-house, to meditate on what they had seen and to anticipate what was to follow.

On the next day, Thursday, 17th May, a verdict of "Guilty" was found against them all; Judgment of Death was pronounced; and the last scene of the Pilgrimage of Grace and of their pilgrimage on earth remained only to be closed at Tyburn.—Vide *Dep. Keeper's Third Report on Pub. Rec.*, Appx. ii, pp. 247. 251.

I have not ascertained on what day Thirsk suffered, otherwise than that Henriquez, in his *Menologium Cisterciense*, p. 185, says, "Nonis Junii, Londini in Anglia, passio beatorum Guillelmi Trust, Abbatis Fontanensis, et Abbatis Riveriensis, ordinis Cist. qui propter fidem." The same diligent historiagrapher of the Cistercian order has also commemorated, as 'a martyr to the faith,' one, who it may be doubted, had no claim to be dignified in its illustrious annals by martyrdom to honesty.

"De monachis in Regno Angliæ propter fidem occisi. *Gulielmus Trust* Abbas Monasterii Fontanensis, Abbas Riveriensis (N N *sic notatur*) ambo suspensi et in quatuor divisi partes. Martyrium subierunt loco qui dicitur *Tiburne*, Londini, anno millesimo quingentesimo trigesimo sexto, mense Junio, sub Henrico octavo." He adds in a note, "In libro quodam cui titulus est Theatrum Catholicæ ac protestantis Religionis, auctore I. C., professore sacræ Theologiæ, qui Angliæ scriptus et impressus anno 1620 in duodecimque libros dividitur, hos monachos Cistercienses in Anglia, propter fidem passos fuisse testatur, cujus hæc sunt verba—(Then is repeated as above.) Supra dictorum autem abbatum in Theatro Crudelitatum Hæreticorum nostri temporis, Antwerpiæ, millesimo quingentesimo nonagesimo secundo excuso, pagina trigesima, Wallensis, scilicet, et Fontanensis fit mentio, suppresso tamen nomine, in hæc verba. *Abbas Fontanensis in Anglia, tempore Henrici Octavi, martyris coronetur.* Et infra; *Abbas Wallensis ibidem propter fidem occiditur.*" —*Henriquez Fascii. S. Ord. Cist.*, lib. ii, dist. 40, p. 436.

What became of Thirsk's mangled corpse is unknown, and need not to have been enquired of here, had not a singularly thick and ill-proportioned skull, said to have been his, been publicly exhibited some years ago, and as I remember, before a sectional meeting of the British Association at Newcastle, in the year 1838, as a remarkable confirmation of the pretensions of phrenology, when illustrated by the character which it was presumed was given of its occupant by King Henry's Visitors. It was said to have been procured from his grave at Fountains, and was then in the possession of a gentleman who was believed also to be able to gratify curiosity by a sight of that of Eugene Aram. But, apart from the improbability that Thirsk's remains should have been

Fyrst, the procurement of the monks.
ij. The concent of Stavele and.....(*sic*) makyng of bylls.
iij. The mony gevyn by the quondam, saying, "When thys ys spent, they sall have more."
iiij. They cam ayen the Tuysday, and had meate and drynk, and but x. persons, and that the abbot gave them consell to send to Percy: and so they dy.
v. The abbot sends his servant yn Lyncolshire.[1]

LXXVI. — AN EXAMINATION OF WILLIAM THIRSK, "QUONDAM OF FOUNTAYNES," IN THE MATTER OF THE PILGRIMAGE OF GRACE.

[From the original in the Public Record Office; Chapter-House papers, vol. A. 2. 29., fol. 257.]

Dr. William Thyrske, late Abbot of the Monastery of Fountaignes, sworne and examined, saith and deposeth that, upon a certayn daye before the last insurrection, about the begynnyng of the last Lent,[2] in Massamshire, as this examinant was in his chamber at Gerveys Abbey, cam to hym one of the servants of the howse called [George *struck out*] James Thwayts, desiring this examinant in th'abbot's name of Gerveys, to deliver to Middelton [and Staveley *struck out*] that cam with hym thether, fowrty pence, one Mr. Staveley being there also. And he said he wolde. And with that toke out an aungell-noble and bade theym chaunge it, and Staveley toke the same in his hande and said it was cracked.

allowed to have been borne from London through the midst of an excited people to Fountains, even if it could be supposed that it had been welcome to the monks who were vexed by his living presence, there neither is nor has been, either by tradition or record that has reached me, any memorial or indication that he was buried there. That the skull was obtained from that place—where necessarily tares must have been mingled with the wheat—I have no reason to doubt, but, for the satisfaction of those who believe in the identity of the grim relict, and as a fitting sequel to this memoir, I will record the opinion of Dr. Spurzeim, to whom it was submitted, and as related, with some further correspondence, in the *Literary Gazette* of 1832, p. 25.

"The man had talents for general information and judgment; he recollected easily persons he had seen before; he had the power of imitation in a higher degree; his feelings common to men and animals were very strong, such as physical love, selfishness, cunning, and personal courage. It was not easy to conduct him, since he liked to go his own way, and to follow his *individual conscience*. He belonged to the class of those who deserve great reward if they resist the abuses of their animal feelings. He certainly never forgot himself, and stood in need of the commandment—'Thou shalt not covet.' He resembles those who in insanity destroy others and themselves. I even doubt whether his brain was healthy to the end of his days—his skull has not the appearance."

If this was not the truth of Thirsk's character, it was at least "well imagined."

(1) Sir Robert Constable, in his letter to Bigod and the commons of the north, dated at Holme in Spaldyngmore, 18th January [1537], says, "My Lord of Norfolk comys downe shortely with a meane companie, after a quiet manner, to the greate quyetnesse and comforthe of all good men."—*Chapter House Papers*, vol. B. 2. 21, p. 131.

(2) In the year 1537, the first day of Lent fell on the 14th of February.

Than, this examinant toke out a nother aungell and bade theym chaunge that. And the said Staveley toke bothe and putt theym up, saying, "Ye churles moonkes! ye have to moche, and we have nothing; and nether of thies thou getes agein." Than, this examinant said agein, "Ye shall not have my money soo; yf ye be trewe men, ye will not take my money aweye; and ye shall have but fowrty pence of me." Than Middelton rowned this examinant in the eare and said that Staveley was madde, and bade hym lett hym alone, and he promised, if he paid not the rest, he wolde paye hym the rest, every peny, hymself; and so they departed without any moo wordes.[1]

And after this about a sevenyght, the said Middelton and Staveley, in harneys, [and many other of the coont *struck out*] cam to the said Abbot of Gervys, as he and this examinant was in his chamber, and bade the said Abbot and this examinant, uppon peyne of deth, and all their brethren and servants, to go with theym to Middelam moore foorthwith; and many other of the commons were in the hall and about the house. And he desired theym

(1) This circumstance is explained in an examination of Abbot Sedbar, taken in the Tower of London, 25th April, 1537, which also illustrates what was passing at the time alluded to, in this part of Richmondshire; and runs as follows:—

"Examined whether and howe he gave money to Staveley at the last commotion there. He saith that where this examinant had lost upon a xxx^ti wethers, at one James his steward's advise he spake with Edwarde Middelton in Christmas holidays, because he was a hunter, that he shulde enquire for his shepe, and he shall have of this examinant for his labor; and he said he woolde. Then, upon a thre weekes after, this examinant mett the said Middelton by chance in the Abbey Church of Jervaux, and asked hym whether he had any woorde of his ix shepe. And he said, 'No,' albeit he had made the best enquire he ..... Then said this examinant, saying, 'Ye have taken paynes allthough ye colde do no good; I shall give you somewhat to drinke for your labour;' and forthwith commanded the said James his stewr [who] stood by, to give him 2*s.* or 3*s.* and 4*d.*, and he said he had no single money. Then, said this examinant, go to the cellerar or the quondam of Founteins, and bid one of them give hym ij*s.* or 3*s.* 4*d.*, he wote go nere nowe whether of bothe sumes he bad; and saith that Staveley was then and there present and another man whom he knew not. And so this examinant [steward] went with him, and he knoweth not how much was delivered, for he never asked that question of his ste[ward]. And about four or five days after this [there] came to this examinant's chamber immediately after breakfast..... the said Staveley and Middelton and his.....and many more were in the hall. And then the said Staveley said to thys examinant that he had deceived them at the first, and that now he should not deceive them, and therefore bade him come with them and half a dozen of his brethren with him, forthwith. And this examinant desired them to forbeare hym, and said they were his neighbours and shuld be his friends, and were his enemies, and said he might.....dayes of his life. And partly by that importunate refusall, and partely by this entreatie of one Beckwith that came with theym, they lete this examinant and his brethren alone, but they toke against this examinant ..... with certain of his.....with them. And on the morrow, whan he harde that they shulde meet a greater company at Richmond, this examinant went to Bolton Castell to my Lorde Scrope, where he tarried till he hard say that they were sparpled and broken at Richmond, and then retorned home, mynding if they had retorned and kept together, to have kept him in the said Castell with the said Lord Scroope, with whom he was so appointed ..... if nede had [been]; which bade this examinant boldly come to him and bring ..... trust with hym, and he wold defend this examinant as long as he wold defend hymself, for he knew a thousand that wold die with him in that quarel, and since that time he harde nothing of that mater. And other resort, ayde or assistance he gave not them by worde, deede, or ....., by the virtue of his othe."—*Chapter House Papers, Pub. Rec. Office*, vol. 296, p. 259.

instantely to suffer hym and his brethren to be still, saing it was not mete that religiouse men shulde go about any suche busynes. And so this examinant desired theym to lett hym likewise alone, for he was olde and feble and nothing mete for siche busynes. Neverthelesse, as this examinant harde saye, they toke with them the servants of the house, and whether it were by th'abbot's..... than being present Mr. Beckwith[1] and other whome he doth not remember, commandment or not, he can not tell. And so they departed them to the place of assemblie.

And denyeth constantely, upon his othe, that he never desired Staveley nor Middelton that, if any newe insurrection shulde be, they shulde helpe to putt hym in his rome agein, and that ever he shulde be privey or consenting to the sending to syr Thomas Percye, as was deposed by Staveley.

And as touching the first commotion, he can depose nothing therof, for he was at London all the tyme of the same.

And being interrogated to whome he reveled or disclosed the seconde commotion after he harde of the same, he saieth he harde not of it till it was up; and than it was open to all the countreye, and therefor thought it neded not.

LXXVII.—AN AGREEMENT OF ROBERT BROWNE TO SERVE THE ABBOT AND CONVENT OF FOUNTAINS, AS KEEPER OF THEIR LODGE, OR DAIRY-HOUSE, AT BURTHWAIT IN NIDDERDALE.[2] A.D. 1537. [From the original in the possession of the Earl de Grey and Ripon.]

This Indenture maide the xvjth day of October, in the xxixth yere of the Reigne of our Soverayn Lorde Henry the eight, by the grace of Gode, kynge of Ynglande ande of France, defender of

(1) Several Beckwiths then resided in the parish of Masham, of whom Richard Beckwith and Christopher his son were tenants under Fountains of Nutwith Cote, and Christopher Beckwith and John his son, of part of the grange of Pott.

(2) It will be observed that this agreement is of a different character to those already exhibited at pages 232 and 242; and it is introduced, not only as a type of the general arrangements of the convent in relation to their granges in Nidderdale, but also as an instance of their unchanged mode of dealing with their property, at a period when they had good reasons to anticipate "other persons having the interest and title of the said Abbot and Convent of the premises." It likewise shews how prudently the monks provided for contingencies and the varying circumstances of each particular estate; and, as in the lease of Thorpe-Underwood (page 242), how kindly they protected the interests of the aged and infirm members of their tenants' families.

The grange of Burthwaite—now called Bowthwaite—is situated about five miles north of Pateley-Bridge, opposite to the village of Ramsgill with its heathery background of Blashaw Fell; and occupies a verdant strip of the eastern slope of Nidderdale, stretching from the river Nidd towards the moorlands at the root of Hamildon-hill. Three years after the date of this agreement it consisted of 345 acres of land, of which 230 were in pastures and upwards of 92 in meadows, with "common of pastore upon the mores ther, without stynte," and was valued by the King's

the faith, Lorde of Ierlande and in erthe supreme hede of the Churche of Ynglande, Betwixt Marmaduke th'abbot of Fontance and Convent of the same place, in the Countie of Yorke, of that one partye, ande Robert Browne of that other partye, Witnessith ande recordes that the above naymed abbott and convent haith electyd amyttid ande takyn to be ther servaunt, loiger, and feaman at ther Dare-howse, loige, and fehowse called Burthwaytt in Nydderdayll, in the said Countye, the said Robert Browne, to kepe and to occupie the said dare-howse, loige, and fehowse callid Burthwaytt aforesaid, frome the feist of the Invencion of the Holye Crosse last past the dait hereof unto th'ende and terme of fyftye yeres next after insuynge fully to be completyd, with the common guddes and cattailles belongyng to the said abbott and convent their successors, at the monastery of Fountans aforesaid, in maner and forme followyng:—

The first: the said Robert Brown shall kepe yerely at the said Dare-house, loige and feahowse callyd Burthwaytt with the apportenaunces thereto belongyng, of the aforesaid common goodes and cattalles belongyng the above naymed abbott and conventt and monastery of Fountance, two bulles, thre score kye and twentye and vij of their folowers of thre syndre ages, two maires and their folowers from Michaelmasse to saynt Elyngmasse, to be kepe well and trewlye and feamanly by the said Robert Brown all tymes in the yere. Ande for his said service and feamanshyp abowtes and with the said common goodes and cattalles of the

surveyors at 12*l.* per annum. Robert Smith was then the tenant, perhaps under some arrangement with Robert Brown, for in a side-note in Abbot Huby's rental, written, I presume, about the time of this survey, it is said "Franciscus Smith et Robertus Browne tenent ad voluntatem domini." The family of Brown, however, continued to occupy Burthwaite grange at least for half-a-century longer, and Robert Brown who dated his will there, 12th May, 1585, after bequests to his sons William, John, and Peter, and his daughter Elizabeth, appoints Sir William Mallory of Studley, whom he calls "my master," and William Singleton and Henry Jenkinson, then residing in the vicinity of Fountains, supervisors.

When Abbot Huby's rental of the Lordship of Bewerley and "Bowrethate" was taken by a Jury, 10th May, 1496, Robert Brown held this lodge for a term of years, and beside rendering annually the sum of 12*l.* 13*s.* 4*d.*, was bound to keep sixty cows and three bulls of the abbot's stock, and to deliver to the Convent eighty stones of cheese of the value of 8*d.* per stone, forty stones of butter at twelve pence per stone, and thirty stirks or cattle of a year old, or to pay for each stirk four shillings in silver.

On the 16th January, 3 Henry VIII., 1512, Marmaduke the abbot and the convent of Fountains, by indenture, now at Studley-Royal, elected, admitted, and chose Margaret Browne widow, and Christopher Browne her son, to be their servants, lodgers, and feemen of their dairy-house of Bowrthwait for the term of fifty years, under similar conditions and limitations mentioned in the agreement in the text. Indeed, with a trifling alteration of the phraseology, and the omission of the provision respecting the maintenance and care of John Brown, the one instrument is a transcript of the other.

The counterpart of the indenture printed above, retained by the convent, is also now preserved with its fellow. It is a careless copy; but, with the exceptions noted on the next page with an asterisk, it contains no variations worthy of record. The words also enclosed in the text within brackets have been taken from it.

said monastery, and all oyer charges ther fyndyng, als well abowte the hay gyttyng, fences makyng, foderyng of the said cattalles, servauntes waiges and also of oyer fyndyng and waiges, the said abbott and convent haith grantyd, covandyd and assignyd unto the said Robert Brown to have yerely all the arrable landes within the said Dare-house, loige, and feahouse of Burthwhaitt to occupie,[1] sawe and maner at his pleasure, to his awne most avantage, duryng the said terme. Ande also the said abbott and convent haith covandyd, grauntyd ande assygnyd to the said Robert Brown to have, yerely, all the profytts that newys of the said threscore kye and xxvij their folowers, as well of mylke, butter and cheise, as all oyer calffes that shall come yerely of the said threscore kye and xxvijth their folowers, towards his fyndyng[2] in waiges of hym and his servauntts, duryng the said termes. Reservynge always to the said use of the said abbott and convent their successors and monastery of Fontaunce of the profytts and newyng of the said threscore kye and seven and twenty their folowers to be delyvered yerely in the monastery of Fontance, to the monke of the cheishowse for the tyme beyng, iiij^{xx} stones of cheisse and fortye stones of butter of gud and lawfull meatt, huswyfflye handelyd. Ande also of the calffes that shall come yerelye of the said threscore kye and xxvijth [their] folowers, reservyng in maner and forme [afore] said to the use aforesaid, thretty calffes to be delyvered yerely to the feamaister for the tyme beyng, at the feast of Penticost otherwysse callyd Wytsonday, after the olde and aunciend maner heretofore usyd tyme owte of mynde within Nidderdaill. Also, the said Robert Brown shall delyver yerely to the feamaister aforesaid, at the feast of Penticost aforesaid, ix of the oldest and most crochy kye of the nomber ande charge above wrytten, to be fedd within oyer severall pastures belongyng the said monastery, for and towards the yerely expenses of the same; Ande for the said ix crochone[3] kye, so delyvered by the said Robert Brown, the said feamaister shall delyver yerelye unto hym, at the feast of Saynt Michell Archangell, at the tofte yate in Nidderdaill, ix whyes to fulfyll the stynt withall. Also, the said Robert Brown shall yerely come into the monastery of Fontaunce upon lawfull warnyng, in lik wysse as oyer servaunts, loigers and feamen doith and hath beyne accustomed tyme oute of mynde, at the auditt tyme before Cristenmasse, and there he shall yerely make one trew accompte of the said guddes and cattalles, butter and cheise and calffes; and yf any defalt, either in not feamanly

(1) To occupy, sawe, and in yoge att hys one pleasor. *
(2) Hys fendyng and wayges. *
(3) Croshorne kye. *

kepyng of the said guddes and cattalles, or in delyvere off any of the premisses, be fowndon in the said Robert by the auditor or oyer the said abbott and convent officers for the tyme beyng, at the audytt, the said Robert Brown, upon determinacion of his said accompte, to abyde suche jugement, penalite assesment as the said auditor ande oders there for the tyme beyng as the said auditor shall juge, punyshe and assesse withowte further delay or stoppynge. Ande the said Robert Brown shall neither fell, sell, nor gyff noo maner of wodde, nor make no maner of waiste in the bowndes of the said Dare-house, loige and feahowse of Burthwaytt, oyerwysse then brusing for his cattalles and for his fenses makyng and fyer wodde, duryng the said terme. Also the said Robert Brown graunts and by theis presents byndes hymselfe to content and pay yerely, duryng the said terme, unto the said abbott and convent their successors and assignes, thre powndes, sex shellings viij*d.*, for the agestment of all his own suche guddes and cattalles as he haith goynge within the bowndes and lymyttes of the above seid dare-howse, loige and feahowse of Burthwaitt with the apportenaunces thereunto belongynge, over and besydes the said two bulles, lx kye, xxvij their folowers and two maires with folowers. Ande the said Robert Brown byndes hym by theis presents sufficiently to reparell and upholde at his costes and charges, duryng the said terme, except the hall-place and the chappell, all maner howsyng, heigynge, wallynge, dykyyng, and all oyer makynge boith on lande and for the watter, as belonges and appertenyth to the said loige and feahous of Burthwait in any wysse. Except that for nedefull reparalyng of the cowhowse, either in tymber warke and sclaytt thekyng of the same, or in tymbre warke of the fierhowse, as tyme and neid shall require, the said abbott and convent and ther successors shall the same make to be reparellyd, at their charges, so at thay be doyn at the sight and consent of the officer of the said abbott and convent for the tyme beyng. Ande over that, if it forton at any tyme hereafter the watter bankes belongyng the said loige and feahous to be brokyn owte in greitt substance by spaitt of the watter or sodayn floyd, whiche shulde be chargeable to the said Robert to make agayn, then the said abbott and covent ar agreyd that thay and their successors shall, in that behalff, bere the moste charge of reparellyng and makynge of the same agayn.

Ande the foresaid Robert Brown grauntes and by theis presentes byndes hymeselff to fynd and kepe his broder John Brown, honestlye mynisteryng to hym, at tyme of neid, clothyng, beddyng and all other thynges necessary to hym, and dalye, of the beost meattes and drynkes that is prepared for hymselff in the

howse, accordynge as he haith beyn kepet aforetyme so to kepe hym duryng the said terme. Ande the said abbott and convent covantith and grantith by theis presents to and with the said Robert Brown that, if it forton the said abbott and convent or any other their successors to be of wyll and mynd to demysse and latte to ferme the said Dare-howse of Burthwhat and all other their landes tenementes and other the premisses, that then and immediatly from that tyme, the said abbott and convent by theis presents graunteth, dimisseth and to ferme lattith, to the said Robert Brown, the said Dare-howse and all other their landes and tenementes thereunto belongyng or in any maner of wysse appertenyng. To have and to hold the said Dare-howse, with all landes tenementes and oyer the premisses to the same Dare-hous appertenyng or in ony maner of wisse belongyng, to the said Robert Brown and his assignes, for the terme of fyftye yeres then next and immediatly folowyng, paying therefore yerely to the said abbott and convent, their successors, or to any oyer person or persons then havyng the interest and title of the said abbott and conventt of the premisses, their heres or assygnes, yerely, ten pownds, at the feaste of the Invencion of the holly Crosse and at Saynt Andrew [day] apostle, by even porcions. Ande for a trew performance of all and every one of the premisses as appertenyth to the s[ervice] and feamanship, the said Robert byndes hym sellffe, with other his freyndes with hym, to the said abbott and convent and their successors by his dede obligatory, in fortye poundes sterlyng. In witnesse whereof, to the one partie of theis indentors, remanyng with the said Robert Brown, the said abbott and convent haith putte [to] their convent seall;[1] And to the odre partie of theis indenturs, remanyng with the said abbott and convent, the said Robert haith putte [to] his seall. Yeven the day and yere above written.

(1) An impression of the central portion of the conventual seal is appended to this document countersealed with the device engraved above; which, as it represents the insignia of the Church

LXXVIII.—A LETTER OF MARMADUKE BRADLEY,[1] ABBOT OF FOUNTAINS, TO THOMAS CROMWELL, MARCH 6, 1536. [From the original in the Public Record office; Chapter-house papers, vol. 170, p. 27.]

Ryght honorable and my̆ singulre gud Maister, I humble commende me unto your mastership lauly thankyng you for my promocion unto this rowmeth of th' abbotschip of Fontaynes, for the

of Ripon, might have been supposed to have been used in particular by Abbot Bradley, its chief ruler, had not it also been similarly affixed to a lease of lands from the convent of Fountains, in Thorpe-Underwood, Elwick, and Wythington, dated 1st October, 1490, during the abbacy of Huby, now among the muniments of P. Midelton, Esq., of Midelton in Wharfdale.

(1) I have hitherto obtained less information than is desirable respecting this abbot, who—albeit his memory is tarnished by the fact that he obtained his office by a bribe, and, as some may suppose, with an intention to surrender the abbey and its possessions into the hands of the King—was undoubtedly a person of much consideration and influence in these parts, and, under other circumstances, might have proved one of the most useful and efficacious rulers of a house of whose ruin it was his fate to become the exponent. Whence he sprung is unknown, but, unless he retained his patronymic at the time of his monastic profession—which is rendered probable by the fact that an *alias* is not attached to his name in any legal proceedings, as in the case of many other abbots of his time—he may have had his origin from Bradley, in the parish of Huddersfield, where the convent of Fountains had an estate. In the letter of Doctors Layton and Legh to Cromwell, recommending him for the abbacy which had become vacant by the resignation of Thirsk, they depict him as 'a monk of Fountains and the wisest man of his order in England, officer and ruler for twenty years of the collegiate church of Ripon, well learned and a wealthy fellow.' Of the kind of wisdom wich they suggested, as well as of his intellectual capacity, there is sufficient proof in the letters before us. A sociable man, too, he may have been; for the patriarch Henry Jenkins used to tell that Marmaduke Brodelay, lord abbot of Fountains, frequently visited and drank a hearty glass with his master Lord Conyers of Hornby Castle, who often sent him to enquire how the abbot did, and a century after it rested in the venerable chronicler's memory that, on these occasions, he always sent for him to his lodgings, and after ceremonies passed, ordered him, besides wassail, a quarter of a yard of roast beef and a great black jack of strong drink.

During his administration at Fountains—so far as we can judge from a number of leases and his book of accounts with his tenants—Bradley appears to have attended diligently and prudently to the temporal affairs of the abbey; and it must be especially remembered to his honour that, although he had obtained his stall through Cromwell, he declined in a letter, which I publish with pleasure, to "prefer" either one of his servants or one of the King's to the grange at Sutton, when compliance would have caused inconvenience to his convent, and the infraction of an existing arrangement with its tenant.

Not long after Bradley's appointment here, Archbishop Lee found it necessary to hold a visitation of his Collegiate church of Ripon, and on the 2nd of October, 1537, when he was entertained at Fountains, issued some notable injunctions, which, though not specially relative to my subject, I will now recite as an illustration of the condition of a neighbouring establishment, not charged with the observances of the Cistercian Rule, but with the care of nine thousand souls dispersed over a wider district, on all sides of Fountains, than that over which the sound of its bells could be heard.

"*Injunctions geven by the most reverend father in God, Lorde Edwarde Archbusshop of York, primate of Englande and Metropolitane, to Sir Christofer Dragley, treasorer of the church of Ripon.* [*After a visitation held by the archbishop, in person, at the revestry, 1st Oct., 1539, (sic.)*]

Inprimis, that the saed Ser Christofer shall forbeare from hensforth goeng to the ale housse, and playeng at the tables, cardes, and dyce.

Item, that the saed Sir Christofer shall bye the booke lately made by the busshopes of Englande, and avoiding of ydlenesse, and for his owne instruction shall reade dayly on the same, and this to to be doon within thurtie daies next aftre the date hereof.

which ye shalbe assured both of my continnuall praers and service at all tymes when ȝe commaunde me to be redy, and to advertyshe your mastership of such ordinnaunces as maister Layton

Item, that the saed Sir Christofer shall expell and put oute of his housse Joanne Calverley, and also shall absteyne from her compeny, in avoiding such infamie and suspicion as haith byn engendred by reason of ther dwelling to gedder, and this to be doon incontinent aftre recept hereof.

Item, the saed Sir Cristofer shall were no dagger at any tyme.

Item, that the saed Sir Christofer shall not, alone, examine any cause perteighning to the Chapitre jurisdiction, but, when he examineth causes of correction or odre causes perteining to the Chaptre, shall call unto him the chaunter of the saede church and oder chanons, yf they be at home, and odder learned counsaell, by whos consent and counsaell processe be made in the saed causes according to justice.

Item, that the saed Sir Christofer shall, at all such tymes as any of the saed church shall require him or his depute to see or rede any statute of the saed church, shall not differre to opon the Chaptre doore to lett them entre to see and rede the said statutes, or elles to cause the same statutes, or a copie thereof, to be leyde in a publique place where they may have recurse to see and rede the same; and this to be doon within thurtie dayes aftre the recept hereof.

Item, that the saed Sir Christofer shall not call ne yet suffer any temporall men to be present in the Chaptre housse when any cause of correction or capitular act is doon, though the same secuparsons be proctors for the prebendaries of the same church.

Item, that the saed Sir Christofer shall, within fyftene dayes next and immediately folowing date hereof, take sufficient suerties of the subthesaurer of the saed church in the summe of cc*li.*, according to the statutes of the church which he is sworne to observe, as he woll avoide the daunger of perjurie in this behalf.

Item, that where there be thre keys made for the chest where the common seall is kepte, we wolle and commande that the said Sir Christofer Dragley shall have the custodie onlie of oon of the same keys, and th'abbot of Fountance and the chaunter of the saed church of Ripon shall have the custodie of the odder towe, further commanding the saed Sir Christofer that he shall in nowise nor by none occasion, presume nor attempt to take or kepe the said towe keys, or other of them.

Item, that the saed Sir Christofer shall make no grauntes of any farmoldes perteighning to the chaptre, over and above oon yere, withoute the consent of the chaunter of the said church, and of oder chanons that shall chaunce to be present in the towne at the tyme of the said grauntes.

Item, that the saed Sir Christofer shall cause the chaptre dore of the same church to be kept open dayly at the tyme of Preciosa, according to the laudable custome of that church and all oder cathedrall churches.

Item, that the saed Sir Christofer shal not from hensforth sende his vicar fourth of the towne for his private busynes or causes, nor shall not use the clerkes of the revestre which be common servauntes as his private servauntes.

Item, that the saed Sir Christofer shall not receve or take any money pertenyng to the fabrice or workes of the saed church, but shall suffer the clerk of the workes of the saed church to receve and take all the saed money, withoute any stoppe or interruption of the saed Sir Christofer.

Item, that the saed Sir Christofer shall, within viijth daes next ensuyng the date hereof, in the chaptre housse, in the presence of the chanter and the clerk of the workes, make a full accompte of all such money as he haith receivid pertenyng to the church workes, and shall deliver the same money, within the saed viij daes, unto the saed clerke of the church workes.

Item, that the saed Sir Christofer Dragley shall admitt no minister to sing in the saed church withouzt examination and approbation of the chaunter, according to the tenor of the statutes of the same church, by any maner of meanes, color or pretense that the saed chaunter will not or differrith to examine the saed ministers. All which injunctions we commaunde you, Sir Christofer Dragley, to observe and kepe under the paynes of the lawes, reserving unto us addition limitation or declaration in the premisses. Dated at the monasterie of Fontance, the seconde daye of Octobre in the yere of our Lorde God a thowsande five hundreth thurtie and seven, and of our consecration the vjth yere.

Injunctions geven by the most reverend fader in God, lorde Edwarde archbisshope of Yorke, primate of England and Metropolitane, unto the vicars chorall of the church of Ripon.

In primis, that the saed vicars shall, on this side and before the feast of All Sainctes next ensuyng the date hereof, beginne to kepe commens at their housse all togedder at their colledg, and it, so begoune, to continue according to the statutes of the same colledg, unto the observation

haith taken in this monastery at myn election is this. First, the election celebratyd and I confirmad, he gaffe injunctions, in wrytyng, to my predecessor by his own holl assent and consent, that he shuld make his holl accompts frome the first day of his entree in to the abbotship unto the xjth day of February last past, and that he shulde delyver thame to our hands afore the thyrd Sonday in Lentyn, wher unto he was verayly agreed; and also it was injoyned hyme to pay all such gudds as remayned in his hands, undischarged by his accompts, unto my hands and my bredrin hands, afore he receved any frutes of his pension. And over that, he shuld make redy payment of all suche summes of money as he receyved frome his first resignacion unto the day of

whereof they be boundon by their corporall othe, and as they woll avoide the payne of violacion of the same.

Item, that the saed vicars shall have a lection rede, at dynner and sooper every day, of holy Scripture, or of the booke lately compiled by the reverend fathers, busshopes of Englande, or some oder booke contegnyng good and holsome doctrine.

Item, that the said vicars shal forbeare going to the ale housses and playng at cardes, tables and dice, and suspect compeny of women.

All which injunctions we commande you, the vicars aforesaed, to observe and kepe under paynes of the lawe. Dated at the monasterie of Fountaunce, the seconde day of Octobre, in the yere of our Lorde God a thowsande fyve hundreth thurty and sevyn.—*Regist. Lee, arch. Ebor.*, fol. 1[illegible]5.

On the day before these injunctions were issued, the archbishop had sequestered the 'fruits' of the church of Ripon, for the purpose of repairing the chapter-house—a work to which we are apparently indebted for the preservation of the Norman vaulting of the crypt—and appointed the abbot of Fountains and Christopher Scall, prebendary of Stanwick, sequestrators.—*Fabric Rolls of York Minst., ed. Surt. Soc.*, p. 242.

After the dissolution of Fountains, the shrewd determination that Bradley had expressed to Cromwell, to resign his abbacy rather than vacate his stall at Ripon, was justified and rewarded by his retention both of dignity and emolument, as president of the church of Ripon. He may have thought, however, that the storm which had passed over the monasteries had cleared the horizon, and on the 31st October, 1546, he held a chapter there, to deliberate on the repair of one of the towers and of the north aisle, which the Act recites was in danger of ruin. This was the last work in which I find him engaged; and probably his health was either then failing or he had occasion for temporary retirement, for, in consequence of his contribution to it, for the space of three years, of the dividend money due to him from the communities of the church, as residentiary canon, he was allowed to absent himself for that period from residence; though his services were so highly appreciated by his brethren that they allowed him meanwhile to exercise the office of President of the Chapter and the whole of its jurisdiction to his own use and advantage.

Besides his presidential stalls at Fountains and Ripon, Bradley also held the mastership of the Hospital of St. Mary Magdalene at Ripon, after the decease of abbot Huby. He was also one of the King's chaplains (*Mon. Ang.*, N. E., vol. vi, p. 620); and Willis in his *History of Abbeys* (vol. ii, p. 271) says that he was Suffragan bishop of Hull. That he may have been a suffragan bishop is not improbable, but not by this title. For in the deed of surrender of Guisbrough Priory, (*Rot. Claus.*, 31 Henry VIII., p. 3, n. 28) the prior, Robert Pursglove, styles himself "Episcopus Hullensis," and archbishop Heath was installed at York, in the person of Robert bishop of Hull, on the 22nd January, 1555.—*Acta Capit. Ebor.* It appears also that Pursglove retained his archdeaconry of Nottingham and "other spiritualties" until his deprivation for refusing the oath of supremacy to Queen Elizabeth.—*Athen. Oxon.*, vol. i, p. 604.

It is not known when or where Bradley died, though I have heard an obscure tradition that he ended his days at the Hospital of St. Mary Magdalene at Ripon, then a place of importance. A search for his will in the registry at York has been unsuccessful, but I have reasons to hope that some particulars relating to his latter days and the disposition of his wealth may yet be discovered.

myn election, the wyche surmuntyth neight 1c*li.* The wych all thynges he refusys now to do, notwithstandyng he was agreed to the same before maister Layton, and doith nothyng accordyng aftir theis injunctiones, bot labors by a knyght callyd Sir William Malorey[1] to geyt commaundment frome the Kyng's heghnes, and frome your mastership, to me and my bredren, to have such surty as he shall devyse by lernyde counsell, for the suyrty of his pension. And with owt yor gratte helpe he purpossed to reste with all the house gudds that he haith, the wych, as I am credible informed by my bredren, is above j.M[l] *li.*, over and besyddes the gret decay bothe in plait, sheype, woddes, and odre store of this said monastery; so that, of verey treuth, I fynd never one peny within this howse, nor yet to recevey (*sic*) afore Mayday. And therefor both I and all my bredren lauly besuches your gud maisterschip to be our socour in this mayter; so that in no wysse he have no pension unto (*sic*) he have maid his accompts, and restored all the money that remaneth upon hym and in his hands. And that done, then that he may have a resonable pension, but not xl*li.*,[2] for he haith not served xx[ti] marks. For we have a statute in our religion, *de Abbate resignante*, and that is this:—"*Abbas qui bene reperit per decennium habeat competentem pensionem;*" but he rulled in his tyme nowghly. And all theis therefor considered, and also in what ruyen he leyft this monastery in, and also the grett charges that we be charged in to the King's heghnes for our fyrst fruttes, the wich is, jM[l] *li*, and also the x[ts] parte, the wich is yerely j[c] *li*, and nothinge her is to make money of; wherfor I and all my bredren trusts in your gude maistership that ȝe will luke upon us and this monastery with your ee of mercy, and upon my predecessor with your ryghtwisse ee of justice, that he shall lyffe no mor hyghly then he haith deserved. And also, emongs odre his enorme acts, he haith maid unto the

(1) Sir William Mallory of Studley-Royal, who was with the Pilgrims of Grace at their council at Pontefract, 27th Nov. 1536, and was a grand juror at the trial of Thirsk and others of the leaders. In 21 Henry VIII., 1529–30, Thirsk granted to him the site of the abbot's manor in Rainton near Ripon and the tithes of corn and hay in Rainton, Aisenby, and Newby, for the term of thirty years.—*Dods. MS. in Bibl. Bodl.*, vol. 129, fol. 43 b. His estate of Studley-Royal adjoined the abbey on the north-east; and it is not improboble that the knight effectually retaliated on Bradley by the exercise of some dormant rights connected with this and his other property at Hutton Conyers, and at the same time secured a provision for a younger son. An indenture dated 29th June, 1537, remains, by which, consequent on the grant of a road "thorow the groundes of the said Sir William Mallory, at grett Stodelay oyerwais callid Stodley Roiall," from Fountains to Sutton Grange, the convent gave William Mallory his second son an annuity for his life of 3*l.* 6*s.* 8*d.*; conditioned on their being allowed to enjoy the peaceable use of this road, and on their tenants at Sutton, Baldersby, Melmerby, Dishforth, and Rainton, being undisturbed by the said Sir William Mallory, on account of depasturing animals and sheep upon the common of Hutton-moor.—*Orig. at Studley-Royal.*

(2) When Thirsk resigned the abbacy an annual pension of 100 marks was assigned to him. —Vide page 265.

said William Malorye, knyght, one patent under his seall of his office, [after his resignacione *interlined*] wherby he haith admyttyd hym to be our generall receyvour of all our rents, and to be steward of our cowrts, contrary to the profett of this monastery of Fontaynes. Wherthrugh this his dede, the said Sir William Malorey haith labored to maister Norrese, the wych haith sent a letter to me and my bredren for all the confirmacion of the said patent. Wherunto, both I and all my bredren haith maid such answers as we trust the said maister Norresse wilbe content with all. And now, the said Sir William Malory intends, as I am credibly enformed, (*sic*) commeth up to London, in his own persone, to labor the King's heghnes, and your maisterschip, to commaunde us to ratify the said patent. Wherfore we all, the holl convent, humbly desireth your maisterschip to stoppe that the said Sir William Malory have no comforth nor graunt therein, nor, in likwysse, that my predecessour have no graunte of eny pension unto he, of his partie, have holly fulfullyd the injunctions that maister doctor Layton injoynyd hym. Wherfore, bothe I my selfe, and all my bredren, beseches your gude maistership, to make no graunte, nor suffer eny thynge to passe in theis mayters, nor eny odres, unto suche tyme that maister doctor Layton and maister doctor Leghe, and maister Blythman, retorne home to your maistership agayn, for they can instructe yow of verey trewth of the premisses, and odre thyngs concernyng my said predecessor and this howse of Fountayns. And I and all my bredren shall pray contynually for your longe preservacion, with th'encresse of honor. At Fountaynes this sext day of March, by

Your humble and obedient,
MARMADUK TH'ABBOTT OF FOUNTAYNS.[1]

To the right honorable and my singlre
gud Maister, Maister Cromwell,
Secretary and Counceller to the Kyng's
grace, this be d[elivere]d with sped.

LXXIX.—A LETTER OF MARMADUKE BRADLEY, ABBOT OF FOUNTAINS, TO THOMAS CROMWELL, 21 MARCH, 1536. [From the original in the Public Record Office; Chapter-house papers, vol. 170, p. 29.]

Right worshipfull and my syngler gude maister, after als humble recommendacions as I can, I commande me to your gud

(1) This letter is in the handwriting of a secretary, but it is subscribed and addressed by the abbot.

maistership, and to advertysse the same, this xxith day of Marche, I have receyved your righte lovinge ande kynde letters. As concernyng the resyngnacion of a prebend that I have in the Colligiate churche of Ripon, trewly, Sir, I never maid promisse to resigne the same.[1] And, of veray trewthe, this howse that I am preferred in, is so farre in danger, all maner of ways, that I have raither wyll to resigne the abbotship then my prebend. For, no displeasor to your gud maistership, I have sufficiant dispensacion to have both the abbotship and the prebend; and, rather or I resigne the prebend, I will utterly resigne the abbotship. Wherfor boith I and all my bredern humble desireth your gud maistership to have me excussed in this behalffe; for we trust, in consideracion of the relacion of my gud maisters your commissioners, the Kyng's visitors, that your maistership will be so gud to pardon me for eny resignacion, unto such tyme as we be clerely thrught with the Kyng's heighnes for our first frutes; and that, in consideracion that I have sufficiant dispensacion for the same. And evyn so, boith I and all my bredern humble desirith your gud maistership to be, as we shall be, trew beedmen to God for your longe preservacion, with th'encresse of worship. At Fountans this xxjth of Marche.

Your humble beidman,

MARMADUK TH'ABBOT OF FOUNTAYNS.[2]

To the Right Worshipfull and my
singuler gud Maister,
Maister Thomas Crumwell, Chieff
Secretor and Cowncellor to the
Kyng's heighnes.

LXXX.—A LETTER OF MARMADUKE BRADLEY, ABBOT OF FOUNTAINS, TO THOMAS CROMWELL, 3 MAY, 1536. [From the original in the Public Record Office; Chapter-house papers, vol. 170, p. 30.]

Right honorable ande my verey good Lorde, my bownden dewtye humbly premised unto your Lordiship, pleas it the same to be advertished that, accordynge to the Kyng's heghnes moste gracious lettres and your gud lettres also, I ande my bredren haith seallyd with our convent seall ande delyvered unto this berer, a patent for xl*li.* fee to maister doctor Peter,[3] for terme of

(1) See page 267.
(2) The subscription alone is by Bradley's hand.
(3) A portion of his reward, no doubt, as a Visitor of the Monasteries. Holinshed says he

his liff. Ande wee all beseches your gud Lordeship to contynew our gud ande gracious Lorde; as we shalbe your daylye beidmen to Gode for your longe preservacion, with th'encresse of worship. At Fountaunce, this thred day of May.

Your assured beidman,

MARMADUK TH'ABBOT OF FOUNTAYNS.

To the Right Honorable and my singuler gud Lorde, my Lorde prevey Sealle, d.d.

Endorsed: *Th'abbot of Fountayns. He hathe given to doctor Peter a Fee for Lyffe of xl^li a yeare.*

LXXXI.—A LETTER OF MARMADUKE BRADLEY, ABBOT OF FOUNTAINS, TO THOMAS LORD CROMWELL. [From the original in the Public Record Office; Chapter-house papers, vol. 170, p. 31.][1]

Please it your honorable lordshippe to be advertised, after my dewtye in humble maner rememberd, that I, afore this tyme, resavyd your honorable lettres of commendacions in the favour of your servaunt, William Daill, for his preferment to the graunge of Sutton[2] belongynge to this monasterye of Fountance; wherin at that tyme, I dide of verray trewith with owte feynynge, declared, in my said letter, that the said graunge is so necessary ande neye the said monastery for kepynge of hospitalite, not onelie for graynes ande woddes, but also for pasturage ande breid of cattell, ande also the service of the said graunge, for causes above remembred, is graunted by the convent seall, by my predecessour, accordyng to the olde custome of the said monastery. And your said good lordiship, by this your laitt honorable letter, uppon informacion signified unto me that I, by excuses ande other feyned causes towerd the satisfieyng of your said gude lordishipe desires, maide refusell upon excuses of necessite. My lorde, of verray trewith, the verray causes in my saide letter remembred is onelie for the well of this monasterye of Fountaunce

was a man of "judgment and pregnant wit," and, certainly, he was afforded the amplest opportunity for their exercise; for he was Secretary of State to Kings Henry VIII. and Edward, Queen Mary and Queen Elizabeth, and managed withal to obtain a special dispensation from Pope Paul, in 1555, enabling him to retain the abbey lands which he had acquired, on his affirmation that he was ready to employ them to spiritual purposes.—*Mon. Angl.*, vol. iii, p. 207. He died 13th January, 1572, and was the founder of the Baronial house of Petre.—*Holinshed's Chron.*, vol. ii, p. 1227, *Dug. Bar.*, v. ii, p. 415.

(1) At page 32 of the same MS. there is an exact duplicate of this letter.

(2) Sutton Grange, near Ripon.

ande be all trew, and att your lordshipe commaundment and pleasure be this berer, by the yerely accompts, not feyned, as it shall more playnlie be declared afore your Lordiship, maide afore the auditor of the said monastery. And, for the preferment of one of the Kyng's graces servant unto the saide graunge, I dide receyve frome his grace like lettres of preferment, wher in, upon like answer, for the well of this poore howse, his grace was well contentyd. Besechynge your goode Lordishipe, as I ande all my brether is ande shalbe your contenuall beidmen durynge our lyffes, to be our goode lorde, that we may accordynglie, with your goode Lordishipe favour, occupie our saide graunge, for th'ntents above declared. Frome Fountaunce, this xxjth day of Auguste.

Your humble beidman,

MARMADUK TH'ABBOT OF FOUNTAYNS.[1]

To the Right honorable ande
my syngler gude Lorde, my
Lorde privey Seall.

LXXXII.—STATUS MONASTERII DE FONTIBUS ..... IN VISITACIONE MAGNA [PER] DECANUM EBOR. ET ABBATEM RYVALLENSEM. [From the original roll in the possession of the Earl de Grey and Ripon.]

Infra ecclesiam conventualem monasterii de Fontibus.

J challes with the pateyn well gilt weyng xxvj unces, each of the unces, iiij*s.* iiij*d.*, v*li.* xij*s.* viij*d.* j challes with a pateyn weyng xxxj unces ij quart., lez unces iiij*s.* iiij*d.*, vj*li.* xvj*s.* vj*d.* j challes with a pateyn well gilt weyng xxvij unces iij quart., lez unces iiij*s.* iiij*d.*, vj*li.* iij*d.* j challes with the pateyn well gilt weyng xxxvj unces ij quart., les unces iiij*s.* iiij*d.*, vij*li.* xviij*s* ij*d.* j challes with the pateyn.....gilt weyng xxiiij unces, lez unces iiij*s.* iiij*d.*, v*li.*. *torn out.* j challes with the pateyn giltyd weyng xxiiij unces j quart., lez unces iiij*s.* iiij*d.*, v*li.* v*s.* j*d.* j challes with the pateyn giltyd weyng xxv unces ij quart., les unces iiij*s.* iiij*d.*, v*li.* x*s.* vj*d.* j challes with the pateyn well gilt weyng xx..... quart., lez unces iiij*s.* iiij*d.*, vj*li.* iij*s.* vj*d.*. j challes [with the pate]yn gilt weyng xxvj..... iiij*s.* iiij*d.*, v*li.* xij*s.* viij*d.*

(1) This and the preceding letters of abbot Bradley have been closed by wafers stamped with his private seal—a shield, within a plain roundel, bearing a hand and arm vested, holding a pastoral staff, and issuant from the sinister side of the escutcheon—but the impressions are not sufficiently distinct to merit an engraving.

j challes [with the pateyn] giltyd weyng xxvj unces j quart., [les unces] iiij*s.* iiij*d.*, v*li.* xiij*s.* ix*d.* j challes with the pateyn gilt weyng xxviij unces, lez unces iiij*s.* iiij*d.*, vj*li.* xvj*d.* j challes with a pateyn gilt weyng xxvij unces, lez unces iiij*s.* iiij*d.*, v*li.* xvij*s.* j challes with a pateyn gilt weyng xxij unces, lez unces, iiij*s.* iiij*d.*, iiij*li.* xv*s.* iiij*d.* j challes with a pateyn gilt weyng xxv unces ij quart., lez unces iiij*s.* iiij*d.*, v*li.* x*s.* vj*d.* j challes with a pateyn gilt weyng xxiij unces ij quart., lez unces iiij*s.* iiij*d.*, v*li.* xxij*d.* j challes with a pateyn gilt weyng xxiiij unces, lez unces iiij*s.* iiij*d.*, v*li.* iiij*s.* j cha[lles with a pattey]n gilt weyng xx.. *torn out*, lez unces iiij*s.* iiij*d.*, iiij*li.* vj*s.* viij*d.* j challes with a pateyn gilt weyng xxiiij unces j quart., lez unces iiij*s.* iiij*d.*, v*li.* v*s.* j*d.* j challes with a pateyn gilt weyng xxv unces, les unces iiij*s.* iiij*d.*, v*li.* viij*s.* viij*d.* ij crewettes giltyd weyng xv unces ij quart., lez unces iiij*s.* iiij*d.*, iij*li.* vij*s.* ij*d.* ij whyte crewettes weyng xij unces ij quart., les unces iij*s.* ij*d.*, l*s.* ij*d.* j ewer for the hy alter, giltyd, weyng xij unces ij quart., les unces iiij*s.* iiij*d.*, l*s.* ij*d.* j lytill challes havyng no pateyn, giltyd, weyng v unces j quart., lez unces iiij*s.* iiij*d.*, xxij*s.* ix*d.* j litill challes without pateyn, giltid of the insyde of the shell, weyng v unces, lez uncez iij*s.* viij*d.*, xviij*s.* iiij*d.* j basyn for the hye alter, parcell gilt, weyng xxvj unces ij quart., lez unces iij*s.* viij*d.*, iiij*li.* xvij*s.* ij*d.* j schipe for incence, of sylver and gilt with a spone giltyd, weyng xxj unces, lez unces iiij*s.* iiij*d.*, iiij*li.* xj*s.* ij candilstykes giltyd, for the hegh alter, weyng lxvj unces, lez unces iiij*s.* iiij*d.*, xij*li.* ij*s.* viij*d.* j pare censures giltyd weyng xlij unces, lez unces iiij*s.* iiij*d.*, ix*li.* ij*s* j crosse hede sylver and gilt, with a ymage, weyng xxxij unces, lez unces iiij*s.* iiij*d.*, vj*li.* xviij*s.* viij*d.* j cruche heyd giltyd weyng xlvj unces, lez unces iiij*s.* iiij*d.*, ix*li.* xix*s.* iiij*d.* j staff of silver ungilt for the same cruche heyd, weynge xxxviij unces ij quart., lez unces iij*s.* ij*d.*, vj*li.* xxiij*d.* j pece of Saynt Ane scalpe[1] sett in a pece of sylver ungilt; the silver weys ij unces ij quart., lez unces iij*s.* ij*d.*, vij*s.* x*d.* j payre bedes silver and gilt weyng ij unces ij quart., lez unces iiij*s.* iiij*d.*, x*s.* x*d.* j myter havyng the egges of silver and gilt and sett with rownde peces of silver white like peirle and flowres of silver and gilt in the mydward, weyng xij unces, lez unces iiij*s.* iiij*d.*, lij*s.* j manse with a ribbe of Saynt Lawrence, of silver and gilt,

(1) In the Compotus of the Bursar of Fountains from the feast of St. Martin in winter 1457 to the same feast 1458, there is set down, among the receipts under the head *De eventibus*, "De oblatione ad capud sanctæ Annæ et ad sanctum Alredum x*j*s. x*j*d." In the next year there is a return of ix*s.* v*d.* ob. from the same sources. By St. Alred, the celebrated Aelred abbot of Rievaux was no doubt intended, and it is not improbable that the monks had obtained a fragment of his remains when his body was deposited in that receptacle which Leland alluded to when he wrote, "Sepulchrum ejus vidi in ecclesia Rhievallensis cœnobii, auro et argento exornatum."

weyng xliiij unces, lez unces iiij*s.* iiij*d.*, ix*li.* x*s.* vij*d.* j gretter manse for Corpus Christi day, silver and gilt, weyng v^{xx}vj unces, lez unces iiij*s.* iiij*d.*, xxij*li.* xix*s.* iiij*d.* j holywater fatt with a strynkyll of sylver ungilt weyng liij unces, lez unces iij*s.* ij*d.*, vij*li.* vij*s.* x*d.* j myter of silver and gilt and sett with peirle and stone weyng lxx unces, lez unces iiij*s.* iiij*d.*, xv*li.* iij*s.* iiij*d.* j ryng and a bukkyll silver and gilt sett with perles and stonys weyng iiij unces, lez unces iiij*s.* iiij*d.*, xvij*s.* iiij*d.* j ymage of Saynt James, of silver and gilt, weyng lxiiij unces, lez unces iiij*s.* iiij*d.*, xiij*li.* xvij*s.* iiij*d.* j litill crosse silver and gilt, weyng j unces, iiij*s.* iiij*d.* j grype schell[1] with a coverynge giltyd weyng xxxvij unces, lez unces iij*s.* iij*d.*, vj*li.* xv*s.* viij*d.* j crosse of gold sett with stonys, wherein is of the holy Crosse, weyng xiiij unces, lez unces xliij*s.*, xxx*li.* ij*s.* j jowell of silver and gilt with a byrell, weyng ix unces ij quart., lez unces iiij*s.* iiij*d.*, xlj*s.* ij*d.* j crosse with a stone of silver and gilt weyng xx unces ij quart., lez unces iiij*s.* iiij*d.*, iiij*li.* viij*s.* x*d.* j jowell with a birrell of silver and gilt weyng vj unces ij quart., lez unces iiij*s.* iiij*d.*, xxviij*s.* ij*d.* j foyte of a crosse silver and gilt weyng ix unces ij quart., lez unces iiij*s.* iiij*d.*, xlj*s.* ij*d.* j jowell with a birrell and relikes, of silver and gilt weyng v unces, lez uncez iiij*s.* iiij*d.*, xxj*s.* viij*d.* j box of silver and gilt within, beides gilted, weyng ij unces ij quart., lez unces iiij*s.* iiij*d.*, x*s.* x*d.* j ymage of our lady in a cayse of silver and gilt weyng iiij unces ij quart., lez unces iiij*s.* iiij*d.*, xix*s.* vj*d.* Item small jowelles bounden with bandes of silver, the silver weyng iij unces, lez uncez iij*s.* ij*d.*, ix*s.* vj*d.* j litill crosse of silver and gilt weyng v uncez ij quart., lez unces iiij*s.* iiij*d.*, xxiij*s.* x*d.* j bruche of silver and gilt weyng iij unces iij quart., lez uncez iiij*s.* iiij*d.*, xv*s.* ij*d.* ij peces of white silver weyng vj unces, lez unces iij*s.* ij*d.*, xix*s.* ij great cristal stoynes[2]

(1) The shell of an ostrich's egg, which was thought to come from the griffin, or gripe.

(2) I have no doubt that these Chrystals, as well as the Beryls mentioned above, were used by the monks for that purpose of divination which has obtained from the earliest ages to the present time. Some curious information on the subject will be found in Aubrey's Miscellanies, pp. 165–167, with a plate of a consecrated beryl mounted in metal, in a similar manner, no doubt, to those here mentioned. Dr. Dee, in his "True and Faithful Relation of what passed between" him "and some spirits," Lond. 1659, ed. Casaubon, speaks of his "first sanctified stone" as being set in a frame, pp. 9. 4*. It was probably the same which he solemnly declared to the Emperor Rodolph was brought to him by angels, p. 231; and, as he pretends he was instructed by the angels Michael, Gabriel, Raphael and Uriel, it may have had their names inscribed on the setting of the stone, like the beryl represented by Aubrey. He apparently also used a globe of chrystal, such as are now employed by "Wise men;" for, on one occasion, he says he was able only to see "an inch into the stone," p. 57. From Dr. Gregory's "Letters to a Candid Inquirer on Animal Magnetism" published in 1851, p. 312, we may infer that one of Dee's shew chrystals has been used since his time; but the stone which was sold at Strawberry Hill in 1842 for 12*l.* 12*s.* 0*d.*, as that "in which Dr. Dee used to call his spirits," was a speculum of kennel coal.

Although the practice of divination by the chrystal was forbidden by the Church and punished by public penance in the laity, it appears from inventories that beryls were commonly kept in the

(*sic*) ij crewettes of silver and gilt weyng xvj unces ij quart., lez unces iiij*s.* iiij*d.*, iij*li.* xj*s.* vj*d.* j challes of silver and gilt well, weyng xxix unces, lez unces iiij*s.* iiij*d.*, vj*li.* x*s.* iiij*d.* j pateyn for the said challes silver and gilt, weyng ix unces ij quart., lez unces iiij*s.* iiij*d.*, xlj*s.* ij*d.* j payre selsur' silver and gilt weyng v^{xx}viij unces, lez unces iiij*s.* iiij*d.*, xxiij*li.* viij*s.* j ymage of our lady silver and gilt weyng v^{xx}iiij unces, lez unces iiij*s.* iiij*d.*, xxij*li.* x*s.* vj*d.* j crosse silver and gilt sett with stonys weyng vj^{xx} unces, les unces iiij*s.* iiij*d.*, xxvj*li.* j heide of a cruche giltid weyng v^{xx} unces, lez unces iiij*s.* iiij*d.*, xxj*li.* xiij*s.* iiij*d.* The staff of the cruche giltid weyng lxx unces, lez unces iiij*s.* iiij*d.*, xv*li.* iij*s.* iiij*d.* ij corporax cases of cloith of gold (*sic*). j table for the hegh alter of principall dayes with iij ymages of silver and gilt, with beides and plaite of silver and gilt, and some parte gold and sett with stonys, in valor, j^{c} *li.* Summa v^{c} *li.* xix*li.* xv*s.* v*d.*[1]

J soyt of white baldkyn. j soit of cowrse cloith of gold. x soittes of silk and worstettes, gud and bad. j cloith of wroght welwett for the Crucifix. j soyt of cloith of gold. j soit of rede welwett. j soit of reide silk with sternys wroight upon it. j soit of white welwett. j soit of white damaske. j soite of reide silk with sternys upon thame. j soit of blak say. vj copys of cloith of gold. xxvj copys of white damask. iiij copys of white welwett. ij copys of white fustyane. v olde copys of broderd wark. vj olde copys of flowryd wark. viij olde copys of dyvers warkes. j cope veray well wroght with ymages. j cope greyn dammaske wroght with ymages. vj copys of rede sylk wroght with sternys and flowres. j cope of blak welwett. iij copes of blak say. ix copes of rede damask. ij copes of rede silk. j white westiment for Lent. j blak for defunctes. j vestiment of tawny silk. viij alter cloythis for the hie alter. j pyllo for the hie alter of clothe of tusshew. ij surpleces. j gray amys. ij qweshyanes for the myter. vj towelles for the hie alter. iij

religious houses. One which belonged to York Minster, set in silver gilt and enamelled and standing upon two double-headed dragons, weighed four pounds five ounces.—*Mon. Angl.* iii, p. 172. Jones, the Oxford wizard, in 1532, shewed Sir William Neville, "a round thing like a ball of crystal," who told him that Cardinal Wolsey had a magic crystal, and that Cromwell, while in Wolsey's household, "did haunt to the company of a wizard."—*Froude's Hist. Eng.*, v. ii, pp. 179, 183.

(1) The most appropriate commentary on this glittering display may be found in the words of St. Bernard, *Apol. ad Guillel. abbatem.* "Ipso quippe visu sumptuosarum sed mirandarum vanitatum, accenduntur homines magis ad offerendum quam adorandum. Sic opes opibus hauriuntur; sic pecunia pecuniam trahit; quia nescio quo pacto ubi amplius divitiarum cernitur, ibi offertur libentius. Auro tectis reliquiis signantur oculi, et loculi aperiuntur. Ostenditur pulcherrima forma sancti vel sanctæ alicujus, et eo creditur sanctior quo coloratior. Currunt homines ad osculandum; invitantur ad donandum, et magis mirantur pulchra quam venerantur sacra —Quid putas in his omnibus queritur; penitentium compunctio, an intuentium admiratio?" See also the opinion of the early Cistercians on the subject. —*Labbœi Nov. Bibl. MSS.*, t. i, p. 640.—*Mon. Angl.*, t. i, p. 700.

weshyng towelles. ij towelles of dyaper. ij coverynges for the hie alter. ij other under coverynges. iiij hyngyng Arresse wark. ij hyngynges over the hie alter, of flowrid dammask. iiij payntid clothis for Lent.

In custodia domini abbatis.

J basyne white silver with a flowre giltid for the fronte, weyng liij unces, et di., prec. lez unces iij*s.* v*d.*, ix*li.* xiij*d.* j basyne of white silver with a fronte giltid in the bothome, weyng liiij unces j quart., prec. les unces iij*s.* v*d*.., ix*li.* v*s.* iiij*d.* q^{a}. j pott parcell gilt weyng liiij unces, prec. les unces iij*s.* vj*d.*, ix*li.* ix*s.* j silver ewer white silver, weyng xxv unces et di., prec. lez unces iij*s.* iiij*d.*, iiij*li.* v*s.* j silver ewer white, weyng xxv unces et di., prec. lez unces iij*s.* iiij*d.*, iiij*li.* v*s.* j silver ewer gilt abowte egges, weyng xxv unces, prec. lez unces iij*s.* iiij*d.*, iiij*li.* iiij*s.* ij*d.* j standyng pece coveryd and gilt weyng xxxiij unces, prec. les unces iiij*s.* iiij*d.*, vij*li.* iij*s.* j standyng pece, coverd and gilt, weyng xxxv unces, prec. lez unces iiij*s.* iiij*d.*, vij*li.* xj*s.* viij*d.* j pece standyng, with a coverynge giltid, weyng xxxv unces j quart., prec. lez unces iiij*s.* iiij*d.*, vij*li.* xij*s.* ix*d.* j pece standyng, coverd and gilt, weyng xxxj unces iij quart., prec. lez unces iiij*s.* iiij*d.*, vj*li.* xvij*s.* vij*d.* j standyng pece coverd and giltid weyng xxxj unces, prec. lez unces iiij*s.* iiij*d.*, vj*li.* xiiij*s.* iiij*d.* j standyng pece, coverd and gilt, weyng xx unces j quart., prec. lez unces iiij*s.* iiij*d.*, iiij*li.* vij*s.* ix*d.* j standyng pece coverd and giltyd weyng xxxvj unces, prec. lez unces iiij*s.* iiij*d.*, vij*li.* xvj*s.* j standyng pece coverd and gilt weyng lvj unces j quart., prec. les unces iiij*s.* iiij*d.*, xij*li.* iij*s.* ix*d.* j flatt pece with a coveryng giltid, weyng xl unces, prec. lez unces iiij*s.* iiij*d.*, viij*li.* xiij*s.* iiij*d.* j flatt pece coverd and giltid weyng xxiiij unces, prec lez unces iiij*s.* iiij*d.*, v*li.* iiij*s.* j flatt pece coverd and giltid weyng xvij unces et di., prec. lez unces iiij*s.* iiij*d.*, iij*li.* xi*s.* x*d.* j flatt pece coverd and gilt weyng xx unces, prec. lez unces iiij*s.* iiij*d.*, iiij*li.* vj*s.* viij*d.* j goblett coverd and gilt weyng xix unces, prec. lez unces iiij*s.* iiij*d.*, iiij*li.* ij*s.* iiij*d.* j coveryng of a pece giltid weyng xij unces, prec. lez unces iiij*s.* iiij*d.*, lij*s.* j flatt pece coverd ungilt weyng xlviij unces, prec. lez unces iij*s.* v*d.*, viij*li.* iiij*s.* j flatt pece, the egges and fronte giltid, weyng xvj unces et di., prec. lez unces iij*s.* vj*d.*, lvij*s.* ix*d.* j flatt pece callid skargelles,[1] giltid the fronte and the egges, weyng xvj unces, prec. lez unces iij*s.* vj*d.*, lvj*s.* iiij giltid sponys weyng vij unces, prec. lez unces iiij*s.* iiij*d.*, xxx*s.*

(1) Probably a gift from one of the Skargills of Whitkirk, near Leeds.

iiij*d.* j serpent tonge[1] sett in silver ungilt weyng j unc. iij quart., prec. lez unces iij*s.* v*d.*, v*s.* xj*d.* ob. q^{a}. j flatt pece ungilt weyng viij unces, prec. lez unc. iij*s.* v*d.*, xxvij*s.* iiij*d.* j white flatt pece weyng iij unces j quart., prec. le unc. iij*s.* v*d.*, xi*s.* j*d.* q. j litill maser band and fronte giltid weyng v unc., prec. lez unc. iiij*s.* iiij*d.*, xxj*s.* viij*d.* j challes with the pateyn, silver and gilt, weyng xxix unces, prec. lez unces iiij*s.* iiij*d.*, vj*li.* v*s.* viij*d.* ij crewettes silver and gilt weyng xj unces, prec. lez unces iiij*s.* iiij*d.*, xlvij*s.* viiij*d.* Summa j^{c}lvj*li.* xiiij*s.* jd. ob. q^{a}.

In the Buttre.

J. standyng nott with a cover giltyd, weyng xxiiij unces, prec. lez unces iiij*s.* iiij*d.*, v*li.* iiij*s.* j blak nott uncoverd and gilt weyng xiij unces, prec. lez unces iiij*s.* iiij*d.*, lvj*s.* iiij*d.* j grete maser band giltid, weyng xiij unces, prec. lez unces iiij*s.* iiij*d.*, lvj*s.* iiij*d.* j litill maser band giltid, weyng iij unces, prec. lez unses iiij*s.* iiij*d.*, xiij*s.* j litill maser band giltid, weyng iij unces et di., prec. lez unces iiij*s.* iiij*d.*, xv*s.* ij*d.* j litill standyng maser giltyd, weyng viij unces, prec. lez unces iiij*s.* iiij*d.*, xxxiiij*s.* viij*d.* xvj sponys, yll giltid, weyng xxvij unces, prec. lez unces iij*s.* viij*d.*, iiij*li.* xix*s.* xiiij sponys[2] ungilt weyng xvj unces ij quart., prec. lez unces iij*s.* ij*d.*, lij*s.* iij*d.* ij saltes with a cover giltid weyng xliiij unces ij quart., prec. lez unces iiij*s.*, viij*li.* xviij*s.*

Summa xxx*li.* viij*s.* ix*d.*

In the Frater.

Xv sponys ungilt weyng xx^{ti} unces, prec. lez unces iij*s.* ij*d.*, iij*li.* iij*s.* iiij*d.*

The Playt of Brymbem.

J. challes of sylver weyng xj unces, prec. lez unces iij*s.* iiij*d.*, xxxvj*s.* viij*d.* j goblett with a coverynge of sylver and gilt

(1) This may have been one of those fossils, now called shark's teeth, found chiefly in the tufa in the Island of Malta, which are said to have been brought to England by mediæval pilgrims returning from the east, under the supposition that they were the tongues of serpents which St. Paul turned into stone, and were invested with talismanic properties. In the abbey church of Glastonbury was "a silver beam gilt, adorn'd with serpents' tongues and other stones, under which the body of Christ should be carry'd in procession on Corpus Christi Day."—*Stephens' Sup. to Mon. Ang.*, vol. i, p. 449.

(2) At the recent excavation of the abbot's house, a silver spoon weighing about an ounce was found in an ash heap near the refectory. The stem is of slender octagonal form, increasing slightly in bulk from a head, shaped like an inverted Tudor bracket, to a bowl of which the attached portion is the narrowest. Near it also was found a silver ornament representing a lion's face, well executed, which most probably formed the knob of one of the pieces mentioned above.

weyng xj unces et di., prec. lez unces iiij*s.* iiij*d.*, xxxxix*s.* x*d.* j salt of sylver weyng viij unces et di. quart., prec. lez unces iij*s.* iiij*d.*, xxvij*s.* vj*d.* vij sylver sponys weyng ix unces et j quart., prec. lez unces iij*s.* iiij*d.*, xxx*s.* x*d.*[1] Summa vij*li.* iiij*s.* x*d.*

Summa totalis[2] le plaite et jocal'. vij^{c}xvij*li.* vj*s.* v*d.* ob. q.

Status Stauri Monasterii de Fontibus.

Tauri xlix. Boves iiij^{c}lvj. Vaccæ vj^{c}xviij. Juvenci vij^{xx}xj. Bovetts vij^{xx}xj. Boviculi vij^{xx}ij. Stirketts ij^{c}ij. Vituli ij^{c}v^{xx}vij.
Summa totalis jm^{l}ix^{c}iij^{xx}xvj.

Status Ovium.—Hurts l. Multones iij^{c}iij^{xx}j. Oves iiij^{c}lv. Hogges ij^{c}iiij^{xx}.
Summa totalis xj^{c}vj.

Equiciarii.—Emissæ v. Equi ad stabulum domini Abbatis vj. Equi ad bigam vj. Equæ xxxvij. Equi unius anni et dimidii iiij. Fillez unius anni et dimidii xj. Pulli xvij.
Summa totalis iiij^{xx}vj.

(1) It is to be remarked that no plate is mentioned as being at Thorpe Underwood, Baldersby, or other granges where the abbots occasionally resided.

(2) The total weight of the plate, excluding the gold cross and the table for the high altar, amounted to 2840¾ ounces, of which there were in the conventual church 1835 ounces, in the custody of the abbot 794¼ ounces, in the buttery and frater house 172½ ounces, and at Brimham Grange 39 ounces.

There was, perhaps, no richer collection than this came into King Henry's hands from a Cistercian house. At the time of the Dissolution, there were at Byland, 516 ounces of plate, 7 bells and 100 fother of lead; at Rievaux, 522 ounces of plate, 5 bells and 140 fother of lead. The inventories of the other houses of the order in the county, I have not seen. It appears, however, from a certificate in the *Harl. MS.*, 604, pp. 102. 106, chiefly relating to the Houses of Canons and Friaries, that, at that time, there were at Kirkham Priory, 442 oz. of plate, 7 bells and 30 fother of lead; at Bolton Priory, 329 oz. of plate, 3 bells and 14 fother of lead; at Newbrough Priory 698 oz. of plate, 6 bells and 16 fother of lead; at Knaresbrough Priory 82 oz. of plate, 5 bells and 18 fother of lead. The priories, as might naturally be expected, were poor in plate, and seldom had more than two bells. The 'freres' of Richmond had 31 oz. of plate, 3 bells and 12 fother of lead; those at Northallerton 31 oz. of plate and 15 fother of lead; of Yarm 49 oz. of plate and 40 fother of lead. At Newcastle, the Augustine friars had 27 oz. of plate and 20 fother of lead; the Black Friars there, 38 oz. of plate and 18 fother of lead; the Grey Friars there, 32 oz. of plate and 24 fother of lead; the White Friars there, 41 oz. of plate and 12 fother of lead; the Friars of Hartlepool had 28 oz. of plate and 12 fother of lead; all these friaries having each only 2 bells. At Tynmouth Priory, there were 6 bells, 62 ounces of gold, and 1827½ oz. of silver, besides rings and jewels.

I have not ascertained the number of the bells at Fountains, or what became of them. Tradition says that one of them was taken to Thirsk Church, where there is a bell weighing twenty-two cwt., inscribed, "Anno milleno quater cento quoque deno est hec campana Jesus." When Gent wrote his 'History of Ripon' in 1733, it was reported that a bell, 4 ft. 3 in. in diameter, and hung apart from the rest in the North Tower of the Minster, came from Fountains; and considering that the last abbot was of the king's party, and was then chief ruler of that church, this probably may have been the case. It was recast with the rest of the bells there in 1762, but Gent says it bore the inscription, "J. H. S. orate mente pia pro nobis Virgo Maria. Alexander Episcopus Ebor. Dei Gratia, &c." I have heard reports, though without confirmation, that one of the bells was taken to Spofforth, one to Hampsthwaite, and another to Kirkby Malzeard, about five miles from Fountains, where the mediæval tone of the largest bell, though it has been recast, seems to countenance the story.

Porcoriæ.—Aperi iiij. Sues ix. Porci xviij. Porculi xviij. Porcelli xxx. Summa totalis iij^{xx}xix.

Off the demaynes of the Monastery.

In Whet.—At Morker xxxvj quarters. At Haddokstayns xxxv quart. At Swanlay x quart. At Sotton xxxvj quart. Summa v^{xx}xvij quart.

In Rye.—At Sotton iij quart. At Brymbem x quart. Summa xiij quart.

In Oyttys.—At Morkar xxx quart. At Haddokstayns xxiiij quart. At Swanlay xx quart. At Sotton xl quart. At Brymbem xx quart. Summa vj^{xx}xiiij quart.

In Hay.—At Morkar lx loyd. At Haddokstayns xl loyd. At Swanlay xij loyd. At Sotton xx loyd. At the monastery, in the parke, viij^{xx} loyd. At Brymbem j^{c} loyd. Summa iij^{c}xlxij loyd.

In the Garners.—In whete xviij quart. In rye xviij quart. In barleye mawte iiij^{xx}x quart. In oyttes ij quart. Summa vj^{xx}viij quart.

Annuæ firme ad collectionem cellararii assignatæ in anno, vj^{c}xxvij*li.* vj*d.* Patet. Annuæ firme ad collectionem bursarii assignatæ, iij^{c}lvj*li.* vs. iiij*d.* q^{a}. Patet. Annuæ firme ad collectionem fratris Lawrencii Smyth assignatæ, xxxj*li.* iij*s.* xj*d.* Patet. Annuæ firme ad coquinam assignatæ, xliiij*li.* xvj*s.* vj*d.* Patet. Et de quatuor grangiis cum logiis in manibus conventus occupatis cum averiis et ovibus monasterio pertinentibus, ix^{xx}*li.*

Summa totalis oneris, jm^{l}ij^{c}xxxix*li.* vj*s.* iiij*d.* q.

Allocaciones.

Unde petit allocacionem pro firmis forinsecis solutis in anno, v^{xx}vij*li.* xiiij*s.* xj*d.* Patet. Item petit allocacionem in defalcacione firmarum, xv*li.* xiiij*s.* ii*d.* ob. Patet.

Summa totalis exonerationis, j^{c}xxxiij*li.* viij*s.* j*d.* ob.

Remanent jm^{l}j^{c}v*li.* xviiij*s.* j*d.* ob. q^{a}.

Brianus Higdon.
Edwardus Abbas Rievallis.[1]

(1) This valuable document, which enables us in some degree to restore to the imagination the ancient splendour of the now ruined and roofless church, is written on a parchment roll 8 ft.

9 10 Perpetuis internis et externis oneribus una cum reparacionibus in anno effluxo per dictum abbatem.[1]

LXXXIII.—THE DEED OF SURRENDER OF THE MONASTERY OF FOUNTAINS TO KING HENRY VIII. 26TH NOV., 1539.[2] [Ex Rotulo Claus. 31 H. viij., p. 4, n. 2.]

De Scripto Abbatis de Fowntayns.

Omnibus Christi fidelibus ad quos presens scriptum pervenerit, nos Marmaducus Bradley, abbas monasterii beatæ Mariæ virginis de Fontibus, alias dicti Fowntayns, in comitatu Ebor., et ejusdem

4in. long and 9 in. wide, indented at the head, and has been printed in an inaccurate manner by Dr. Burton, in his Monasticon Eboracense, who also has not observed the faded title which informs us that it was taken, "in magna visitacione," by the dean of York and the abbot of Rievaux. It is not dated, or rather, a date cannot be distinctly traced on the upper part, which is both lacerated and injured by the application of galls; but judging from the fact that neither the bells are mentioned, nor the lead of the roofs, nor the furniture of the several apartments in the abbey, and also from the official position of the persons by whom the inventory was taken, I would infer that it has been prepared after the resignation of abbot Thirsk, rather than in contemplation of the dissolution of the House. Indeed, though I have not been able to ascertain how long or when the abbot Edward presided, the abbey of Rievaux was dissolved on the 3rd of December, 1538. Brian Higden was dean of York from the year 1516 until his death, June 5th, 1539.

"Note"—says the antiquary Dodsworth—"what decay of housekeeping and port ther now is, in comparison of what hath beene. I have seen, in an old repertory in the office of the Consistory at York, that the Deane of York should not ride with past (12 *puto*) men. My father has told me that my grandfather hath seene Dean Higden attended to the Church on a Christmas day by fifty gent. before him in tawney coates garded with black velvet, and thirty yemen behind him in like coates garded with saffron. He builded the prebend house at Uskelf."—*Dods. MS. in Bibl. Bodl.*, vol. cxxv. fol. 104b.

(1) This entry is not by the hand of the writer of the roll.

(2) The original deed of surrender is not known to be in existence, and was not forthcoming when Burnet wrote his History of the Reformation.—*Vide Hist. Ref.*, edit. 1829, vol. i, pt. 2, p. 225.

Many of the Yorkshire houses were dissolved within a few days of this time, Hampol on the 19th November; Nostel on the 20th November; Kirkstall on the 22nd November; Pontefract Priory on the 23rd November; Kirklees Nunnery on the 24th November; Arthington Nunnery on the 28th November; St. Mary's Abbey, York, on the next day; St. Leonard's Hospital at York, 1st December; Nun-Appleton, 5th December; Selby, 8th December; Malton Priory, 11th December; Meux, on the same day; Whitby, 14th December: Mountgrace, 18th December; Guisbrough, 22nd December; Eggleston, on the 5th January.

By Statute 31 Henry VIII., cap. 13, after a recital that divers abbots, &c., "of their own free and voluntary minds, good wills and assents, without constraint, coaction, or compulsion of any manner of person or persons, sithen the 4th day of February," 27 Henry VIII., had severally granted their monasteries and all their manors, lands and possessions of every description to the King, his heirs and successors, it was enacted that all such monasteries with their lands, &c., should be given to the King, and that all religious houses, which should henceforth happen to be dissolved, surrendered, suppressed or forfeited, should likewise be vested in the very actual and real seisin of the King, his heirs and successors; and, with the exception of such as should come into his hands by attainder, should be within the survey of the Court of Augmentations.

The state of religious belief in the country, or rather certain articles of faith and practice which the King and his parliament wished to impose on the people at this disturbed and eventful period, is best illustrated by the provisions of a statute which was passed immediately after, and deserves consideration in connexion with this part of our subject. By this it was enacted that, if any person by word, writing, printing, ciphering, or any other wise, do preach, teach, dispute or

loci conventus, salutem in Domino sempiternam. Noveritis nos, prefatos abbatem et conventum, unanimi assensu et consensu nostris, animisque deliberatis, certa scientia et mero motu nostris, ex quibusdam causis justis et rationalibus, nos animas et conscientias nostras specialiter moventibus, ultro et sponte dedisse et

hold opinion that, in the blessed Sacrament of the Altar, under form of Bread and Wine, after the the consecration thereof, there is not present really the natural Body and Blood of our Saviour Jesus Christ conceived of the Virgin Mary: or, after the consecration there remaineth any substance of Bread or Wine, or any other substance but the substance of Christ, God and Man: or, that in the Flesh, under form of Bread, is not the very Blood of Christ; or, that with the Blood, under the form of Wine, is not the very flesh of Christ, as well apart, as though they were both together: or affirm the said Sacrament to be of other substance than is aforesaid; or deprave the said blessed Sacrament: then he shall be adjudged an Heretick, and suffer death by burning, and shall forfeit to the King all his lands, tenements, hereditaments, goods and cattels, as in case of high treason.

And if any person preach in any Sermon, or Collation openly made, or teach in any common School or Congregation, or obstinately affirm or defend, that the Communion of the blessed Sacrament in both kinds is necessary for the health of man's soul, or ought or should be ministred in both kinds; or that it is necessary to be received by any person, other than by priests, being at Mass and consecrating the same;

Or that any man, after the order of priesthood received, may marry, or contract matrimony;

Or that any man or woman which advisedly hath vowed or professed, or should vow or profess chastity or widowhood, may marry or contract marriage;

Or that private Masses be not lawful, or not laudable, or should not be used, or be not agreeable to the laws of God;

Or that auricular confession is not expedient and necessary to be used in the Church of God, he shall be adjudged, suffer death, and forfeit lands and goods as a felon. And if any priest, or other man or woman which advisedly hath vowed chastity or widowhood, do actually marry or contract matrimony with another: or any man which is or hath been a priest, do carnally use any woman to whom he is or hath been married, or with whom he hath contracted matrimony, or openly be conversant or familiar with any such woman; both the man and the woman shall be adjudged felons.

It was also ordered that Commissions should be awarded to the bishop of the diocese, justices of the peace in their sessions, and stewards in their leets or law day to enquire, of all the heresies, felonies and offences aforesaid.

As the King entertained a design to reconstitute the abbey of Fountains as a Cathedral church, it may have been that the monks did not immediately leave the place, at the time of their surrender. Under any arrangement, however, many circumstances that must have ensued there, at that period, are illustrated or suggested by the following valuable document now remaining among the Chapter-house papers in the Public Record office, vol. A. 4. 30.

Touching the howses to be alteryd and dissolved.

That the Kyng's Majeste appoynt Commissioners to repayre for that purpose, with all diligence, into suche and so many partes of the realme as his highnes shall thinke good; the same to use and behave themselves in th'execution of theire charge, as herafter folowyth.

First; every several nombre of the saide Commissioners shall take with them a booke of all suche howses as shalbe alteryd or dissolved within the precinct and lymytt of their Commission, wherby they maye the better perceyve and knowe the difference of the same, and how and after what sorte they shall, in every of the saide howses, procede conformably to suche direction as is taken by the King's Majestie in that behaulf. That is to say; all suche monasteries as be not appoynted, in the saide booke to be delyvered unto them, either to be convertyd into bishopricks, cathedral or collegiate churches, they shal, owte of hand, dissolve, taking the Consents of the hedds and Convents by waye of their free Surrendre under their Convent seale to the same, yf they therunto wooll wyttyngly consent and agree; in which caice the saide Commissioners shall appoint unto the saide Hedds, and to every of their Convents, annuel pencions for terme of their lyves, and also give unto them, by waye of rewarde, suche summes of money for the change of their apparel, and likwyse suche portions of the howshold stuffe as to their wysedoms shalbe thoughte mete and convenyent, after the rates and the revenues and possessions of the howses and the qua-

concessisse, ac per presentes, damus, concedimus, reddimus, delibamus et confirmamus illustrissimo et invictissimo principi et domino nostro, Henrico octavo, Dei gratia, Angliæ et Franciæ Regi, fidei defensori, domino Hiberniæ, ac in terris supremo capiti ecclesiæ Anglicanæ, totum dictum monasterium nostrum,

lities of the personnes; and if they shall fynde any of the saide Hedds and Convents, so appoynted to be dissolved, so wylful and obstinate that they wooll in nowyse submyt themselfes to the King's Majestie, in maner and fourme aforsaid, in that case, the saide Commissioners shal take the possession of the howse, lands, the juells, plate, catal, stuffe and all other things belonging to them to the King's Majesties use, by force of the last acte made for the alteracion of all ecclesiastical tenures, at his Majesties pleasure. And, in that cace, they shal cause the brethern or systern of suche howses to change their habbetts, withoute delaye, for the dooyng wherof the saide Commissioners shal helpe them with suche money as necessitie shal requyre; but they shall in nowyse assign any pencions, ne give any stuffe to any suche obstinate and wilfull personnes, tyl they shal knowe further of the King's Majestes pleasure.

And if they shal fynde any of them so indurate as they woll not yelde therunto, according to their bownden duties, they shal commyt suche persone or persones to suche place or keping, for their punyshement, as for the tyme and opportunytie their wysedomes shall thinke convenyent.

Al the juells, plate, principal ornaments of every suche howse, they shal reserve the same to be surely sent up to his Highnes, and lykewyse all suche stuff of howshold as maye be mete for his Majestes use; making trewe inventoryes of the hole that they shall fynde in every howse, and conferyng the same with the olde inventories, to th'intent they maye see how things have been administered, and also that the Kyng's Majeste be dulye aunswered as apperteyneth.

They shall paye all the small petye debts to poore men, beyng the same approved to be due, withoute frawde or coven.

The sytes of all thies howses with the demaynes therof, beyng in th'ands of the incumbents, they shall delyver to suche personnes as by the King's Majeste be appoynted to every of the same.

And, forasmuche as experience teachith that many hedds of suche howses, notwithstanding their othes, taken upon th'oly Evangelists, to present to suche the King's Majestes Commissioners as have been addressed unto them, true and perfite inventaries of al things belonging to their monasterie, the same have lefte oute, embeselyd, stollen and purloyned many riche juells, moche plate, greate store of precious ornaments, and sundrie other things of greate valewre and estimacion, to the greate dammage of the King's Majeste, and the greate peryl and danger of their owne sowles by their wilfull and detestable perjury; the saide Commissioners shall not only, at every suche howse, examyn the hedd and Convent substanciallie of al suche bribery, but also shal give charge to all the mynisters, servants of the same howses, and to all the neighbours dwelling nere abowte them, to detect and open all suche things as they have knowen or harde to have byne misused that way, to th'intent the truth of all things may be bettre appear accordyngly.

And at the dispeche of every such howse to be dissolved, the said Commissioners shall, by waye of the King's Majestes rewarde, give to every of the honest servants and ministres of the same, his haulfe yeres wages.

Further, the saide Commissioners shal take special regarde to the sure bestowing of the evydence, and the taking into their hands of the convent sealls of every suche howse, and they shall make due and diligent examinacion of al the leasses made by any suche howse within a yere next before the begynnyng of this parliament.

Now, touchyng howses to be alteryd.

At the cummyng of the Commissioners to every suche howses appoynted to be alteryd, they shall first call the hed and bretherne togither, with th'onest of the town adjayent, and declare unto them the godly determynacion of the King's Majeste to altre and change that howse with many other, from an unchristien lief to a trade of vertuous and honest lyvyng, to th'onor of God, to the profitt of the common wealthe of this realme generallie expressyng the maner and purpose of suche alteracon, as for the thing is determyned. And the goodnes and greate clemencye of his Majeste is suche, as he myndyth that every of them shalbe honestly provyded for, either within the same howse, if their qualities wool serve any place in the new establishment and fundation, or ells by honest pencion for terme of their lyfes, whereupon they shal advise them to submyt themselves to his Majestes clemencie and goodnes, and, by waye of surrender, to yelde up into his grace's handes their monastary, with all the lands, possessions, juells, plate, ornaments and al

ac etiam totum situm, fundum, circuitum et precinctum, ac ecclesiam ejusdem monasterii, cum omnibus debitis, catallis et bonis nostris mobilibus, nobis seu dicto monasterio nostro spectantibus sive pertinentibus, tam ea quæ in presenti possidemus quam ea quæ obligatione vel alia quacunque de causa, nobis vel dicto monasterio nostro quoquomodo debentur. Necnon omnia et singula maneria, dominia, messuagia, gardina, curtilagia, tofta, terras et tenementa nostra, prata, pascuas, pasturas, boscos et

things belonging to the same; whiche surrender made and sealed, they shall receyve the same of them as their free and willing dede, and so take into their possession the saide Convent seale, with all the keys of the howse and churche, and immediately take perfite inventarie of all things, putting the same in such custodie as nothing be spoyled, defaced, embeselyd, or purloyned, which doon, they shall cause them all to change their habites, and [this] doon, they shal examyn the qualyte of every brother in the howse, taking note therof in wryting, and also his condition of lyving; And so many as they shal not thinke mete to remayne and contynewe in the same, they shal immediately dispeche, giveing unto them convenient rewards for their sustentacion till the nexte haulfe yere, and assignyng unto them suche pencions as they shall thinke mete and convenient.

In like maner shall the dispeche be, with the rewarde of haulfe yeres wages to all the servaunts that shall not appere to be necessaire to serve and attend upon the rest of the brethern that shall contynewe.

And, forasmuch as the perfite establishment of such a weightie matier maye not be hastely determyned and fynyshed, but with suche deliberacion and advise as the same maye in dede answer to the King's Majestes most gratious intent and purpose; And that his highnes, nevertheles, moche desieryth to have Godd continuelly honored and due and decent ordre observyd tyll these things may growe to a full perfection, the saide Commissioners shall cause the late abbot or prior of every such howse, if he be thoughte a man therfore mete, to take upon him, for the tyme, the hole charge of the governaunce of the howse and the provision of vitalls for the same, by the name of a garden, givyng unto him auctoritie to receyve the rents and revenuez of the howse, and to paye to every man that shall remayne in the same, suche wages and necessarie allowance as they had before, and he to be accomptable for the residue at the King's Majeste's pleasure; and to his hands they shall also commytt, by indenture, all the juells, plate, ornaments, stuffe of howshold, and all other things belonging to any suche mon., to doo their service and steede as the same werre before used; Onles they shall, in any suche monastery, fynde any suche riche juells, riche ornaments, or suche quantitie of plate as they shall thinke mete for the King's Majestes use, or that maye be well sparyd; leaving the churche and the compaigney sufficiently and wel furnyshed; in whiche cace they shall bring such riche juells, ornaments, or excesse of plate, to the King's Majestie.

And to th'intent God may be the bettre honored and decent order kept in the saide howses, till thies new establyshements shalbe perfourmed, the saide Commissioners shal give charge, to every of the compaigney that shal remayne, to behave himself in the same sorte that he shulde have doon if this beginning of th'alteracion had not been put in use. That is to saye, every yong maun to knowe his auncient and superior, and so fourthe from the most inferior to the highest, every of them givyng honest reverence to the Garden, and obeyng his honest and lefull commaundements; no man presumyng to take other place or more uppon him then he myghte have doon afore, but every of them to be of honest, sobre sorte, neyther haunting muche the townes ne keping any yvel rule otherwise, as they wooll aunswer uppon their perills.

And the Commissioners shall give charge to the Garden, by a daye, to provide certain bookes, after Sarum use and also surplices for all the compayney to use in the Quyer; whiche provided, they shall kepe in the churche dayly, Dayly Service with our Ladies Masses, as is ussed in the colledge of Wyndesour, goyng to matens at vj of the clok in the mornyng. For the mayntenaunce and better furnyture of which Quyer and service, they shall still reteyne suche synging men, conducts and children as every suche howse hathe, at this present.

The saide Commissioners shall, also, make diligente enquery of all the principal manors and lordships belonging to every of the saide monasterie whiche shal be alteryd, and how they stand nere unto any of the King's Majestes howses, to th'intent, if any partie of their revenue shall remayne over and above the charge of the new establishement, these things may be reservyd that shall lye most for his grace's commoditie.

subboscos, redditus, reversiones, et servicia, molendina, passagia, feoda militum, warda, maritagia, nativos, villanos cum eorum sequelis, communias, libertates, franchesias, privilegia, jurisdictiones, officia curiarum, letas, hundred., visus franc. pleg., ferias, mercata, parcos, warrena, vivaria, aquas, piscarias, vias, chimina, wharff, vacua funda, advocationes, nominationes, presentationes et donationes ecclesiarum, vicariarum, capellarum, cantariarum, hospitalium et aliorum ecclesiasticorum beneficiorum quorumcumque, rectorias, vicarias, cantarias, pensiones, portiones, annuitates, decimas, oblationes, et alia omnia et singula emolumenta, proficua, possessiones, hereditamenta et jura nostra quecumque, tam infra dictum comitatum Ebor. ac in comitatibus civitatis Eboraci, Cumbriæ et Lincolniæ, quam alibi infra regnum Angliæ, Walliæ, et marchias earundem, eidem monasterio nostro quoquo modo spectantia, pertinentia, appendentia sive incumbentia. Ac omnia et omnimodas cartas, evidentias, obligaciones, scripta et munimenta nostra quecumque, nobis seu dicto monasterio nostro, terris vel tenementis nostris, aut ceteris premissis cum suis pertinenciis, seu alicui inde parcellæ, quoquo modo spectantia sive pertinentia. Habendum et tenendum et gaudendum dictum monasterium nostrum ac predictum situm, fundum, circuitum et precinctum, ac ecclesiam predictam, cum omnibus debitis, bonis et catallis nostris. Necnon omnia et singula maneria, dominia, messuagia, terras et tenementa, rectorias, pensiones ac cetera premissa quecumque, cum omnibus et singulis suis pertinentibus, prefato invictissimo Principi et Regi nostro predicto, heredibus successoribus et assignatis suis, ad usum ejusdem domini Regis, heredum et successorum suorum, imperpetuum, in hac parte, ac ad omnem juris effectum qui ex inde sequi poterit aut potest. Nos et dictum monasterium cum omnibus singulis premissis, ac omnia jura nobis qualitercunque acquisita, (ut decet) subjicimus et submittimus, dantes et concedentes ac per presentes damus et concedimus eidem regiæ majestati, heredibus, successoribus et assignatis suis, omnem et omnimodam plenam et liberam facultatem, auctoritatem et potestatem. Nos dictumque monasterium nostrum, una cum omnibus et singulis maneriis, terris et tenementis, redditibus, reversionibus et serviciis, ac singulis premissis, cum omnibus suis juribus et pertinentibus quibuscumque disponendis pro suo libero regiæ voluntatis libito ad quoscumque usus majestati suæ placentes, alienendum donandum, committandum, vel transferrendum. Ac hujusmodi disposiciones, alienaciones, donaciones, commissiones et translationes, per predictam majestatem suam quovismodo fiendas, ex tunc ratificamus, promittentes nos insuper rata, grata ac firma perpetuo habitur omnia et singula premissa, per presentes. Et

ut omnia et singula premissa suum debitum sortiri valeant effectum, electionibus insuper nobis et successoribus nostris, necnon omnibus querelis, provocationibus, appellationibus, actionibus, litibus et instanciis aliis quibuscumque juris, remediis et beneficiis nobis forsan et successoribus nostris, in ea parte, pretextu dispositionis, alienationis, translationis et conversionis predictarum et ceterorum premissorum qualitercumque competendis et competituris, omnibusque doli, erroris, metus, ignoranciæ vel alterius materiæ sive dispositionis exceptionibus, objectionibus et allegationibus, prorsus semotis ac depositis, palam, publice et expresse, ex certa scientia nostra animisque spontaneis, renunciamus et cessamus, prout per presentes renunciavimus et ab eisdem recedimus in his scriptis. Et nos prefati abbas et conventus successoresque nostri, dictum monasterium nostrum ac totum situm, fundum, circuitum, precinctum, mansionem et ecclesiam predictam, de omnia et singula dominia, maneria, mesuagia, gardina, curtilagia, tofta, terras et tenementa, prata, pascuas, pasturas, boscos et subboscos, redditus, reversiones et servicia, ac cetera omnia et singula premissa, cum omnibus suis juribus et pertinenciis, præfato domino nostro Regi, heredibus, successoribus, et assignatis suis, ad usum predictum, contra omnes gentes warrantizabimus et imperpetuum defendemus per presentes. In quorum testimonium, nos, prefati abbas et conventus, huic presenti scripto nostro nomina nostra manibus propriis subscripsimus, sigillumque nostrum commune presentibus apposuimus. Datum in domo nostra Capitulari, vicesimo sexto die mensis Novembris, anno regni prefati illustrissimi principis et domini nostri Henrici octavi, tricesimo primo.

Et memorandum quod, die et anno predictis, venerunt prefatus abbas et conventus in domo sua Capitulari apud Fowntayns predictum, coram Thoma Legh, uno Clericorum Cancellariæ dicti domini Regis, et recognoverunt scriptum predictum ac omnia et singula in eodem contenta, in forma predicta.

LXXXIV.—AN ASSIGNATION OF PENSIONS[1] TO THE LATE ABBOT AND CONVENT OF FOUNTAINS AFTER ITS DISSOLUTION. [From the original in the Public Record Office.—Augm. Off. Records, vol. 246, fol. 23.]

Fountaynce, nuper Monasterium. Archidiaconatus Richemond.

Pensiones assignatæ nuper Abbati et Conventui ibidem, super

(1) These pensions were assigned two days after the dissolution of the monastery, and as it is recited in the surrender that it was made by the unanimous consent of the monks, the names of

dissolutionem dicti nuper Monasterii, per Commissionarios domini Regis, xxviij° die mensis Novembris, anno regni prædicti domini Regis Henrici octavi, trigesimo primo. Videlicet:—

Marmaduco Bradley, nuper abbati ibidem, c*li.* Thomæ Kydde, nuper priori ibidem, viij*li.* Laurencio Benne, presbitero, vj*li.* xiij*s.* iiij*d.* Richardo Norres, presbitero, vj*li.* xiij*s.* iiij*d.* Richardo Hebden, presbitero, vj*li.* xiij*s.* iiij*d.* Thomæ Smekergill, presbitero, vj*li.* Roberto Clyffton, presbitero, vj*li.* Roberto Brodebelte, presbitero, vj*li.* Johanni Tewsidaye, presbitero, vj*li.* Johanni Melsonbye, presbitero, vj*li.* Gawino Byrtletsone, presbitero, vj*li.* Willielmo Dunewell, presbitero, vj*li.* Thomæ Tutylle, presbitero, vj*li.* Thomæ Grenewodd, presbitero, vj*li.* Willielmo Garforde, presbitero, vj*li.* Willielmo Hobson, presbitero, v*li.* vj*s.* viij*d.* Thomæ Dykenson, presbitero, v*li.* vj*s.* viij*d.* Johanni Hooton, presbitero, v*li.* vj*s.* viij*d.* Johanni Yong, presbitero, v*li.* vj*s.* viij*d.* Cristofero Jeynkynson, presbitero, v*li.* vj*s.* viij*d.* Marmaduco Jeynkynson, presbitero, v*li.* vj*s.* viij*d.* Cristofero Lighton, presbitero, vj*li.* Thomæ Browne, presbitero, v*li.* vj*s.* viij*d.* Edmundo Aland, presbitero, vj*li.* Roberto Caldbek, presbitero, v*li.* Anthonio Kendall, presbitero, v*li.* Gawino Storke, presbitero, v*li.* Edmundo Lowde, presbitero, v*li.* Mathe Morland, presbitero, v*li.* Roberto Dodgeson, presbitero, v*li.* Henrico Jakeson, presbitero, v*li.* Johanni Walworth, presbitero, v*li.*

Summa cclxxvij*li.* vj*s.* viij*d.*

WALTER HENDLE.
THOMAS LEGH.
RICHARD BELASSYS.
R. WATKYNS.

all the existing members of the house may be represented. Although, after the present value of money, the sums seem to be insignificant, it will be found on comparison with the *Valor Ecclesiasticus* that they were equivalent to the proceeds of very many rectories and vicarages. The amount, in each instance, was fixed by the judgment of the commissioners, who according to their instructions, were to be guided by "the rates and revenues and possessions of the howses and the qualities of the personnes;" and, as regards the Yorkshire houses, most of the abbots appear, though in different notable degrees, to have found grace and favour with them. Thus, from the revenues of Nostel, as returned in the *Valor* of 1535, Robert Ferrer the prior received a pension of 100*l.*—equivalent, according to the King's scheme of new bishopricks, to the maintenance of a dean. From Whitby, valued at 437*l.*, Henry Davell the abbot was assigned 100*l.*; Roger abbot of Selby had, also, 100*l.* out of 729*l.*; Robert Pursglove, *alias* Sylvester, prior of Guisbrough, 100*l.* out of 628*l.*; Thomas Magnus, master of St. Leonard's Hospital, and a well-known diplomatist, 100*l.* out of 362*l.*; John Alanbrig, abbot of Byland, 50*l.* out of 238*l.*; John Kyldwick, prior of Kirkham, 50*l.* out of 269*l.*; Richard Moon, prior of Bolton-in-Craven, 40*l.* out of 212*l.*; Christopher Rexbye, *alias* Raper, abbot of Coverham, 24*l.* out of 160*l.* To John Browne, abbot of Kirkstall, was assigned only 16*l.* 13*s.* 4*d.* out of 329*l.*—a significant hint in connexion with the story that he declined to leave the place and lived in the gatehouse, how the surrender of that noble pile was effected. It is said, also, the prior of Bolton clung to that lovely spot to the end of his days, and it is good for the heart to believe it.

LXXXV.—GRANT OF A PENSION TO MARMADUKE BRADLEY, LATE ABBOT OF FOUNTAINS. [Augmentation Records in the Pub. Rec. Office, vol. 234, fol. 283.[1]]

Rex omnibus ad quos, &c., salutem. Cum nuper monasterium de Fontibus, in Comitatu nostro Ebor., jam dissolvatum, unde quidam Marmaducus Bradley, tempore dissolutionis illius et diu antea abbas inde fuit, nos volentes rationabilem annualem pencionem sive promocionem condignam eidem Marmaduco, ad victum, exhibitionem et sustentationem suam melius sustinendam provideri, Sciatis igitur quod nos in considerationem premissorum, de gratia nostra speciali et ex certa scientia et mero motu nostris, per advisamentum Cancellarii et Consilii Curiæ Augmentacionum revencionum coronæ nostræ, dedimus et concessimus, ac per presentes damus et concedimus eidem Marmaduco, quandam annuitatem, sive annualem pencionem centum librarum sterlingorum. Habendum tenendum et annuatim percipendum easdem centum libras prefato Marmaduco et assignatis suis, a festo sancti Michaelis Archangeli ultimo præterito, ad terminum et pro termino vitæ ipsius Marmaduci, vel quosque idem Marmaducus ad unum vel plura beneficia ecclesiastica, sive aliam promotionem condignam clari annui valoris centum librarum aut ultra, per nos promotus fuerit, tam per manus Thesaurarii reventionum Augmentacionum coronæ nostræ pro tempore existentis, de thesauro nostro in manibus suis de revencionibus prædictis remanere contingentibus, quam per manus Receptorum exituum et revencionum dicti nuper monasterii pro tempore existentibus de eisdem exitibus et revencionibus, ad festa Annuntionis beatæ Mariæ Virginis et sancti Michaelis Archangeli, per equales porciones solvendas. Eo quod expressa mencio, etc. In cujus rei, etc. Teste Ricardo Riche, milite, apud Westmonasterium, primo die Martii, anno regni nostri tricesimo primo.

Per Cancellarium et Consilium predictos, virtute warranti predicti.

I may here mention, also, that a pension of 20*l.* out of a revenue of 147*l.* was granted to "Thomas Bolton, abbot of Sawley, Co. York, suppressed and dissolved;" a fact which proves, contrary to the opinion hitherto entertained, that the house was not immediately forfeited by the treason of abbot Trafford in 1537.—*Augment. Office Records*, vol. 232, p. 17. It appears, however, from a letter of Sir Arthur Darcy, dated on the 8th of June in that year, that the abbey was then suppressed.—*Cott. MS. Cleop.*, E. iv, p. 240; and the pensions to its monks were assigned in the same year, 28 H. VIII.—*Augment. Office Records*, vol. 244.

(1) Similar grants of pensions to the prior and monks are enrolled in the same register, fol. 283 to 290; the names and amounts agreeing with those mentioned in the preceding schedule. When the Court of Augmentations was abolished, the pensions formerly paid there were made payable at the Receipt of the Exchequer.—*Vide Stat.* 1 *Mar.*, cap. x.

LXXXVI.—A SCHEME OF KING HENRY VIII. FOR THE ENDOWMENT OF A BISHOPRICK OUT OF THE REVENUES OF THE DISSOLVED ABBEY OF FOUNTAINS.[1] [From the original in the Pub. Rec. Office, Aug. Office Papers, vol. 24, fol. 77.]

Fountayne cum Archidiaconatu Richemondiæ.

Fyrst. A Bushope.		
Item. A Deane for the corps of his promotion	xxvij*li.*	c*li.*
Item. iiij*s.* by day	lxxiij*li.*	
Item. vj Prebendaryes, ech of them in corps, vij*li.* xv*s.* viij*d.*	xlvij*li.*	cxx*li.*
Item. To ech of them viij*s.* by day in divident, lxxiij*li.*		
Item. To a scolemaster to tech gramer	xx*li.*	
Item. vj Peticanons to kepe the quier, of which oon of them shalbe Sextene. For fyve, every of them to have yerely x*li.* And the sext that shalbe Sextene to have yerely xij*li.* Item, a gospeller and a pistoler which shalbe bounde to kepe the quier, every of them to have by yere vj*li.* xiij*s.* iiij*d.*		lxxv*li.* vj*s.* viij*d.*

(1) At the time when the lesser monasteries were dissolved, and subsequently, several suggestions were offered for the conversion of their structures and estates to purposes of public utility. None of these, as is well known, were carried into effect; but in the *Cotton MS., Cleop.* E. iv, fol. 305, is a draft, corrected and partly written by the King, shortly before the general dissolution was completed, from which his personal views may be definitely perceived. "Forasmuche," he says, "as it is nott unknowne the slowghful and ungodly lyff whyche hath bene usid amonst all thos sort whyche have borne the name off religius folke, and to th'intente that hensforthe meny of them myght be tornyd to better use (as hereaffter shall folow), werby Godes worde myght the better be sett forthe, chydren broght up in lernyng, clerces nuryshyd in the universites, olde servantes decayd to have lyfynges, allmeshousys for pour folke to be sustaynyd in, reders off Grece, Ebrew, and Latyne to have good stypende, dayly almes to be mynystrate, mendyng of hyght wayse, exhybission for mynysters off the chyrche, it is thowght therfore unto the kynges hyghtnes most expedient and necessary that mo bysshopprycys, colegyall and cathedralle chyrches, shulbe establyshyd insted of thes forsayd relygyus housys, within the foundasion weroff other tytylles affore rehersyd shalbe stablysyd."

Consistently with one portion of this magnificent design, which was rendered operative by the Statute 31 Hen. VIII., cap. ix, several new episcopal sees were projected, with seats and sources of revenue, which do not exactly correspond in the several successive papers on the subject, and among them one for Fountains, with jurisdiction over Lancashire, to be endowed from the revenues of the monastery and of the Archdeaconry of Richmond, in the Church of York. Six of them only, however, were actually erected; Chester, which obtained the district assigned to Fountains, Gloucester, Bristol, Oxford, Peterborough, and Westminster. The scheme appears to be fully matured in the volume from which the text is taken, but as the design, with reference to Fountains, was not realized, it is not necessary to enter now on the interesting considerations which it suggests.

Item. vj laymen to syng in the quier, every of them to have by the yere vij*li.* xij*s.* iiij*d.*	xl*li.*
Item. A master to tech the childrene of the quyre, by yere	x*li.*
Item. vj Chorysters, every of them to have by the yere iij*li.* vj*s.* viij*d.*	xx*li.*
Item. Brede, wyne, wex candell, and oyle for the church, by yere	v*li.*
Item. Two servauntts for the church, by yere, wages and diete	x*li.*
Item. iiij poore men of the kyng's servauntts decayed, every of them to have by the yere v*li.*	xx*li.*
Item. To be distributed in almes to poore householders yerely	xx*li.*
Item. To be Imployed yerely in makyng of high wayes	xx*li.*
Item. For yerely Reparacions	lxvj*li.* xiij*s.* iiij*d.*
Item. To the Steward of landes	v*li.*
Item. To the Auditor by yere	v*li.*
Item. To the porter for his wages and diete, by the yere	v*li.*
Item. To the butler for his wages and diet, by the yere	v*li.*
Item. Oon cheif Cooke for his wages and diete, by yere	v*li.*
Item. A under Cook for his wages	iiij*li.*

It may be mentioned, however, that the revenues of the Archdeaconry of Richmond were, in the 33rd Henry VIII., applied to the endowment of the Bishopric of Chester (*Rym. Fœd.*, vol. xiv., p. 717); and that it was probably intended that the Bishop of Fountains should receive the annual sum of 333*l.* 6*s.* 8*d.*, as was proposed for the Sees of Chester, Colchester, Dunstable, Shrewsbury, Bodmin and Southwell, in all which places 100*l.* per annum was assigned to a dean. The kind of instruction which was to have been imparted in the new Cathedral of Fountains, and the quality of the schoolmaster, is indicated by the fact that, in the scheme for St. Swithin's, Winchester, 20*l.* was considered a fit stipend for "a reader of Humanitie in Greke, and that at Rochester a schoolmaster, with a salary of 26*l.* 13*s.* 4*d.*, was expected to teach twenty-four scholars, "bothe gramer and logicke in Hebrew, Greke, and Latin," while the "ussher" was to have x*l.* In some of the schemes, provision was made for a reader and students in divinity, and for the maintenance of some of the latter at Oxford and Cambridge.

On the back of the paper containing the scheme for the See of St. Alban's,—which, like those of Shrewsbury and Colchester, is precisely of the same character, with the same stipends as that of Fountains—is written, as if it had formed originally the outer sheet of the whole parcel, "The bookes of the ereccions of all the newe houses, as they came from the busshopp of Winchester." Touching stipends, see also a Roll among the records of the Queen's Remembrancer's Office, No. 130.

It appears from a paper "Of the erectyon of certayn new Byshoppryks and Collegatt churches," (*Chapter House Records*, vol. 263, p. 43) that, among "the Byshoprycks newly to be erectyd by the King," there was one intended for "Gysborowe cum Beverley," and among "Collegiate churches newly to be made and erectyd by the Kyng," are Rypon and Beverley.

Item. For a Steward for the kechyng for makyng of his booke, by yere ..... } vj*li.* xiij*s.* iiij*d.*

Item. A Cater which shall fynde his horse at his charge, to have by yere for his diete and fyndyng of his horse..... } vj*li.* xiij*s.* iiij*d.*

Item. For extraordynarie charges ..... xx*li.*

Summa of all the charges, v^{c}iiij^{xx}ix*li.* vj*s.* viij*d.*

Summa of the deductions not charged with tenthes in the comen possession..... } cxxxiiij*li.*

For the tenthes, liij*li.* xj*s.* iiij*d.* ob... ... } lxxx*li.* vj*s.* ob. q^{a}.

For the frutes, xxvj*li.* xv*s.* viij*d.* q^{a}... .... }

And soo to bere the charges and to pay tenthes and first frutes, It may plaise the kynges maiestie to endewe the churche with ..... } vj^{c}lxix*li.* xiij*s.* ix*d.*

(Endorsed) The Kinges newe Foundacion.

LXXXVII.—A LETTER OF SIR RICHARD GRESHAM TO SIR THOMAS CROMWELL. [From the original in the State Paper Office, Miscell. Corr., 2nd series, Vol. xv., p. 26.]

Myn homble diewty to your goode Lordeshype, &c. Maye yt please you to be advertyssed that where I have movyd the Kyng's Magiste to porches of hys Grace serten launds be longyn to the Howsse of Fowntens, to the vallewe of thre hondred and fyvety pounds by yere, aftyr the rate of xx^{ti} yeres purchas, the som of the mony amownthe unto vij^{M}*li.*, wher of tobe deffalkyd j^{M}^{li}, wyche I delyvered by the comawndement of the Lorde Cardinale to the Duke of Bokyngham at hys goynge to Guynes. And the sayd Cardenale receyvyd of the sayde Ducke obligacions where in stawnde bowndyn he and Syr Thomas Woodehowsse with other, to the Kynges usse, for payment of the sayd ^{M}*li.*, and the same obligacions wher delyvered by the sayde Cardenale to Master Mekelowe, beyng Thesaurer of the Kyng's Chamber, onely to th'intent that I shoulld be recompenced to the same ^{M}*li.* in customes, wyche yet I am not, as your Lordeshepe doo knowe. And for the reste of the mony for the sayd lands, wyche ys vj^{M}*li.*, I

wylle paye in hande iijM*li.*, and the other iijM*li.* to paye yerely v^{c}*li.* tyll yt be payed. Besechynge your good Lordeshipe to be soo goode Lorde unto me that I maye knowe the Kynges gracious pleassor, that yf I shall have the sayde launds that I maye prepare the mony to be in a redyness. And thus ower Lorde preserve your goode Lordeshype with helthe. At London, the xxij daye of Octobr.[1]

Your owne at your Lordeshepe's commawndement,

RYC. GRESHAM.

To the ryght honorable and hys singuiller goode Lorde, my Lorde Prevy Seale.

LXXXVIII.—FOUNTAUNCE NUPER MONASTERIUM IN COMITATU EBOR. THE VALOR[2] OF THE SCITE AND DEMANES WITH THE GRAUNGES LATE IN THE OCCUPACION OF THE SAIDE LATE MONASTERY, AND ALSO THE VALOR OF DYVERS LORDSHIPPS, MANERS, LANDS AND TENEMENTS WHICHE WERE PARCELL OF THE LANDS BELONGINGE TO THE SAME LATE MONASTERY, WITH THE VALEW OF THE WOODS GROWYNG UPON THE SAME; ALL WHICHE DEMANEZ AND GRAUNGES, WITH WOODS, BE SURVEYD BY LEONARD BEKEWETH[3] AND HEUGH FULLER, BY VERTUE OF LETTERS MISSIVES BY THE RIGHT HONORABLE S^{R} THOMAS CRUMWELL, KNYGHT, LORD CROMEWELL AND LORD PRIVEY SEALE, DATYD THE IX DAY OF SEPTEMBRE, TO THE SAME LEONERD BEKEWETH AND HUGH FULLER DIRECTYD IN THAT BEHALF, AS HEREAFTER ENSUYTH.

COM. EBOR.

The Scyte of the sayd late Monasterie with Demanez adionynge is in Fontaunce, otherwise In old tyme callyd Thefes dale,[4] And is within the parishe of Ripon And not of the same parishe, but all

(1) This date occasions a difficulty which I am unable to remove; for Fountains was surrendered on the 26th of November, 31st Henry VIII., 1539, and the grant of its scite and many of its lands to Sir Richard Gresham is dated on the *first* of October, 32nd Henry VIII., 1540. The survey also, in apparent preparation for this grant, is dated on the 9th of September.

(2) This important record is copied from a paper roll, in the possession of the Rev. H. J. Ingilby, of Ripley Castle, which has all the appearance of a duplicate of the original survey, and bears the signature—near the end—of James Rokeby, an auditor of the Court of Augmentations. It is, however, slightly imperfect at the head, and wants several schedules or riders attached to the enrolment among the records of the Court of Augmentations, in the Public Record Office, (*Particulars for Grants. Gresham Sec.* 5) from which these missing portions are supplied, and indicated in the text by enclosure within brackets. I have seen an Exemplification of this survey by King James I., under seal, but I forget the regnal year.

It will be observed that this valuation—the publication of which some years ago might in

within the same Scite is a parishe of itself. Theis perticlers, with a tenement and closes at the west yate and the barke house contenez the hole Scite.

First, the Scite[1] of the said late monastery with ortyerds, garthings and other diverse littell closes adioyning, lieing upon the North part of the water of Skell, conteynynge by estimacion

several instances have obviated expensive litigation—extends only to the lands purchased by Sir Richard Gresham. To have continued it over the other estates of the monastery would have involved more elaborate research than can now be bestowed, though, before the conclusion of this work, I hope to render it tolerably perfect.

The following Notes (Nos. 3 and 4) *belong to page* 307.

(3) In 1535 Leonard Beckwith was seneschal of the Liberty of St. Mary's Abbey, York, within the county of the city of York, and also held a similar office for Acaster and Stillingfleet, under Selby Abbey.—*Val. Eccl.*, pp. 8, 13. He was employed in the survey of the lands of several of the northern houses, and afterwards managed to obtain a share of them, in an estate of Byland Abbey, and the Abbey and Manor of Selby, with the Little Park there. In the time of King Edward VI., he was one of the royal commissioners "for ordering of bells, chalices, and other church goods," in Yorkshire. It is not unlikely that he was known to Gresham before he was employed in this survey, since, on the Close roll 31 Henry VIII., n. 42, there is the enrolment of an indenture dated 22nd August, 31 Henry VIII., 1539, whereby Sir Richard Gresham, Knt., and alderman of London, conveys to Leonard Beckwith, of Stillington, Co. York, Gent., in consideration of 106*l.* 13*s.* 4*d.*, the manor of Catfoss in Holderness, which the said Gresham had purchased from Stephen Constable, of that place, for the sum of 266*l.* 13*s.* 4*d.*, by indenture dated 2nd July, 30 Henry VIII. After Gresham had purchased Fountains, it appears from the accounts of John Hall, his receiver there, that 4*l.* was paid to Mr. Leonard Beckwith, for his year's fee due at Michaelmas, 1543, as keeper of the Courts, and that he attended in that capacity, with "his brother Ambrose Beckwith and iiij of ther servantes."

This was one of those enterprising persons who elevated their social position and built up their houses on the ruins of the monasteries. He was knighted, and was High Sheriff of Yorkshire in 1550. Glover, in his *Visitation of Yorkshire*, 1584, says that he married Elizabeth, daughter [and coheir] of Sir R. Cholmley, Lord Chief Justice, by whom he had issue Robert Beckwith, then living, who had sold Selby to the Earl of Shrewsbury. But, on this lady's monument, in the Lady Choir of York Minster, it is stated that "she had two sons, Roger and Francis, both without issue; and two daughters, Elizabeth, married to Wm. Vavasour, of Weston, in this county of York, and Frances, married to Geo. Harvey, of Mark, in the county of Essex, by whom they had issue."

Sir Leonard's last will, dated 15th April, 1557, and proved 27th September in the same year, discloses, among other circumstances, that, however he may have otherwise accommodated himself to the times, he had not abandoned the ancient faith. He desires "to be buryed (yf I chance to depart this transytory lyfe at Yorke) in our Lady queare wher they singe messe, behynde the highe alter wythin the cathedrall churche of Yorke, and in consideration of suche my buryall ther and fetchinge my body wythe procession to the said churche, with doynge dirige and messe for me ther" he gives 20*l.* "to the prebendares vicars, etc.—by the discretion of Mr. Doctor Rokeby, Doctor Palmes, Doctor Dakyns, and Sir John Kay. To the Cathedrall churche, one canape of grene and reade sarcenet under whiche the Blessed Sacrament was wont to be borne--To my sonne Francys, my golde ringe wythe the turkas in yt. To my sonne Roger, my cheyne of golde; and if my father-in-lawe do gyve his cheyne to him, my sonne Francys to have myne. To my brother Ambrose, my maner place of Styllingflete. To my olde faythfull frende, Sir Anthony Nevile, and Sir Thomas Gargrave, Kts., and Mr. Eymms, secretory, every of them a soveraigne of golde. To my suster-in-lawe, Elisabeth Bekwythe, my whystell of golde. The right honble. and my very speciall goode lorde, the erle of Shrewesburye, supervisor, and he to have my great piece of golde of the value of 5*l.*" His brother, Ambrose Beckwith, of Stillingfleet, who made his will 9th March, 1575, married Elizabeth, daughter of Robert Metham, and had among other issue Leonard Beckwith, of Stillingfleet, and Handall Abbey, in the parish of Lofthouse in Cleveland, at which latter place his descendant Roger Beckwith resided in 1741.

(4) See the note on Warkesale at page 54.

(1) See the Ordnance Map, 6 in. scale, sheets 118 and 119.

xij acres. Also, one close of pastor callyd Este Aple Garth, with a fishe pond therein, called Pondegarth, contenyng by estimacion viij acres. One parcell of ground full of shurby wood, called Kyching bank, contenyng by estimacion iij acres. iij closes adionyng callyd Weste Aple garthes conteyning by estimacion xij acres. And ij Water Corne Millez, under one Rofe, Adionyng sett and lyeng upon the sowth part of the water aforesaid, inclosed within a stone wall, and be worth by yere, lx*s.*

[..... iij*s.* iiij*d.* for the tenement at Westgate, *added in another hand*] over and beside a tenement at the west gate of the said late monastery, with ij littell closes callyd Rie bank and Saffron garth, worth vj*s.* viij*d.* by yere; which be graunted unto John Johnson and Margrett his wyff for terme of ther lyfes, for kepinge of the sade West gate, *absque aliquo inde reddendo* [ye moyte therof yerelie, iij*s.* iiij*d. added in another hand.*]

The Barkehouse standith within the same scite and is of the parishe of the Scite.

Richerd Paver[1] holdith for terme of xxx yerez by Indentor under Convent Seale, datid xxiiij^to^ die Maij, Anno Regni Regis Henrici viij^vi^, xxiiij^to^, the Barkehouse, the Berke Mill, and Kyllns with all other housez of Offices to the same belonging, set and beynge within the sade scite of the late monastery afforsade, and be woorth by yere x*s.* No more; because the sesterns, fatts, tubbes and other vessells and necessaries for tanninge ther be sold to the Kings use by the Kinges Commissioners.

Fontaunce Parke.

Theis parcell within written make the hole park of Fontaunce, and is within and of the parishe of Ripon afforsade.

Item, there is a house or cotage, callyd Laund house, with one close of pasture callyd Laund Close, contenynge by estimacion xxx acres. The herbage of one Wood callyd Brodwodd Spring, contenyng by estimacion xiiij acres. The herbage of one wodd called the Abbotte fall Spryng, contenyng by estimacion xiiij acres. One close of pastor callyd Lang Ing, contenyng by

(1) Richard Paver, of Braham, in the parish of Spofforth, Co. York, a purchaser of monastic property from the Crown. He died 8th July, 1549, having married first, Constance, daughter of Thos. Forster, of Edderstone, Esq., by whom he had issue Bernard Paver, of Micklethwaite Grange, and Brampton near Boroughbridge, who died in 1570, and secondly, Eleanor, only child of Thomas Markenfield, Esq., of Aldfield, adjacent to Fountains, from whom the Pavers of Braham descended.

estimacion xij acres. A close of medoo callyd Holling Ing, contenyng by estimacion xx acres. The herbage of a wodd called Mikilhawe, contenyng by estimacion xv acres. A close of medoo called Stople holme laund, contenyng by estimacion xxx acrez. The herbage of one wood called Lowcroke wodd, contenyng by estimacion xxv acrez. The herbage of one wod called the Uppercroke wod, contenyng by estimacion xv acrez. ij littell closes of medoo callyd Hellings, contenyng by estimacion iij acres. The herbage of one wood callyd Wynford wod, contenyng by estimacion [viij *added*] A close of pasture callyd Wyndeford leys, contenyng by estimacion x acres. One greate poole or fishinge pond callyd Great deane, cont. by estimacion xvj acrez. And one lesser pole callyd Littell deane, with other littell fishe ponds or Stangs lieng together nere Weineford leez: all which londs and woods lye and be inclosed within the parke callyd Fontaunce park, nere unto the said late Monasterie of Fontaunce.

Fontaunce Fell.[1]

Thies be parcell of the Manor of Malholme. And all the sole, wasts and ground of the same Fells was the propre Soyle and

(1) "In the year 1579," says Dr. Whitaker (*Hist. Craven*, p. 202) "Richard Tempest, Esq., as lessee of the great tithes of Kirkby, sued for tithe of wool, accruing on certain lands within Malham-moors, belonging to the dissolved abbey of Fountains;" and he gives the following abstracts from some depositions in the matter, preserved among the Assheton MSS. at Whalley Abbey, which "present a lively picture of ancient pastoral manners, and of the ease and plenty enjoyed under these gentle masters by their dependents."

"William Anderson, gressman, aged lxxxv years, deposed 'That this jurate was born near the church of Kirkby, and knew all the lands in question for twenty years' space or more, before the dissolution or suppression of the monastery or abbaye of Fountance; for this jurate did serve as a heardman or shepeheard, to diverse abbots, one after another, of the said abbaye of Fountance, for twenty yeares space or more before it was suppressed, and dwelt, together with thre mo' shepeheardes, at a lodge in Fountance Fell, and kept th'abbots' flockes there, and there never was anie tithe paid of or for anie the said shepe or kine pasturing, lying, or fedyng upon anie part of the demaine. And this jurate dwelt so longe ther that, having a lambe geven him the firste yere he came thither, of th'onlie increase which came of that lambe he had thre score and thirteene good ewes when the abbaye was put downe.'

"Richard Kyd, of Cowgill, husbandman, æt. lxxii an., deposed, 'That this jurate's father, who dyed about xxiv yeres since, was tenant unto the abbott of Fountance; and this jurate's father did yerely, in somer tyme, kepe about too hundreth shepe of one lord Marmaducke's, then abbott of Fountance, and yerely, when the same shepe was clipped, the woolle of them was delyvered to certayne the abbott and convent deputies, who came to fetch yt at a towne called Kylnesey, and no tithe paid or demanded, &c. And the seide groundes were depastured, for ye most parte, with yonge catell, kyne, horses and mares, and the hyrdemen who kept them hade shepe of ther owne, and dwelt in a lodge in the said demaynes.'

"John Lawson, born at Kylnesay, 'was brought upp ther, until he was about a dozen yeres of age, and then went to a lodge situate in Fountaunce Felles, and ther dwelt, with four heardmen, or shepeheardes, and helped to kepe ther shepe and cattell ther, unto the verie tyme it was suppressed. And from that tyme that he had bene ther two or thre of the first yeres, he had shepe of his owne, which fed and lay on the same groundes, and no tithe paid or demanded, &c., as above.'

"Edward Hodgson, of Kilnesay, husbandman, æt. lxxxiiii an. This jurate saith, 'that he

lands of Fontaunce and is of the parishe in Kirkby in Malholmedale. And all the same wasts, Soyle and Grounds be in this value; And be all the landes that the late monastery had ther.

Also the Fedings and pastor of and upon a certen greate Common callyd Fontaunce Fells. And one other pasture callyd Coweside, nere unto the same Fontaunce Fells. All whiche were lately in the handes and occupacion of the late Abbott and Covent afforesaid, and nowe in the holdinge (*sic*) Henry Norton, payinge therefore yerely. xl*li.*

Dymysed to the said Henry Norton, by Indenture under Covent Seale, as it is sayd.

The Sleghts.

Parcell of the Manor of Malham, and is in the parishe of Arnecliffe, and contenyth all the landes that the late Monastery hadd ther; And is parcell of this valewe.

Richerd Faucet[1] and Marmaduke Abbott[2] holde, by Indentor under Covent seale, datyd vij^mo^ die Junij, anno regni Regis Henrici viij^vi^, xxx^mo^, for terme of xl annorum, one pasture with the appurtenances lieng in Litton in Craven, callyd the Sleghts, payinge therefore by the yere. *cs.*

knew the abbaye of Fountance, and ye abbots therof for thirty yeres space next before it was suppressed; who occupied the groundes called Fountance Felles; and further saith, that evere yere for xxx yeres space next before the said abbay was suppressed, the flockes of shepe which depastured upon Fountaunce Fell were brought from thens to Kilnesey, wher they were yerely clipped, and the woole carryed awaye from thence in waynes to Fountaunce Abbay, to th'use of th'abbaye and convente, and no tithe, &c., ut supra.'"

(1) Two of this man's ancestors—Richard and James Faucyd—had kept the abbot's cattle at this same place, in 1456. Richard Fawsied was a tenant of the abbot, at Over-Hesilden, in the parish of Arncliffe in Craven, in 1455, as was James Fawcet, in 1496. Adam Fawcyd was one of the servants at the abbey, with twenty shillings wages, in 1458, and a stout pedestrian and a trusty man withal he must have been, for he was often sent on long journeys; and once, I find, was dispatched to Louth-Park, in Lincolnshire, to borrow money for the convent, at the cost of 3*s.* 2*d.* He travelled to Crosthwaite, in Cumberland, and back, at an expense of 3*s.* 4*d.*; to Kendal, for 6*s.* 8*d.*; and to Stainburn, in Wharfdale, for 4*d.*

(2) William Abbot was one of the shepherds of the convent, in 1454. Christopher Abbot had the general charge of their horses, in 1481. A century or more after, some of the family were settled at Kirkby Malzeard, as linen weavers, in a thriving way. In 1612, Thomas Abbot, of that place, by his will, bequeathed to his wife the lease of his house; and "one long table and the bynch which is in the house wherein I now dwell, and all the glasse and painted clothes about the house." To his brother Christopher Abbot, "a dough trough, one bearer in the floore, and the gate doore." This Christopher—also of Kirkby—by his will dated in 1629, gives his daughter "one bed clothes where she now lyeth in, and the litell parlour in the east end of the house, to come and lye in, or be in, so long as shee keepeth herselfe unmarried.——Whereas I have taken Abraham Smith an apprentice, I give, if lawful, and bequeath the said apprentice to Leonard, my son, to teach and instruct."

Landes nere the Scite of the late Monastery of Fontaunce. Of the parishe of Ripon, and parcell of this valew.

William Hauxby[1] and Johanna his wife hold, by Indentor under Covent seale, datyd viij^{vo} die Augusti, anno regni Regis Henrici viij^{vi}, xxviij^{mo}, for terme of l. yeres, one close of medoo callid Gest-stable Ing, lieng by the water of Skell, without the South gate of the Scite aforesaide, contenyng by estimacion iij acrez; and one other close, lyeng by the water aforesaide and nere the highe waye there, called the Horse close, with a littell copice or springe callid the Springe, contenyng by estimacion ij acrez, paying yerely xs.

THE MANOR PLACE OF BRYMBEM[2] WITH DEMANEZ AND THE PARKE CALLED BRYMBEM PARKE.

This is a Manor, the parcells whereof hereafter do appere. And the same Manor place, demanez, and park be of the parishe of Massam with Kirkby Malsherd,[3] and theis, with the Graunges and other parcells hereafter specified, be all the hole Maner of Brymbem. And the park there and every of them be within this valewe and parcell of the same, and ther be none other parcells knowen to be Brymbem parke but theys; and contenyth, with the membres hereafter specified, all the sole, maner, lands and tenements, and hereditaments that the Monastery had there.

Item, the Scite of the Manshon, or Manor-place of Brimbam, with diverse edificez, orteyerds, garthings, and ij closes adjonynge,

(1) Both parts of this Indenture are preserved at Studley Royal; the one signed by Wyllm. Hawkesby, and sealed with the letters I. g. and an ear of corn, the other with a portion of the convent seal appended, and countersealed with the *Agnus Dei*, represented at page 280. The original term was for fifty-*two* years, the annual rent of 10*s.* being made payable to the abbot and convent and their successors, "or to any oyer then havinge interest or title after the saide abbot and convent, of the premyses." There is a clause for re-entry, in case the rent should be in arrear four months after either of the half yearly terms, and the "saide William and Jenett his wyfe byndes yarselfes sufficiently to reparell and upholde the saide grownde, in all mayner of heigehyng, wallinge, dychynge, with such oyer the garsell, and oyer wode yarto necessary, to be had within the saide closses and sprynges, if it yar be, or elles of the saide abbot and convent and yar successours."

Haxby's ancestors, like those of most others of the tenants, had been long connected with the estates, or service of the abbey. In 1457, a debt of 4*l.* was paid by the bursar to Richard Haxby, and Robert Haxby held a tenement of the abbot in Winsley, in 1496. The name still remains in the adjacent parish of Hampsthwaite.

(2) See Ordnance map, 6in. scale, sheets 136 and 153.

(3) It is a detached portion of this parish, that of Ripon intervening. It was sometimes called the Honor of Brimham, and in conveyances of land, which I have seen, dated in 1767 and 1769, the Parish of Brimham.

wherof the one is callid Peter garth, and the other callid the Hall garth, lying without the park, contenyng by estimacion x acrez, and be worth by yere xiij*s.* iiij*d.* A close of pastore lyeing within the parke, called Chappell Feld, contenynge by estimacion xij acrez, viij*s.* A close of pastor callid Leez feld, contenynge by estimacion xxx acrez, xxvj*s.* viij*d.* A close of pasture called Marele flat, conteyninge by estimacion x acrez, x*s.* A close of pasture callid Beaneflate, contenynge by estimacion xiiij acrez, v*s.* A close of medoo callid Eppett Ing, contenyng by estimacion viij acrez, v*s.* A close of medoo callid Skragfold leez, contenyng by estimacion xxxiiij acrez, whereof xxx acres set with grete okes, the herbage whereof is worth iij*s.* The herbage of a springe or wood callid Eppett Springe, contenynge by estimacion xl acrez, *nil.* A close of pasture callid Estilwayke, whereof the most parte is full of great okes, contenynge by estimacion xxx acrez, x*s.* ij Closes of pastore callid Conyarth and Littell Chapel feld, contenyng xiij acrez, vj*s.* iiij*d.* ij closes of course medoo callid the Over stubbing and Nether stubbing, by estimacion, vij. . .ij*s.* iiij*d.* A close of pasture, full of wood and carres, callid the Old parke, cont. by estimacion iiij^{xx} acrez, xx*s.* Th'erbage of a springe callid Colethuate springe, contenyng by estimacion x acr., *nil.* A cotage callid the Lodge with iiij littell closes there, contenyng by estimacon iiij acres, in the holding of Thomas Danson, iij*s.* iiij*d.*; whiche in all be worth by yere cxiij*s.* iiij*d.*

Brymbam Graung.

This is parcell of the Manor of Brymbem, and contenyth and maketh the hole Graunge of Brymbem, and is of the parishe of Masham with Kirkby Malsherd. And all the more callid Brymbem more is the propre soyle and ground of the late Monastery, and is contenyd in this valew; and also the pastoring which theis fermors have ther be parcells of this valew.

The Moyte of Brymbem Graung.

John Steile[1] and Johane his wife holde the one halfe of the Graunge of Brymbam with boyldings and garthes adjonyng, iij*s.*

(1) This family of respectable yeomen was long settled at Galphay, near Ripon, where William Steel was a tenant under the abbey, in 1454. John Steel, of Galphay, in his will dated 20th of April, 1628, desires his body "to be buried within the church of St. Andrew of Kirkbie Malzeard, as neere unto the place where my wife and friends doe lie as may be." They retained property at Galphay more than a century after this date, and several of their collateral lines may be traced in the parish Registers of Ripon, Kirkby, and Ripley. Richard Steell held a messuage

iiij*d.* A close of pasture callid Bromclose, contenyng by estimacion ij acrez, xij*d.* A close callid Hagworme hole, cont. by estimacion j acre, iiij*d.* Diverse litell closes of arable ground, and of medoo callid the Carre, contenyng by estimacion xiiij. acres, ix*s.* iiij*d.* iij closes of arable ground and medoo callid the North feld, contenyng by estimacion x acrez, ix*s.* iiij*d.* A close of medoo callid Callfall, cont. by estimacion xx^ti^ acres, v*s.* Halfe a close of pasture callid Rise closse, contenyng by estimacion, with xv acrez ther full of wood, v*s.* A close of course pasture callid Somerwith, contenyng by estimacion xx^ti^ acrez, vj*s.* viij*d.* A close of pasture callid Withes Ing, contenyng by estimacion xx acrez, iij*s.* iiij*d.* Halfe a close of cows pasture called the Cowpastore, contenyng by estimacion xxx acrez, with many okes therein, v*s.* Halfe a close of course pasture callid the Highe Intak, cont. by estimacion xv acrez, xx*d.* Common of pastore in a severall pasture inclosed callid Brymbam More, contenyng by estimacion ccc acrez, x*s.*

lx*s.*

The other Moyte of Brymbam Graunge.

Robert Elles[1] holdeth the other halfe of the Graunge of Brymbam, with edificez therunto belonging and garthings adionynge, iij*s.* iiij*d.* A close of medoo called Low Intak, cont. by estim. vj acrez, vj*s.* A close of arable grounde callid Calgarth, contenyng by estimacion iiij acrez, iiij*s.* vj*d.* A close callid Cherytre Close, cont. by estimac. j acr. di., xviij*d.* iiij closes of arrable ground and medoo callid Northfeld, cont. by estimac. xij acrez, viij*s.* Halfe the close of medoo callid Callfall, cont. by estimac. xx acrez, whereof xv acrez of wood, v*s.* A close of pasture callid Rise Close, cont. by estimac. xx acrez, whereof x acrez of wodd, v*s.* Halfe a close of pastore full of wodd callid Cowclose, cont. by estimac. xxx acrez, v*s.* A close of course pastore callid Rikerskallez, cont. per estimac. xx acrez, iij*s.* iiij*d.* Halfe a close callid Wither Ing, cont. by estimac. xx acres, iij*s.* iiij*d.* Halfe the close of pasture callid the Intack, cont. by estimacion xv acres, xx*d.* A close callid the Oxepasture, contenynge by

and four oxgangs of land of the abbot of Fountains, in Marton-le-Moor, at the annual rent of 24*s.*, in 1358. Richard Stele was the keeper of his cattle at Haddockstone-Grange, in 1485, and afterward. In the Subsidy roll, 37 Hen. VIII., 1545–6, John Steel, of the township of Markington, is taxed on 18*l.* in goods. Francis Steel was Wakeman of Ripon in 1457, and William Steel in 1535.

(1) Of a family at Winsley. After the abbey was dismantled, he carried some of the lead to Boroughbridge, where it was shipped to York.

estimacion x acrez, iij*s.* iiij*d.* A Common of pastore in the severall more callid Brambam More afforesaid x*s.* ; in all by the yere, lx*s.*

vj*li.*

xj*li.* xiij*s.* iiij*d.*

[FOUNTAUNCE NUPER MONASTERIUM. IN SUPERIUS IBIDEM INTER ALIA CONTINETUR PROUT POSTEA APPARET.

Dacre[1] *graunge parcella manerii de Brimbem et parochiæ de Ripon.*

Item, ther is a water corne mill, in the tenure of Rauf Frere, within a close callyd Somerbrigg close, parcell of Dacre Graunge, in the holding of Katheryn Hardcastell, and rentith yerely.

xxvj*s.* viij*d.*

Memorandum, ther be ij tenements callyd Copmanhowe, whiche be charged at liij*s.* iiij*d.* by yere, and be, upon a dew survey made, no more but xlvj*s.* viij*d.* by yere.

Adhuc, parcells Manerii de Brymbem et parochiæ de Ripon predictæ, [et] parochiæ de Masham cum Kirkby Malsherd. Viz., Bangerhouses, de parochia de Ripon, et Brasty Wood, de parochia de Masham cum Kirkeby Malsherd.

Item. Ther be ij Tenements, parcell of the manor of Brymbem, callyd Bangerhowses, at lxxiiij*s.* iiij*d.* by yere, and Brastywod at lxxiij*s.* iiij*d.*, with all lands, medoos, pastors, comons and wasts therunto belonging, in the tenure of Robt. Skafe and Willm. Skafe,[2] and rents by yere vij*li.* v*s.* viij*d.*

JAMES ROKEBY.]

(1) See Ordnance map, 6in. scale, sheets 136 and 153.

(2) By a charter without date, but witnessed by Sir Thos. de Burton and Nicholas de Dal, who were living in 1293, Thomas Schayf, of Ingerthorpe, six miles from Braisty Wood, gave to the porter of Fountains, to aid the relief of the poor coming there, an annual rent of two pence, charged on a rood of land which he had sold to Reyner de Markington. The seal, circumscribed with his name, bears a star or etoile of six rays. In or before the year 1346, John Scayff held of the abbot, by homage and fealty, one messuage in Ingerthorpe, with a croft containing one and a half acres, one oxgang of land of nine acres, and three parcels of meadow, containing one rood and more, at the annual rent of 7*s.* ; also, at the will of the lord, one and a half acres of forland, at 12*d.* per acre.—*Regist. rent.* fol. 111. Robert Scafe was keeper of the abbot's cattle at Braisty Wood, 1456–1489 ; William Scafe in 1490 ; and the connexion of the family with that place is still maintained by the possession of lands, purchased not very long after the dissolution of the monastery. It is remarkable, also, that the present Mr. Thomas Skaife, of Ripon, its representative, is the eighth person, in direct lineal descent, who has borne the same Christian name, since Thomas Scaife of Braisty Wood, who was born in 1563. William Skaife of Low-laith, in Braistie Wood, yeoman, by his will dated 21st March, 1625, after desiring burial "in the parishe church or church yard of Kirkeby Malzeard," desires certain "sawen wood" to be made

MORKAR GRAUNGE.[1]

Theis parcells make the hole graunge, and be of the parishe of Ripon, and contene all the lands of the late Monastery there.

Nynyan Pullen[2] and Henry Atkinson,[3] juntely togethers, holde the Graunge callid Morker Graunge, with the edificez ther and boyldings appertenyng, and with garthes and orteyerds, wasts and gardings adionyng, vj*s.* viij*d.* A close of pastore and course medo adionyng, callid the Cote Garthez, contenyng togethers there by estimacion xxx acrez, xl*s.* A close of pastore lieng together there, dyvided in ij closes called Coltfeld, contenyng in all togethers by estimacion xxxij acrez, xxij*s.* viij*d.* A great ground or a close of pasture divyded in iij closes, callid the Burnebank alias Burnebank, contenynge by estimacion l. acres, and is worth xl*s.* One close of arrable ground callid the Littell or Lesse Cow pastore, contenyng by estimacion xxx acrez, whereof of wood ij acrez, and a close of pasture callid Cowe pastore or the Great Cow pastore contenyng lx acrez, iiij*li.* x*s.* iij closes unto the said Cowe pastore adionyng callid the Oxe close, cont. by est. xxx acrez, xl*s.* One close of pasture callid the Shepe close, with one littell Spring of wood callid the Cokefall, cont. by estimacion xx acrez, xx*s.* A close of arrable grounde and pasture callid th'Abbay feld, cont. by estimacion xxvj acrez, xxvj*s.* One close of medo callid Cornegarth, cont. by estimacion iiij acrez, vj*s.* One close of medoo callid Barkhouse wray, cont. by estimacion iiij acrez, viij*s.* A close of medoo callid Lathe Garthes, cont. by estim. j acre, ij*s.* A close of medoo callid Grene Intak, cont. by est. ij acrez, iij*s.* iiij*d.* A close of pasture callid Corne Intak, cont. by estim. iij acrez, iiij*s.* A close of pasture callid the Lathe flat, cont. by estim. xvj acrez, xxj*s.* iiij*d.* ij closes of pastore adjonyng callid Monkberryng, cont. by estim. xxx acrez, xxx*s.* In all by the yere xviij*li.*

into a "cubberd" for one of his daughters, "in part of her bridewaine. Item, I give onto the fatherlesse children and poore widdowes aboute Paiteley-brigges, five shillings, and penny doale to be delte, at Kirkeby Malzerd, to the poore there."

(1) See Ordnance map, 6in. scale, 119 and 137.

(2) See page 259, note 4. William Poleyn held a messuage and lands of the abbot, in Hartwith and Winsley, in the year 1358.

(3) See page 232. This was, probably, the same Henry Atkinson of Markington, who, in a Subsidy roll, 37 Hen. VIII., is taxed on 20*l.* in goods. Several persons, also, of this name were living, about that time, in the parish of Ripley, where their descendants long remained. The family sprung, perhaps, originally from Craven, but the abbot of Fountains had Atkinsons as tenants in Allerdale, in Cumberland, whose children may have migrated into Nidderdale. In 1357, William Atkinson held lands of the abbot in Malham, as did Richard Atkinson, in 1454, and Thomas Atkinson, at Litton, in 1457. Margaret Atkinson and Richard Atkinson, her son, had a lease of part of Pott Grange, near Masham, granted to them by the convent, in 1518, and renewed to him for term of his life in 1536.

HADDOKSTAN GRAUNG.[1]

Theis parcells make the hole Graunge, and be of the parishe of Ripon, and contene all the lands of the said late Monastery there.

John Johnson and John Stile[2] hold the Graung callid Haddokestone, that is to say. First, a mansion with a dofe cote, a lath and other boyldings, one littell garth contenyng ij acrez, v*s*. A close pastore callid the Oxe pastore, cont. by estim. xxx acrez, xxxiij*s*. iiij*d*. A close of arrable ground callid the Littell-pitt-feld, cont. by estim. vj acrez, vj*s*. A close of pastore callid the Gret-pitte-feld, cont. by estim. x acrez, xiij*s*. iiij*d*. A close of medoo callid the Ings horse close, cont. by estim. vj acrez, xij*s*. A close of course pastore callid the Wood horse close, cont. by estim. ij acrez, ij*s*. A close of medoo callid the Whete leez, cont. by estim. xx acrez, xxvj*s*. viij*d*. A close of arrable ground callid Dawbank with a littell parcell of spring wood therin, cont. by estim. viij acres, viij*s*. A close of medoo called Morker myre, cont. by estim. viij acres, viij*s*. A close of pastore callid the Cow pastore with a fishe pond therin, contening by estimacion iiij^{xx} acrez, iiij*li*. vj*s*. viij*d*. A close of pastore callid Eshehed close, cont. by estim. iij acres, iij*s*. iiij*d*. The herbage of a spring callid the Eshehed, cont. by est. vij acres, with a close of medoo callid Thekeley, cont. by estimacion v acres, vj*s*. viij*d*. Two closes of medo adionyng callid Howfeld, cont. by estim. xxx acres, lx*s*. A close of arrable ground callid th'Abbay Howfeld, cont. by estim. xxx acres, xl*s*. A close of arrable ground callid Pawlez flatt, cont. by estim. xx acrez, xx*s*. A close of medoo callid the Calfe close, cont. by estim. ix acres, ix*s*.; in all by yere xviij*li*.

SWANLEY GRAUNGE.[3]

Theis parcells make the hole Graunge and is of the parishe of Ripon afforesaid, and contenyth all the lands of the said late Monastery there.

(1) See pages 220 and 232, and the Ordnance map, 6in. scale, sheets 119 and 137.

(2) I have seen the name of Steel written thus in old documents; but in the account book of Gresham's receiver for 35 Henry VIII., he is again called "John Style of Haddockstones." In some printed pedigrees, Marmaduke Beckwith, of Aikton, near Pontefract, is said to have married Ellen, widow of John Style of Haddocstone, about this period, but this his second match is not noticed in the Beckwith pedigree in Dugdale's Visitation of Yorkshire.

(3) See Ordnance map, 6in. scale, sheets 118 and 119.

The lands of Swanley adjoin the site of the abbey on the north, but the house has been long

Thomas Jenkinson[1] and Henry his sonne hold the Graunge callid Swanley, with edificez and garthings adionyng, and is worth by yere iij*s.* iiij*d.* One close of arrable ground callid Mowdenfeld, cont. by estim. xxiiij acres, xij*s.* A close of medoo callid the Flaske, cont. by estimac. viij acres, xj*s.* A close of pastore callid Shepe close, cont. by estim. xvj acres, x*s.* viij*d.* iij closes adionyng called Kelsay, cont. by estim. xxxv acres, xxiij*s.* iiij*d.* A close of medoo callid Cok leys, cont. by estimacion xx acres, xx*s.* A close callid Skelbank, cont. by estimacion xvj acres, x*s.* viij*d.* A close of arrable land callid vij Acres, iij*s.* iiij*d.* A close of pastore callid Sextene acres, otherway callid Drye leys, cont. by estimacion xij acres, viij*s.* A littell close of pastore callid Calfe close, otherwise callid Swanlay bank, cont. by estim. ij acres, ij*s.* And one close of arrable ground callid Thistelfeld, cont. by estimacion iiij acres, ij*s.* viij*d.*; in all cvij*s.*

CAYTON GRAUNGE.[1]

Theis parcells make all the hole graung, and is of the parishe of Stanelay, and conteneth all the lands that the late house had there.

The Moite of Cayton Graunge.

George Horner[2] holdeth the moyte of the said Graung of Cayton callid Narre Caton, with edificez and garthes adionyng, vj*s.*

since swept away. Though not called here a "mansion," like Haddockstone Grange, it must have been a goodly structure, for it appears, from the Bursar's accounts, from the feast of St. Martin, in Winter, 1456, to the same feast, in 1457, that the Duke of York—father of Kings Edward IV. and Richard III.—was entertained here by the abbot, who paid 2*s.* 8*d.* for fresh fish supplied to him by Sir Henry Scruton.

By indenture, dated 14th December, 30 Hen. VIII., 1538, of which one part is now at Studley Royal, the abbot and convent leased the Grange of Swanley, for the term of forty years, from the feast of St. Martin in Winter then last past, to Thomas Jenkynson and Henry his son, at the annual rent of five marks, the said Thomas having also paid "pro ingressu in predicta grangia 6*l.* 13*s.* 4*d.*" This alienation, however, would be cancelled at the dissolution of the abbey, under the statute 31 Hen. VIII., cap. 13, which enacts that all leases of lands, accustomed to be in the occupation of convents before the first day of that Parliament (28 April, 1539), should be void.

Elenor, widow of Thomas Jenkinson, through her son Robert, kept Brimham Grange, in 1481, and till after 1496. In Dodsworth's time, one of the chartularies of Fountains was in the possession of a member of this family, then residing in the vicinity.

(1) See page 55, note 8, and the Ordnance map, 6in. scale, sheet 137.

(2) The Horners resided in Nidderdale, in the parish of Kirkby Malzeard, before they came down hither, and several members of the family are still living in that beautiful valley. William Horner was the abbot's herdsman at Bourthwaite Grange, in 1454, and at Eastholme Lodge, in 1481. Thomas Horner was a tenant at Grassington in 1454, where his posterity remained three centuries after. Roger Horner, after keeping cattle for the abbot at Wiseing and New-

viij*d.* A close of pastore callid Cayton leys, cont. by estimacion l. acres, lxvj*s.* viij*d.* One close of pasture callid Thornyclose, cont. by estim. lx acres, iiij*li.* One close of pastore callid Over Cow crofte, cont. by estim. xx acres, xxvj*s.* viij*d.* A close of pastore callid Nether Cow crofte, cont. by estim. xvj acres, xxvj*s.* viij*d.* Th'erbage of a spring callid Law fawle, otherwise Caton fall spring, cont. by estimac. iiij acres, *nil.* Th'erbage of ij springs callid Craggewood and Highewood Spring, cont. by estim. vj acres, *nil.* A close of course medoo callid the Stank, cont. by estim. ij acres, ij*s.* A close of medo callid Monke Inge, cont. by estim. iij acres, vj*s.* A close of pasture callid Garres, cont. by estim. iiij acres, v*s.* iiij*d.* In all by yere xj*li.*

The other Moyte of Caton.

John Vavasor,[1] Esquier, holdeth the other moite of Cayton Graunge, with medow, lands, and pastors therunto belonging, by

house, was removed, in 1485, to Cayton; and the descendants of these ancient feemen were lessees of portions of the abbey lands long after its dissolution. *Leonard Horner*, a substantial yeoman, who died in 1583, held some near Middlesmoor. Richard Horner, who resided at Low Ellington, in the parish of Masham, when he made his will, in 1633, was lessee of Heathen Carr, and desired to be buried "at or in the parish church of Massam." Roger Horner of Heathen Carr, in his will, dated 11th November, 1662, mentions his lease under the hands of George Horner of West House, and would be buried "in the chappell or chapelyard of Midlesmoor." Roger Horner had a lease of Sykes Grange, where he made his will, 6th October, 1669. John Horner of Springhill, in Nidderdale, who made his will in 1667, was son of Thomas Horner, who had property at Lofthouse. Ann Horner of Lodge, in Nidderdale, spinster, in her will, dated 26th February, 1656, after desiring burial "in the chapell or chapelyard of Midlesmoor," bequeaths "the summe of eight shillings to be payed yearely for ever towards the hiring and menteyning a preaching minister at Midlesmoore chapel. Item, I doe give unto Mr. Smith, minister at the said chapell at this present time, the summe of forty shillings. Item, I doe give the summe of ten shillings to be payed yerely for ever to the poore within the said chapelry. And I doe put my brother, George Horner, in trust to see the said eighteen shillings discharged yearely." George Horner, Esq., late Deputy Paymaster of the Forces at Guadaloupe, was a pupil of Eugene Aram, when he taught the children of the dalesmen at Gowthwaite Hall, along with a future Professor of Arabic in the University of Cambridge, Dr. William Craven, Master of St. John's College, whose ancestors also had been tenants under Fountains.

The sons of some of these thrifty yeomen betook themselves, like many others of like station, to commercial pursuits at Ripon, where their descendants long maintained a respectable position, and attained the chief magistracy oftener than any other family. William Horner was Wakeman in 1525, and left his badge on the belt of the official horn. Nicholas Horner was Wakeman in 1547. Christopher Horner, tanner, was Mayor in 1651, and has his badge, too, on the horn. John Horner was Mayor in 1661, and died in 1667. George Horner in 1676. William Horner in 1717; John Horner in 1727, when he was Warden of the Company of Mercers, and in 1746; James Horner, clockmaker, 1739 and 1754, who died in 1761. Peter Horner, who sprung from Kirkby parish, in 1774, and died in 1783; and Thomas Horner, coachmaker, in 1776 and 1788, who died 1st June, 1799, aged 76.

(1) John Vavasour, Esq., representative of the time-honoured house of Weston, in Wharfdale, and Newton Hall, in the parish of Ripley, adjacent to Cayton. His father and grandfather, and probably many more of his ancestors, had held this property; and there is now at Studley Royal the counterpart of an Indenture, dated 10th May, 15 Hen. VII., 1500, whereby the abbot and convent of Fountains demise to John Vavasour of Newton, Esq., a mediety of the manor of

Indenture under Covent Seale datyd the xix daye of June in the thirty yere of the reigne of our soverane lord, King Henry the eght, to hold from the end and terme of a former leise unto the terme of xlv yerez, and payth yerely xl*i*.

xxj*li*.

SUTTON GRAUNG.[1]

Theis parcells make all this hole Graunge, and is of the parishe of Ripon, and conteneth all the lands of the saide late monastery there.

Randall Hogshon[2] holdeth a Graunge or tenement callid Sutton Graunge with edificez and boyldings, with garthings adionynge, v*s*. A close of pasture there adionyng callid Sutton leez, also Cowpastore, contenyng in all by estim. xl acres, xl*s*. A close of medoo there and pastore callid Ridley close, contenyng by estimacion xx acres, xxvj*s*. viij*d*. A close of pasture callid there the Threpland close, cont. by estimacion xxx acres, and in worth xxx*s*. A close callid North close, cont. by estimacion xl acres, xx*s*. ij closes of course pastore callid the Two ley closez, cont. by estimacion xl acres, xiij*s*. iiij*d*. by the yere. Item, a close of pasture callid Broddom close adionyng therto, cont. by estimacion xxx acres, x*s*. And one littell close of medoo callid Garres close, cont. by estimacion viij acres, xiij*s*. iiij*d*. A close of very course pastore callid the Old house close, cont. by estimacion ther, xl acres, xiij*s*. iiij*d*. A close of arrable ground and medoo called the Abbott's close, contenynge by estimacion in land and medoo xx acres, xxvj*s*. viij*d*. A close of arrable lond therto adionynge and medoo callid Wilson close, cont. by estimacion xxxvj acrez, xxx*s*. viij*d*. A close adjonynge of arrable land and medoo callid

Cayton, otherwise a certain tenement called Cayton, with all its appurtenant lands, formerly in the tenure of John Vavasour of Newton, Esq., his father, for the term of fifty years, and to be determined by his death. That event happened soon after, and the convent then, by Indenture, dated 16th July, 1504, demised the same estate, late in the tenure of John Vavasour, Esq., to Dame Cecily Vavasour, his widow, and John Vavasour of Newton, Esq., their son, for the term of forty years, and to be determined by the death of either of them, at the annual rent of 10*l*. It appears, from an impression attached to this deed, that his signet ring bore the letter I., crowned, with a sprig of foliage on each side of the letter. There is a skeleton pedigree of the family in Whitaker's *Loidis and Elmete*, page 206.

(1) See pages 32 and 287; and the Ordnance map, 6in. scale, sheets 101, 102, and 119.

(2) Robert Hogeson was keeper of the Grange of Sutton, 1480–1489, and his posterity occupied the same farm until a recent period. The last direct male representative, Mr. Hodgson of Breckamoor, adjacent to Sutton, died in 1847. The original estate here, which was given to Fountains at the foundation of the abbey, now belongs, with the rest of the township, to Lieut.-Col. Crompton, of Azerley Hall. There is a large barn near the village, chiefly framed of massive timber, which appears to have been used in the monastic times.

Williamson close, cont. ther by estimacion xxxvj acres, xxx*s.* viij*d.* A close of medoo callid the Hall close, cont. by estimacion iij acres, iiij*s.* A close of pastore callid Calf close, cont. by estimacion iij acrez, iij*s.* And the herbage of iij springs divyded, whereof the one callid Littellgel spring, cont. by estimacion xx acres, the other callid Litell ley spring, cont. by estimacion xl acres, and the iij callid Hollin hed spring, cont. by estimacion xij acres, *nil.* In all, by yere xiij*li.* vj*s.* viij*d.*

BRAMELEY GRAUNGE.[1]

Theis parcells make all the hole Graunge, and is of the parishe of Masham with Kirkeby Malsherd, and be all the landes that the late monastery had there.

Edward Man, and Agnes his wyfe, holdeth the Graunge there with edificez and garthings adionyng, v*s.* A close of medoo

(1) See page 242, note 3, and Ordnance map, 6in. scale, sheet 101.

It appears in a Rental, taken on the oath of twelve jurors, 9th May, 11 Henry VII., 1496, that William Man then held the Manor or Grange of Bramley, for a term of years, at the rent of 6*l.*, with the obligation to keep there twenty cows of the stock of the abbot and convent, and to deliver to them annually of their issues, thirteen stones four pounds of butter, worth 12*d.* per stone; twenty-six stones eight pounds of cheese, worth 8*d.* per stone; and ten stirketts, worth 4*s.* each.

By an Indenture dated 15th May, 1525, the abbot and convent demise to John Man and Johanna, his wife, Edward Man and Agnes, his wife, the scite of their grange of "Braymeley," with its edifices, and all the arable land in culture there with common pasture for their cattle, except the vaccary, with all the meadows, pastures, pasturage, and woods pertaining to the said grange, which are reserved for the custody and nutriment of certain cattle of the convent. To hold the same, from the Feast of the Invention of the Holy Cross then last past, to the end and for the term of forty years, rendering annually 6*l.*; with power for the convent to distrain, if the rent was unpaid for a month after each half-yearly term; and if for four months, to expel the tenants and vacate the lease. The lessees covenant not to sub-let without license, on pain of forfeiture of their tenure; also to keep, on the lands reserved, one bull, twenty cows, nine heifers of different ages with their calves, and, of the proceeds of this stock, to render a just account before the seneschal or auditor of the abbot and convent, at the yearly audit within the monastery, according to the custom, had time out of mind, of the herdsmen and lodge-keepers of the convent in Nidderdale, like whom they should be rewarded for their pains. Also to sustain all buildings, except with main timber to be assigned and delivered by the officers of the monastery, and all fences, ditches, stone walls, hayes, and boundaries. And the said John and Edward Man, and the longer liver of them, undertake, as faithful servants and foresters, to supervise and keep all the woods and underwoods growing on the said grange, without waste on their own part or that of others, and to prevent all transgressors within the same, at the court of the abbot at Grewelthorpe. It is provided, also, that if the lessees die before the term expires, the rest of it shall be void; and in the event that Edward Man shall die during the term, before his wife Agnes, and she accepts another husband, without the consent of the abbot and convent, the lease should be cancelled, and they expelled. Moreover, the lessees, with others, bind themselves to fulfil the agreement, under a penalty of 40*l.* None of the lessees have subscribed their names, and the seals are torn off, except the fourth and last, which bears the letters E. C., rudely foliated.

When the dissolution of the abbey became obviously imminent, this Edward Man and Agnes, his wife, obtained, for a consideration which it was not convenient to mention in the conveyance, an extension of the term granted by their original lease, and both parts of the Indenture, together with the counterpart of the former one, are now at Studley-Royal. It

callid Folegatt leez, cont. by estimacion x acres, xiij*s.* iiij*d.* A close of medoo callid iiij acrez pece, v*s.* A close of medoo callid Stahamlet Ing, cont. by estimacion v acres, viij*s.* A close of medoo callid the Ree park leez, cont. by estimacion iiij acres, v*s.* iiij*d.* A close of pasture callid Great feld, cont. by estimacion x acres, vj*s.* viij*d.* A close of pasture callid Littell feld, cont. by estimacion x acres, vj*s.* viij*d.* A close callid Calfe Tayle, contenyng by estimacion viij acres, xij*s.* A close of medoo callid the Ing, contenyng by estimacion xx acres, sett with shruby okes, xx*s.* A close of arrable lond and medoo callid the West Ing, cont. xx acres, xx*s.* A close of arrable land and pasture callid Leez feld, cont. by estimacion ix acres, ix*s.* A close of pasture and medoo callid Calf close, cont. by estimacion viij acres, viij*s.* A close of pasture callid the Intak, contenynge by estimacion cc acres, xxxiij*s.* iiij*d.* A close callid the Pastore, c acres by estimacion, xvj*s.* viij*d.* A close of pasture callid Eller shaw, con-

is dated 2nd January, 30th Hen. VIII., 1539, and after reciting the substance of the lease of 1525, demises the "hole graunge of Brameley with all and singuler their appertenaunces, to the seide Edwarde Man ande Agnes his wyffe, ande to the assignes of the seide Edwarde," for the term of "fyvetene yeres next ande immedyate after the seide xl yeres," at the yearly rent of 6*l.* "Ande over that, the seide abbot ande convente, by thies presentes, covanaunteth, graunteth ande agreith to the seide Edwarde ande Agnes his wyffe, that, yf at eny tyme hereafter, the saide abbot and convente or yair successours, *or eny other persone or persones*, doo take frome the seide Edwarde Man ande Agnes, or yair assignes, the seide cowhowse, ande certeyn kye ande othre nutrymentes of the saide abbot ande convente nowe yair beyinge, or hereafter fortune to be, at the seide graunge ande the apportenaunceis, that then, ande frome that tyme, the seide Edwarde Man ande Agnes hys wyffe, ande yair assignes, durynge all the seide yeres, to contente ande pay yerely to the saide abbot and convent ande yair successours, fortye shillinges of lawful Yngeleshe money, at the feistes above seide, over ande besides the seide sex powndes a bove wrytten—Provydyt always, also, that the seide Edwarde Man, durynge the seide terme, shall not assynge, gyffe, nor sell the seide graunge withe th' apportenaunceis, nor no parcell yair of, to eny persone or persones, but oynlye to one of ye chylderen lawfully be gotten betwixte ye seide Edwarde ande Agnes his wyffe, nowe beynge." The office of "keiper shipe of the woddes, within the seide lordshipe of Brameley," is also granted "to the seide Edwarde ande his assignes, durynge the hole yeres aboveseide," with an allowance "in his ferme yerely of vj*s.* viij*d.*" A portion of the convent seal, countersealed with a good impression of the "*Agnes Dei*," is appended to one part of the Indenture, and the other is signed in a bold hand by "Eduard Man."

This Edward, by Agnes his wife, had issue William Man of Bramley Grange, who died 20th Feb., 1594, aged 67, and is buried under a small brass plate in Kirkby Malzeard Church, incised with his effigy and that of his wife Frances, who died 26th Dec., 1605, "beinge of the age of lxxvii yeares." Their son, William Man of Bramley Grange, married Isabel, daughter of Peter Newarke, Esq., of Acomb, near York, an esquire of the body to Queen Mary, by Joan, his wife, daughter of Thomas Vavasour of Copmanthorpe, Co. York, Esq.; and some of their descendants may yet be traced. One branch, of which a short pedigree may be seen in the Harl. MS., 1487, f. 436, settled at Drax Abbey, near Snaith."

I should have noticed, at page 242, that "Adam Man, gentleman," was Wakeman of Ripon in the year 1421, in proof of the local position of the family before we find them in connexion with Fountains. By his last will, dated 26th December, 1485, and proved 24th January, 1486, Robert Man of Slennyngfurth desires to be buried in the cemetery of St. Wilfrid of Ripon. He bequeaths to the brothers of St. Robert of Knaresborough, 5*s.* To the Abbey of Fountains, 3*s.* 4*d.* To the fabric of the Church of St. Wilfrid of Ripon, 2*s.* To each of the four houses of Friars at York, 12*d.* The residue to Johanna his wife and his sons; and appoints William Man and Johanna his wife executors.

tenyng by estimacion xxx acrez, xx*s*. A close of pasture callid the Cow close, cont. by estimacion xiiij acrez, wherein is shrubby wood and hollings, xiij*s*. A close of pasture callid the Newe close, cont. by estimacion xij acres, xiij*s*. And a littell close of medoo callid Brokey leez, cont. by estimacion vj acres, viij*s*. ; in all by the yere xj*li*. ix*s*.

THE GRAUNGE OF NUTWITH COTE.[1]

Theis parcells make this hole Graunge, and is of the parishe of Masham with Kirkby Malsherd. And be all the lands of the late monastery ther.

Richerd Bekeweth,[2] Lucy his wyfe, and Cristofer his sonne, hold the Graunge callid Nutwith Cote, with edificez, with garthings adionyng, and one close called Slee close, cont. by estimacion iiij acres, vj*s*. viij*d*. iij closes of arrable lond and medoo

(1) See Ordnance map, 6in. scale, sheet 101.

(2) Without diverging to inquire into the origin of the Yorkshire family of Beckwith, it will be sufficient, for the present purpose, to state that the main stock was settled, in the early part of the fourteenth century, at Clint, in the parish of Ripley, where some ruins of their moated mansion remain on an elevated spot, opposite Hampsthwaite, commanding charming prospects of Lower Nidderdale. They flourished here until the beginning of the seventeenth century, when, like too many of our houses, associated with the sympathies of generations of neighbours and dependants, their last days were clouded by misfortunes. William Beckwith of Clint succeeded his father there in 1575, and married Jane, daughter of William Tancred, Esq., of Boroughbridge, sister of his father's second wife, by whom he had a son William, who died without issue, and two daughters, Elizabeth and Anne, of whom the latter was twice married, and had issue. He served as a captain in the army in Ireland, and during seven years' absence there, his wife proved unfaithful to him. Whether he was separated from her legally or not I cannot as yet tell, but when her father made his will, in 1573, she appears, either through absence or otherwise, to have been insufficiently maintained by her husband. After bequeathing to her a silver salt with a cover gilt, and the sum of 3*l*. 6*s*. 8*d*., he says, "I do will and require Thomas Tanckard, my sonne, whome I make my executor, to dispose and give to Jaine Beckwith, my said daughter, xx*li*., *at siche tyme as he shall think convenient in her necessitie*. Item, I give and bequethe to the said Jaine Beckwith, my wife best gowne, her best kyrtle, and her best peticote." Certain, however, it is that Beckwith repudiated her, and, during her life, married Mary, daughter of Mr. Anthony Salmon, of Annesley Woodhouse, in Nottinghamshire, chambermaid to the Countess of Huntingdon, but of a gentilitial family. The precise time when this event occurred is uncertain, but Roger Dodsworth, who heard the sad story from "credible persons dwelling near Clint, who knew all the parties, 5th May, 1634," says he had issue by her, Huntingdon, William, Henry, Katherine, and Isabel. The eldest son, who appears to have been born some time before the rest, and Katherine, do not appear to have been baptised at Ripley ; but in the parish register there I find, "Isabella Beckwith, filia Willielmi Beckwith, armig., baptizata fuit, 15th Jan., 1582–3 ;" William, his son, on the 8th March, 1583–4 ; and Henry, his son, on the 17th May, 1585. Their mother died in 1601, and their unfortunate father in 1607, and both, "after life's fitful fever," are now resting at Ripley. In the life-time of his parents, and in 1589, Huntington, their eldest son, married Margaret, daughter of Thomas Mering of Mering, Co. Notts, Esq., a family previously related to the Beckwiths. But, thereby, one misfortune followed another ; she became of unsound mind, and having, on failure of issue, had this estate at Clint left to her by her husband, she sold it to Sir John Saville ; and, after existing to an extreme age, was buried—as a note mournfully records opposite the registration of her marriage—"in great poverty, at Ripley Church, 4th of May, 1655. The family of Beckwith both gone, and Mering."

callid Corne closes, cont. by estimacion xx acres, vj*s.* viij*d.* A close of arrable land and medoo called Cow close, cont. by esti-

A century or more, however, before this time, a younger branch of the family had taken root on the lands of Fountains, at Nutwith Cote, in the manor of Aldbrough and parish of Masham, and, as it appears from the Heraldic Visitation of Durham, taken in 1615, in the person of Richard Beckwith, a second brother of the house of Clint, who married a Conyers of Marske, in Swaledale. If this statement be correct, he was probably the same Richard Beckwith whom we find holding the Grange of Nutwith Cote, and keeping certain of the abbot's cattle and sheep there, in the year 1453, and also holding the office of forester within the manor of Aldbrough. In this year the convent sold him twelve sheep, for 5*s.*, and paid him 8*d.*, for carrying wool from his house to the abbey, when a lad was rewarded with 2*d.* for driving a flock of sheep from Fountains thither.

In the compotus of the bursar, rendered in 1458, Thomas Beckwith is paid, among the clerks and feodaries, the unusually high salary of £5, and also an old debt of 40*s.* Whether he was the father or brother of this Richard, or stood in either relation to him, I cannot determine; but evidently he was a person of local consideration, and it may have been through his influence with the abbot that the family first obtained their tenure in Mashamshire. There was a Thomas Beckwith, owner of Clint at this time, who so well understood the interests of his family as to ask and obtain from Henry VI. an exemplication of an ancient judgment for wreck of the sea, allowed to Gilbert de Gaunt and Richard Malebyse, which throws some light on the early part of his pedigree.—*Rot. Pat.* 25 Hen. VI., p. 2, m. 33. Perhaps he was a lawyer, for in 1457 he was allowed by the convent 2*s.* 9*d.*, as his expenses, when he attended with others at the court at Knaresborough, and also 13*s.* 4*d.* for attending on Sir Robert Ughtred. Three years before it had cost Dan Thomas Swinton 4*d.* to travel to Ripley to confer with Thomas Beckwith and John Vavasour about the affair of Richard Smerthwaite, who resided near Masham.

Richard Beckwith lived at Nutwith, and annually appeared with his accounts, now before me, at the abbey, from 1481 to 1494, except in the year 1489, when he was represented by James, his son. In Abbot Huby's rental of 1496, it is returned by the jury that he held this grange for a term of years, at the annual rent of 30*s.*, being also bound to keep twenty cows of the stock of the monastery, and to return, of their annual proceeds, thirteen stones four pounds of butter, at 12*d.* per stone; twenty-six stones eight pounds of cheese, at 8*d.* per stone; with ten stirketts, each to be worth 4*s.* According to the Herald's Visitation, quoted above, he had only one son, called Christopher, but it appears that he had a son Richard, who succeeded him at Nutwith, and, on chronological grounds, that a generation must have been omitted in the pedigree. When the father was growing old, or his term was about to expire, a new one was entered into, on the 4th July, 1495, whereby the abbot and convent demised to Richard Beckwith, Catherine, his wife, and Richard, their son, "all their Graunge or Loge callid Nutwith Cote, with all the appurtenaunces, in the parish of Masham, in ye shire of York;" and also a tenement within the same parish, called Thwate-house, with its lands and appurtenances; to hold the same from the feast of the Invention of the Holy Cross, then last past, to the end and term of forty-eight years. The old rent was continued, and the former amount of "gode and sufficient chese, able mete, and conveable butter," but the precise number of the stirkets is not mentioned; and it was stipulated that the lessees should, "at their awn proper costes and expenses, sustene, fynd, savely and surely, xxti. kye, vj whyes of the guddes, catall, and store" of the convent, which were delivered to them "atte day of makyng of this present." For Thwait-house, they were to pay the annual rent of 4*l.* The usual covenants are inserted, to bind the lessees to uphold the buildings and fences, "as in thak and morter"—to make or permit no waste—to "kepe to the use and gode spede" of the convent—not to sub-let without license—and to appear, personally, in the abbey, to render their annual account; with powers reserved to the convent to distrain, if the rent "be behynd" for a month, and "the distresses so takeyn" to "imparke and impownd," and if for six months, to re-enter; also to "fell, yeve, sell and cary away, eny wodde or casuelte," and to enjoy "fre entree and issue, in, through, and upon the said graunge, at their list and pleasure when them best likith." It is provided, likewise, that the deed should become void, on the death of the lessees, "in the seide terme." Two of the seals are still appended to the counterpart, one—the impression of a signet ring—bears the Lombardic letter T, crowned; the other, in a square panel, an eagle displayed.

As the days of Richard Beckwith and those of the convent were alike about to close, Abbot Bradley and his brethren, by Indenture dated 4th July, 29 Hen. VIII., 1538, demised to Richard Beckwith, Lucy, his wife, and Christopher, his son, at the old rent of 30*s.*, and 4*l.* the Graunge of

macion xij acres, xv*s*. A close of medoo callid Hek hed, cont. by estimacion xij acres, xv*s*. A close callid Flat close, cont.

Nutwith Cote, with the tenement of Twaite-house, from the feast of the Invention of the Holy Cross, then last past, for the term of forty-eight years; rendering, also, "of the profetes, gaynage, and newyng of the xx^ti^ kys," the same number of stirks, and the like quantity of cheese and "gud, able, and conveniable butter," as is reserved in the former lease, the conditions and provisions of which are repeated. Although it is not so mentioned in the survey in the text, the tenants must have been holding under this lease at the time when it was taken. The part of it now at Studley Royal was sealed by the convent with a small round signet or secretum, bearing a pastoral staff erect, with a cross pattee attached to the lower part of the stem, between an ear of corn on the one side and a sprig of foliage on the other; but the impression is not very distinct.

In the Visitation of Durham quoted above, it is stated that Christopher Beckwith of Nutwith Cote, son of Richard, married Catherine Tunstall and had issue by her, Thomas, Robert, and Anthony, who resided also there, and of whom it is recorded, in the Act book of the Peculiar Court of Masham, in 1594, that "a proper yong woman was brought to his house, and there bare a childe begotten in fornication, and he hayth suffered her to depart unpunyshed;" for the which he was excommunicated. I suspect, however, that he suffered all the annoyance which fanatical pettifoggery could inflict, not because of the "proper yong woman," but because of constancy in the faith of his fathers. Thomas the eldest son was father of Christopher, who was father of Thomas, Roger, and Christopher. Edward, son of Christopher, married, in 1679, as his second wife, Ellen daughter of Welbury Norton, Esq., of Sawley, sister of Thomas Norton, grandfather of the first Lord Grantley, and his son, I think, was the last of the Beckwiths who resided at Nutwith Cote. There are still some traces of former days to be seen about the house, which stands on a pleasant elevation above the Ure, and in it are some curious leather hangings that have witnessed many a rollicking festivity of this open-hearted race.

It may have been that one of the brothers or sons of the first Richard Beckwith whom we find at Nutwith Cote, had been placed at Pott, about five miles west of that place, towards the moorland country, by the monks of Fountains, where John Beckwith kept some of their cattle in 1480, and for several years afterward. Richard Beckwith also, in 1496, held the site of the abbot's manor of Swinton adjacent to Nutwith Cote, at the rent of 33*s*. 4*d*., where he was succeeded in his occupation by John Beckwith. In the next century, one or all these houses were so prolific as to severely tax the sagacity of the genealogist who would deduce the lines to persons of the name remaining in and about the parish. Within the space of two centuries ending in the year 1800, I have counted in the Masham Register not less than four hundred and twenty-five entries of this name alone; and within the first quarter of the seventeenth century, before the wide-spreading branch settled at Aldbrough Hall, there were fourteen different householders, so named within the parish—Christopher and Anthony Beckwith of Nutwith Cote, two Christophers, Marmaduke, John, Richard, and Thomas, at Swinton; John, at Wardermarsk; Francis, John, and Henry, at Masham; John, at Ellington; and Marmaduke at Ilton.

But the branch which attained the foremost position, after the parent stem at Clint was decayed, was that which derived from Robert Beckwith, grandson of Robert Beckwith of Broxholme in the parish of Ripley, younger brother of that Thomas Beckwith whose connexion with Fountains I have mentioned above. He left two sons, Marmaduke and Robert, and an extract from his will, proved in 1537, will be found at a subsequent page. This Marmaduke held a portion of the Grange of Dacre under the abbot, at the dissolution; and purchased the Manor of Featherston near Pontefract, and Aikton, where he settled his eldest son, whose direct line expired in his two granddaughters, the eldest of whom married Nicholas, brother of Lord Fairfax of Emley. His second son, Roger Beckwith, a wealthy man whose immediate descendants may be found in Dugdale's Visitation, sold his lands in Clint in 1597, and purchased the Manor of Aldborough in the parish of Masham, which had belonged to Fountains. His eldest son by his second wife, Arthur Beckwith, was a Captain in the Parliamentary army, in which service he was slain in 1642; and the cloud which had just lowered over Clint, then well nigh veered over the rising house. He had married a daughter of Sir Marmaduke Wyvill of Constable Burton, who was a Romanist, and conducted her children so much to the dissatisfaction of her husband's family that Susan, their grandmother, and their uncles, John Anlaby and John Odingsells, petitioned the House of Commons that the custody of Marmaduke, the heir, should be committed to them. Their request was granted, and on the 21st August, 1647, an ordinance was ordered to be brought in to that purpose.—*Journ. Ho. of Com.* vol. v, p. 281. The widow then endeavoured to convey the children beyond sea, and the House was again called upon to interfere, and on the 30th January,

by estimacion xij acres, xij*s.* viij*d.* iij closes of pasture adionynge callid Grene closez, otherwise callid Cowpastore, cont. by estima-

1649, directed the Council of State to give such orders as might be required.—*Ibid*, vol. vi, p. 353. She succeeded ultimately, however, so far in her purposes as to educate her son Roger, and one at least of her daughters, in her mode of faith. On the death of his brother Marmaduke, this Roger succeeded to the family estates, married, on the 7th of April, 1681, a daughter of Sir Edmund Jenings of Ripon, and eight days after was created a Baronet. He shot himself, on the 6th of December 1700, at his father-in-law's house, below the Minster at Ripon where he was buried two days after, in a gloomy little room which, when a child, I approached with the deepest awe because of him and a Lady Lavalle, who, *ut dicitur*, "walked" there, in white. More likely it may have been that the peripatetic skull that was closeted at Aldbrough, and would return again wither-soever it was cast, had been used by him or his, in their religious devotions. I know not the fate of his eldest son, who died beyond sea, but the issue of his second son is extinct, and Sir Roger is now represented by a gentleman in America, descended from the third son; who, following the fortunes of the Jenings family went thither, and was Clerk of the Peace in Virginia.

The limits of a note would fail me to tell of other singular incidents in the history of a race raised up, like many more, under the patronage of Fountains, and of the services rendered to their country, in arms. Matthew Beckwith, son of Roger, who purchased Aldbrough, was, like his nephew, a Captain under the Parliament, and afterwards retired to Tanfield near Masham, where he was steward to the Earl of Elgin. He was an active and "severe justicer," and, in that capacity, marriages during the Protectorate were frequently solemnized before him. He lived in a house by the river side still partly remaining, which had been occupied by the priests of Maud Marmion's chantry, in the church, since the time of King Edward III., and, on rebuilding the eastern part of it, inscribed above the door,

Si Religio floreat, vivo. M. B. 1668.

Upon which the Rector, Mr. Littleton, who lived opposite to him, wrote over his own,

I do not heed the man the more,
That hangs religion at his door.

From this Matthew, the Beckwiths of Thurcroft near Tickhill Co. York, and of Trimdon Co. Durham, are descended; of whom were Col. John Beckwith, a distinguished officer in Abercrombie's Regiment; and, in our own time, Sir William Beckwith K.H., of the 14th Light Dragoons.

Another family of Beckwith were settled, during the seventeenth century, at Lamb Hill, within the old monastic manor of Aldbrough, descended from Thomas Beckwith, of Sutton Graine, who died in 1672, and who with his son Thomas purchased that estate, 7th May, 1656. The granddaughter of this second Thomas married Mr. John Lonsdale of Masham, grandfather of the present Dr. John Lonsdale, Lord Bishop of Lichfield, but the estate passed out of the family, on its division among four coheiresses, in the next generation. Samuel Beckwith of Aldbrough, and afterwards of High Burton, second brother of this Thomas, married a daughter of Rowland Walker of Masham, nearly related to the celebrated Dr. Walker, the gallant defender of Londonderry, of which family also, perhaps, was Dr. Walker, the useful friend of the learned Bentley. Some colour may be imparted to the conjecture that the poet Garth, whom Dr. Johnson calls a Yorkshireman, derived his Christian name of Samuel—prevalent among the Beckwiths—through his mother, whose parentage is unknown. In some lines written by Eugene Aram, he says, while commemorating certain Yorkshire celebrities,

"Rapt into years to come, the muse's eyes,
Behold your future sons illustrious rise!
Patriots and chiefs, renown'd for war and laws,
Warm in their country's and in virtue's cause.
When time another crop of foes shall bear,
Another Thornton shall in arms appear;
* * * *
Some future bard, in Roundhills shall commend,
The breast humane, the scholar, and the friend.
Lambhill shall bid its fadeless laurels grow,
To shade some Norton's, Garth's, or Plaxton's brow."

Now certainly there is nothing in the aspect of Lambhill to awake, *simpliciter*, associations of the Phocian mount, and the inference therefore seems to be that Garth—like Thos. Norton, a versifier,

cion xl acres, xx*s.* ij closes of pasture called Cote hed closes, contenynge by estimacion iiij acrez, iiij*s.* And the herbage of a wood callid Flatwith springe, cont. by estimacion xx acrez, *nil.*; in all by yere iiij*li.*

ALDBRUGH GRAUNGE.[1]

This is a Manore, the hole particulars whereof do appere in this booke, and be a rentyd in this valew. And theis parcells be of the parishe of Masham with Kirkby Malsherd, and of Tanfeld; and theis, with the said membres, make the hole and entere manore of Aldbrugh.

ALDBRUGH GRAUNG.

Robert Browne[2] holdeth the Manore and Graunge of Aldbrugh with the howses and boyldings therunto pertenynge with garthings adionyng, v*s.* A close of pasture callid Somer close helez,

whose sister had married a Beckwith of Nutwith Cote and once lived hard by—was then remembered to have been connected with the place.

All the chief branches of the family bore, as their arms, *argent* a chevron between three hinds' heads ("*testes de bis*") *gules*, in token of their descent from the ancient house of Malebisse, of which something may be found, in a future volume, under their charters to Fountains.

(1) See page 56, note 5, and the Ordnance survey, 6in. scale, sheet 101.

(2) From the difficulty which naturally arises in tracing the descent and connexion of families of this name, I am not enabled to decide whether the first Browne that I find holding Aldbrough Grange was a thrifty descendant of the abbot's tenants at Bourthwaite Grange, in Nidderdale, one of whose leases will be found at the 276th page, or a new occupant under Fountains. Very probably he was the former. In Abbot Huby's rental of 1496, it is returned that this William Browne held the Manor or Grange of Aldbrough, for a term of years, at the annual rent of 17*l.* 10*s.*, including a rent-charge of 4*s.* 4*d.* to Richmond Castle; being bound also to return, annually, of the issues of twenty cows, which he had to keep of the store of the abbey, thirteen stones four pounds of butter, twenty-eight stones eight pounds of cheese, and ten stirketts, as in other cases which I have quoted; and also to keep, from Michaelmas to the 3rd of May, four hundred of their hogg sheep, the maintenance of which was valued at 80*s.*

On the 20th May, 27 Henry VIII., 1535, the abbot and convent demised one-half of their Grange of Aldbrough to Robert Brown, but on somewhat different terms. He was to hold, from the 25th of March then last past, for the term of forty years, at the annual rent of 5*l.* 3*s.* 8*d.*, to keep a horse, ten cows, and a bull, and to render, annually, of the offspring of the said cows, five stirketts, or stirks of one year old—"*quinque sterkettes, viz., stirkkes unius anni integri de prefatis vaccis provenientibus*"—also, thirteen stones four pounds of cheese, six stones and a half and two pounds of butter, or the value of each, at the election of the officials of the convent, according to the custom, had in Nidderdale, and to keep, from the 29th September to the 3rd May, "unum jumentum cum sequela, cc hogges sive matrices oves, vel quinquaginta averia, ad libitum eorundem abbatus et conventus et successorum suorum." In case the lessee died within the term, it was provided that his daughter Ann, and, in case she died likewise, his daughter Isabella, should enjoy the unexpired portion of it; but neither of them were to marry, there, without the consent and special license of the abbot and convent. If, however, the lessee had a son born in wedlock, he should hold it after his father's death, and the daughters have no interest in it whatsoever. It was also stipulated that, if the convent cut down any of the woods within this part of the grange,

contenynge by estimacion x acres, x*s*. A close of pasture callid Upper lees and Nether lez, contenynge clx acres, iiij*li*. A close of pasture callid Yone close, cont. by estimacion xvj acres, xvj*s*. A close of medoo callid Stable ing, contenyng by estimacion xvj acres, xxij*s*. ij closes of arrable grounde over Stable ing, cont. by estimacion xij acres, xij*s*. A close of arrable lond lyeing by the lane syde, contenynge by estimacion iiij acres, iiij*s*. A close of medoo callid Thakeley wrey, cont. by estimacion xv acres, xx*s*. ij closes adionynge callid Wheat close and Kaver close, contenynge by estim. viij acrez, viij*s*. A close of medoo callid Grenez, cont. by estim. x acres, xiiij*s*. iiij*d*. A close of medoo callid Holmez, cont. by estimacion xij acres, xxiiij*s*. A close of medoo callid Bigg ing, cont. by estimacion iij acrez, v*s*. A close of pasture callid Wood close, cont. by estimacion vj acrez, vj*s*. A close of pasture callid Cow close, cont. by estimacion lx acrez, xl*s*. A close of medoo callid Sekeley lond, contenynge by estimacion xvj acrez, xviij*s*. viij*d*. A close of pasture callid Phesaunts bushe,[1] cont. by estimacion xvj acrez, viij*s*. A close of medoo callid the High nuk, cont. by estimacion xx

the ground should be fenced in, and remain entirely unoccupied by any kind of cattle, for the space of seven years.

It is probable that one of the Browns of Bourthwaite migrated to the parish of Pickhill, and became the ancestor of a respectable family that resided thereabout, and at Baldersby, until the early part of the last century. By letters patent, dated 13th May, 1583, Queen Elizabeth demised to John Browne of Holme, gentleman, a messuage with eight oxgangs of land in Ainderby Quernbow, then in the tenure of Thomas Fall, being parcel of the possessions of the late monastery of Fountains. Francis Browne, of Galphay, *alias* Gaughey, near Ripon, by his will, dated in 1679, bequeaths all his land in Gaughey to his son John, when he should come of age, and to his son Francis, all his leasing in Thornbrough. Again, in 1712, John Browne of Thornbrough, gent., in his marriage settlement, deals with his farm at Winksley, near Galphay. Christopher Browne, a wealthy yeoman, who lived on his own land at Skell-gill, not far from Bourthwaite, who left a legacy to the daughters of Robert Browne of Hewick, bequeathed, by his last will dated 14th May, 1653, to Christopher Lumley, son of Christopher Lumley, late of Grantley, deceased, and to his heirs for ever, "a close in Grantley called the New Close, upon condition that he and his heires and assignes, or whoever shall occupy the said close, shall for ever pay unto the Churchwardens of Kirkby Malzard, for the tyme being, 20*s*. yearely, and every year for ever, at the feast of St. Michaell the Archangell, onely to be, by the said Churchwardens, distributed to six or eight of the poore and impotente lame or sicke people of that parish. And, for want of due performance herein, I give the said close unto the said Churchwardens of Kirkby Malzard, and their successours respectively for the tyme being, for ever, to receyve the yearly proffets thereof, and to distribute the same for the use of the said poore as aforesaid." John Browne, of Ringbeck, near Kirkby Malzeard, in his will dated 28th March, 1638, bequeaths the sum of five pounds, "the interest whereof shall remaine and redowne to the poore of the low parish of Kirkby Malzeard for ever. And further my will and mynde is that, alwayes, the Vicar and foure Churchwardens for their time being shall have the ordering and putting forth of the said summe of five pounds, and the distributeing of the interest, to the use and behalfe of the foresaid poore." There are still several persons in and about the parishes of Ripon and Kirkby descended, most probably, from the old monastic keepers of Bourthwaite. Of this race was Simon Browne, Wakeman of Ripon in 1595, and Mayor of that borough in 1617; when, on the 15th of April, he presented to King James I. "a gilte boule and a paire of Rippon spurres, which spurres cost v*li*., and were such a contentment to his Majesty, as his Highnes did weare the same the day followinge at his departure forth of the said towne."—*Corporation Register*.

(1) It is mentioned among the "Notabilia de Aldeburgh," entered in the Register of Rentals

acres, xx*s.* A close callid Ridding ings, conteyninge by estimacion xij acres, xij*s.* A parcell of ground callid Thevis Gill, cont. by estimacion ij acres, xij*d.* A close callid the Eke hed, cont. by estimacion v acres, v*s.* The herbage of a wood callid Aldburgh wood, cont. by estim. xxx acres, *nil.*; in all xvj*li.* x*s.*

Northcote.[1]

Richerd Lister[2] holdeth a Tenement or Graunge callid North cote with edificez, landes, medos, and pastores therunto belonging, lyeng within and parcell of the said Graunge of Aldburgh aforsaid, and is worth by yere vij*li.*

xxiij*li.* x*s.*

POTT GRAUNG.[3]

Parcell of the Manore of Aldbrugh; and the morez and wasts unto theis parcells belonginge, be callid Pott more, and Cowme Fell, and be the propre soyle and ground of the late monastery, and is parcell of this valew, and makez the hole graunge of Pott, and is of the parishe of Masham with Kirkby Malsherd. And the same parcells contenyth all the hole lands of the late monastery ther.

A parcell of Pott Graunge.

Sir X'pofer Danby,[4] knyght, holdeth a parcell of the Graunge callid Pott, that is to saye: A tenement with other edificez,

of the abbey in the time of Edward III., that there was a close there called "Fesand buskes"—one of the earliest indications I have seen in records of the existence of this bird in England.

(1) See Ordnance map, 6in. scale, sheet 85.

(2) Thomas Lytstar held the Grange of Aldbrough under Fountains, in 1456, and until 1482, when Richard Robinson, his son, appeared for him at the annual audit, and afterwards was tenant there until 1488–9, when he died.

(3) See Ordnance map, 6in. scale, sheets 100 and 101.

(4) Sir Christopher Danby, of Thorpe-Perrow and Farnley, Co. York, who engaged in the Pilgrimage of Grace, but was a juryman on the trial of Thirsk, abbot of Fountains, for his part in it. He was lord of Mashamshire, in right of his mother, Margery, daughter of Thomas Lord Scrope of Upsal, and died 14th January, 1571. His son, Sir Thomas Danby, in 29 Elizabeth, bought of William Singleton of Fountains, gent., who had purchased from William, son of Sir Richard Gresham, patentee under the Crown, the capital messuage of Pott, with lands thereto appertaining, and all his claim of right to the wastes and royalties thereof. The widow of Sir Thomas's heir, who was daughter of Thomas Wentworth of Wentworth-Woodhouse, Co. York, and aunt to the great Earl of Strafford, and to the wife of Lord Roscommon, the poet, resided for many years at Pott Grange, and purchased several of the lands thereabout which had been sold off by Mr. Singleton. She was a Romanist in religion, and, in 8 James I., obtained a pardon for recusancy. Possibly, she, like her neighbour, Mrs. Beckwith, of whom I have just spoken in a preceding note, brought up her son in the same mode of faith, for he is included in the same

garthez, and garthings therunto adionyng, iij*s.* iiij*d.* A close called Sowrye close, cont. by estim. x acrez, x*s.* A close of pasture callyd Somersyde, cont. by estim. xxx acrez, xxx*s.* A close of medoo callyd How Ing, cont. by estimacion ij acres, ij*s.* viij*d.* A close of medoo callid the Stubbe, cont. by estimacion viij acres, x*s.* A close of medoo callid Morehouse Ing, cont. by estim. xviij acres, xxiiij*s.* A close of pasture callid Gremesdell, cont. by estimacion xvj acres, x*s.* A close of medoo callid Wood Ing, cont. by estimacion x acres, xiij*s.* iiij*d.* A close of pastore callid Horse close bank, contenyng by estimacion xvj acres, x*s.* viij*d.* A close of pasture callid the Ing bank, *sive* Intak, cont. by estimacion x acres, vj*s.* viij*d.* A close of pasture callid Littell nether wood, inclosed within Lighton park, whiche close the said Sir Cristofer Danby, knight, occupieth in recompence of xxvj*s.* viij*d.* for an annuall rent for a kow rake dew unto him at the said Graunge of Pott, and paith yerely *nil.* And common of pastore upon the more callid Pott more without stynte belonge to the said Graunge. vj*li.*—viij*d.*

An other parte of Pott Graunge.[1]

Cristofer Bekeweth and John Bekew[t] his sone hold the iij part of Pott Graung, that is to say: A mansion house with other boyldings and with garthings adionynge, iii*s.* iiij*d.* A close of medoo and pastore callid Helme close, cont. by estimacion xxx acrez, xxx*s.* A close of pasture callid Rughe close, cont. by estimacion xxx acres, xx*s.* A close of course medoo callid Stote Fauld, cont. by estimacion xxx acrez, xx*s.* A close of medoo callid Oxover kel plane, cont. by estim. iij acrez, ij*s.* A close of medoo callyd William Ing, cont. by estimacion vj acrez, vj*s.* A close of medoo callid Steward Ing, cont. by estimacion v acrez, v*s.* A close of pastore callid Calfe close, cont. by estimacion x acres, v*s.* A close of pastore callid Netherwood, cont. by estimacion xx acrez, xiij*s.* iiij*d.*: in all by yere, with common of pasture

grant. He married, too, Frances, sister of William Parker, Lord Monteagle, to whom the celebrated letter was addressed about the Gunpowder Plot—a lady who, on account of her recusancy, gave some trouble to the officials of the little peculiar court of ecclesiastical jurisdiction within which she resided, at Leighton, near Pott. In its act book I find, "Ultimo Julii, 1618, comparuit personaliter Mr. Michael Hugganson, generosus, nuncius specialis destinatus pro comparacione dictæ egregiæ mulieris Franciscæ Danby, ux. Christophero Danby, ar., et suscepit in se that sayd Mrs. Danby should confer with Mr. Horsman once a monethe, vicar of Kirkby Mallsherd, and certyfie of her so doinge the nexte courte to be holden att Masham after Michaelmas next; et sic dominus eandem Franciscam absolvit, et decrevit literas testimoniales super eandem, xj Februarii 1618." The conference, however, had either been avoided or was fruitless, for two years after Mr. Hugganson had again to promise that Mrs. Danby "shall confer with Mr. Horsman on poynts of religion."

(1) See page 333.

upon the more callid Pott more without stynt, iiij*li.* xiij*s.* viij*d.*

Ashehed, parcell of the said Pott Graunge.

Richerd Atkinson[1] holdeth a tenement with edificez callid Nether Ashehed with garthings adionyng, iij*s.* iiij*d.* A close of pasture callid Ing close, cont. xij acres, ij*s.* A close of course medoo callid Netherside, cont. by estimacion xl acres, xxvj*s.* viij*d.* A close of pasture callid New close, cont. by estim. v acres, xx*d.* A close of pasture called Arnagill close, cont. by estimacion vj acres, ij*s.* A close of course pastore callid Cow close, cont. by estimacion xl acres, vj*s.* viij*d.* A close of pasture callid Calf close, cont. by estimacion vj acres, ij*s.* A close of pasture callid Skell funte yate close, cont. by estim. vij acres, ij*s.* iiij*d.* A close of pasture callid Stirk close, cont. by estim. vj acres, ij*s.* A close of pasture callid Tuppe close, cont. by estimacion ij acres, xvj*d.* : in all with common of pasture upon the mores by yere l*s.*

(1) William Atkinson held one part of the Grange of Pott in 1496, where Wm. and Henry Atkinson had an interest in 1480. By Indenture, dated "at Fountayns in the chapiter-hows," 2nd January, 9 Henry VIII., 1518, the abbot and convent demise to Margaret Atkynson of Pott and Richard Atkynson, her son, "all that parte of ther graunge and loge callid Pott, with all clossez, medowez, pasturez," &c., appurtenant, then in the tenure of the lessees, from the 3rd of May, then last past, to the end of thirty years, at the annual rent of sixteen shillings. It is also stipulated that "they yerly, during all the said terme, shall femanly, sayfly, and surly kepe upon the said tenement, at thair propor costes and charges, of the gudes and catell of the said abbott and convent, teen kye, two whyes, and two styrkkes, at all tymes in the yere, and of the isshowes, revenuez, and profettes of the same kye and whies, yerely content and pay and delyver at the chesehowse of the monastery of Founteyns, thyrteen stones and four powndes of chese, and sex stones and viijth powndes of buter of gude and lawfull meite, sufficient in weght, afore the fest of Seynt Martyn in Wynter, yerely, at the sight of the monke officer in the same for the tyme beyng;" and likewise, of the issues of the said ten kye and two whies, deliver five stirks worth four shillings each. They also "graunteth that, they shall, every thirde yere, duryng all the said terme, with Robert Loge or oder in his rowmeth for the tyme beyng, femanly, savely, and surly kepe upon the pastor appertenyng to the graunge and loge of Pott aforsaid, at yair propir costes and charges, a floke of weders of the nowmber of iiic. of the forsaid abbot and convent," from 29th September to the 3rd of May. Also, they convenant that, whereas "the said lordship or mannor of Pott haith beyn hereafore, at sundrie tymes, charged with a certayn out rent of xxvj*s.* viij*d.* for a pastor of certayn kye now named the Cowe rake, they or either of them shall in that be halff bere and susteyn that charge." *Seal*:—A black letter M, enfiled by an R.

On the 17th April, 27th Henry VIII., 1536, this lease was renewed to Richard Atkynson of Pott, from the the 3rd of May then last past, "unto the ende and terme of his lyffe naturall," upon the old terms and conditions. *Seal*:—A capital letter R, within an octagonal panel.

Several of the Atkinsons, long after the Reformation, remained attached to the faith of their forefathers. In 1618 Richard Atkinson and Agnes his wife, Margaret Atkinson and Marmaduke her son were presented at the court of Masham, "for standing excommunicate in not appearing to answer their recusancy. xxix° May 1621 comparuit Agnes Atkinson uxor Richardi de Esheade et petiit beneficium absolutionis, unde dominus absolvit eam et decrevit literas, et confessum fecit et est esse recustum, and that she haith seven children lyvinge, some whereof that were able in body were christened at Patley Bridge, when her husband and she dwelle in Netherdale, and, synce they came to Eshead, some of them christened att Masham by the minister there, and some, beinge weeke and they v. myles fro the Church, were christened by the mydwife and ther good wifes."

On the 3rd June 1610, Richard Atkynson of Mydlesmore, clerk, "being somewhat sickly and

Over Ashehed, parcell of Pott Graunge aforesaid.

John Bane[1] holdith a tenemente callid Overeshed with edificez garthers and garthings adionynge, iij*s.* iiij*d.* A close of medoo callid West Ing, cont. by estimacion xij acres, xij*s.* A close of medoo callid Este Ing, cont. by estimacion viij acrez, viij*s.* A close of pasture callid Cauf Faw, contenyng by estimacion v acres, iij*s.* iiij*d.* A close of medoo callid New close, conteyninge by estimacion iij acres, iij*s.* iiij*d.* A close of pastore callid Cow close, conteyninge by estimacion x acrez, iij*s.* iiij*d.* : in all with common of pasture upon Come Fell without stynt, by yere,

xxxiij*s.* iiij*d.*

xiiij*li.* xviij*s.* viij*d.*

[THE RESTE OF THE MANOR OF ALDBRUGH.[2]

Theis be parcell of the Manor of Aldbrughe, and be of the parishe of Masham with Kirkeby Malsherd, and be al the lands of the late monastery there. Item, the wastes and morez belonging to the same Townez is callyd Rowmore, and is the propre soyle of the same late monastery, and contenyd in this valew.

Swynton.

Item, ther be vij tenements late in the tenure of Rauf Beke-

weake in body," gave by nuncupative will, "all his goods to his very good patron Sir John Yorke of Audbrughe, Co. Yorke, knyghte." See more of Atkinsons at pages 232 and 316.

(1) A member of the wide spread family of the Baines of Nidderdale, but his father does not appear to have resided here. Humphrey Baine resided at "West Close within Pot Grange," when he made his will in 1671.

A gentilitial family of Ascough, or Askwith, were long settled at Pot Grange. Anthony Wood says their estate was purchased by Richard, brother of William Ascough, bishop of Salisbury, who was murdered by Jack Cade's mob 29th June 1450, at Edington in Wiltshire, and that they were sons of Richard, son and heir of Richard, son and heir of John Ascough.—*Vide Gwillim's Her.*, p. 148. It is stated, however, in a pedigree entered in Dugdale's Visitation of Yorkshire, (*Ed. Surt. Soc.*, pp. 153. 343), that the Ascoughs of Pot Grange descended from Robert son of Richard Ascough of Bedale, and uncle to Sir William Ascough, one of the justices of the court of Common Pleas who died in 1456, and that his descendants continued there, through five successive generations, to the time of Robert Ascough the eldest son and heir, who became Lord Mayor of York. The pedigree perhaps requires some revision, but thus much is certain that, in the Compotus of the Bursar of Fountains for 1457, William Askwith appears as keeper of the abbot's cattle at Pot Grange, and in the *Compotus Stauri* of 20 Edward IV., 1480, Thomas Askwith holds a mediety of Pot Grange and renders the same service until 1488, when Miles Askwith appears in his room and was resident there in 1490. In 1496, Margaret Askwith was tenant of a mediety of Pot Grange. On the monument also of the Lord Mayor, in St. Crux Church, York, which bears his effigy, it is recorded that he was "born at Pot Grainge," and died 18th August 1597, in the 77th year of his age. When Sheriff of York, in 1572, he attended the misguided seventh Earl of Northumberland on the scaffold, whose body is now resting near his own ; and he was father of Sir Robert Askwith, Lord Mayor of York in 1606 and 1617.

(2) See Ordnance survey, 6in. scale, sheets 84, 85, 100, 101.

wyth,[1] xxxiij*s.* iiij*d.* John Adamson, xiij*s.* iiij*d.*[2] John Bekwith, x*s.* John Slater, xij*s.* Richerd Slater, xij*s.*[3] William Chapelhouse, xij*s.*[4] Richerd Bekwith, xiij*s.* iiij*d.*; withe all lands, medoos, pastors, commons and wastes therunto belonginge, whiche be parcell of the sade Graunge of Albrughe; in all by yere cvj*s.*

Ilkton.

Item, ther be v tenements in Ilketon, late in the tenure of William Lodge, xij*s.*[5] Willm. Stele, vj*s.* viij*d.* John Lambert,[6] ij*s.* John Pot, xij*s.*,[7] Symond Smerthuate, xij*s.*,[8] and in fre rent

(1) See page 325. By Indenture dated 20th February, 9 Hen. VIII., 1518, the abbot and convent of Fountains demise to John Beckwith of Pott and John his son, a tenement, that is to say, one toft built upon, and a croft, also eight acres of land and one acre of meadow, in the vill and territory of Swinton, in the tenure of the said John of Pott, for term of their natural lives, and that of the longer liver, at the annual rent of 12*s.*

(2) In 1496, John Adamson held this tenement; but on a revision of the rental, the Christian name is erased and that of Richard substituted. John Adamson of Swinton, yeoman, by his will, dated 30th May, 1642, bequeaths to his son, John Adamson, all his lands and tenements in Thornton Rust; to his son, Henry Adamson, "all such lands and tenements as I purchased of Maior Norton, gent., in Swinton, and to his son, Anthonie Adamson, all the rest of his lands." He mentions Jane Slater, *alias* Adamson, his grandchild, and desires "to be brought furth according to my calling." In 1623, John Adamson of Swinton, husbandman, and Margaret his wife, and Ann, wife of John Schlater, of the same place, husbandman, were presented in the court at Masham as recusants.

(3) In 1496, John Slater held a tenement of the abbot in Swinton, and Richard Slater another. In 1612, Peter Slater, of Ellingstring, bequeathed his cottage there to his wife, "upon condicion that, if any of my children shall chance to fall sicke, she shall lett them have house roome, bed roome, and fyre roome within the same till they be recovered." Persons of the name were freeholders in Colsterdale, in the last century.

(4) William Chapelhowe held this tenement, at the same rent, in 1496. One William Chapelhowe, who came from Cundal, is remembered to have lived at Craghill, in the parish of Ripley.

(5) A person called Lodge held this tenement in 1496. There was a respectable family of the name, long after this, settled at Starbottom.

(6) John Lambhird held four waste tofts in Ilkton, of the abbot of Fountains, in 1361. Probably his family had derived their name from their service under the house, as the ancestors of the Parliamentary General Lambert may have done, on the adjacent estates of Bolton Priory, in Craven. In 1456, Robert Lambart was the abbot's shepherd at Morker; Richard Lamberd was one of his thrashers or taskers; and John Lamhyrd was employed in the bake-house at Fountains, with 13*s.* 4*d.* wages. At the same time, John Lamberd was a tenant under the convent, at Scarthcote; and Thomas and Richard Lamberd, at Kilnsey, in Craven.

(7) Thomas de Pott held in Ilkton, in 1360, a messuage, an oxgang of land, a waste toft, and half an acre of land, at the annual rent of 4*s.* 4*d.*, and three boon days at Aldbrough Grange.

(8) Marmaduke Smorthwaite, a wealthy yeoman, held a lease of Nutwith Cote, adjacent to Ilkton, where he made his will on the 27th April, 1633, in which he desires "his bodie to be buried in the parrish church of Massam," and directs his son Richard "to pay out of Nutwith Coat twenty bushels of rie, four of wheat, eight of barley, and twenty of oats, yearly, for and towards the education" of five of his children, until the youngest shall attain the age of sixteen years. This Richard, whose will is dated 17th November, 1676, succeeded him at Nutwith Cote, and elevated his family by marriage with Elizabeth, daughter of Robert Norton, Esq., of Swinton, by Catherine, his wife, daughter and co-heiress of John Staveley, Esq., of that place, grandson of Richard Norton, of Norton-Conyers, the patriarch of the Rising in the North, in 1569, who married a daughter of Lord Latimer of Snape. Catherine, only child of this Richard Smorthwaite, married Mr. Simon Bartlett, of Richmond, where John Bartlett was Mayor in 1670, Richard Bartlett in 1673, and John Bartlett, jun., in 1674, and left, among other issue, a son, Mr.

for the lands of Simon Lowson vj*d.*,[1] with all lands, medoos, pastors, commons, and wastes unto the same tenements belonging. Which be parcell of the sade Graung of Aldbrughe, in all by yere, xlv*s.* ij*d.*

Wardenmersk.

Item, the herez of Jamez Danby, knyght, hold a parcell of ground nere the water ther, ij*s.*, and a tenement ther, late in the holdinge of Thomas Masterman,[2] xiiij*s.*, with all lands, medoos, pastors, commons, and wastes therunto belonging. Which be parcell of the sade Maner of Aldbrughe, in all by yere, xvj*s.* viij*li.* vij*s.* ij*d.*

JAMES ROKEBY.]

LOFTEHOUSE GRAUNGE.[3]

Parcell of the Manore of Beuerley, and of the parishe of Masham-with-Kirkby Malsherd. And this Graung hath common of pastore in the morez callid Fontaunce erthe, whiche morez be the

John Bartlett, of Nutwith Cote, whose nephew and heir, John Ascough, of that place, died in 1774, without issue, as did his brother Thomas, some years after.

The above-mentioned Catherine, wife of Robert Norton, together with Isabella, wife of Christopher Danby, gent.; Frances, wife of Chr. Danby of Leighton, Esq.; Robert Wivel, gent., and Alice, his wife; Jane Wivell, widow, and others, among whom was John Smerthwaite, were presented in 1618, "for standing excommunicate in not appeareing to answer their recusancy." Several other persons of the name were perhaps, for this, rather than any other, reason, sorely harassed also by the same Argus-eyed court. In 1589, Christopher Smorthwaite of Healey was compelled to refresh the memories of the parishioners, assembled in Masham Church, touching the misdeeds of himself and his wife before marriage. In the next year, Thomas Smorthwaite, who, like Richard of his surname, "did refuse to pay the Clarke his wages," denied that which Elizabeth Cusse confessed, and had to expiate by penance, in the churches of Kirkby and Masham; and the next generation listened to similar allegations against their kin.

My grandfather remembered, more than a century ago, how another Christopher Smorthwaite, who had been ejected from his little holding in an adjacent parish by the malice of a steward, wrote some lines above his grave, which being, perhaps, as clever as many well-known "specimens of Uneducated Poets," deserve a better record than my memory:—

> "Here lies Pybus the Great, who never did good in his life;
> To his master he was a great cheat, but ten times worse to his wife.
> His neighbours he kept them in awe, they none of them durst him confound,
> But now we have got him laid low, and I hope he will want no more ground.
> His misses' will be in great want, their pride all for to maintain,
> And money with them will be scant, before they see Pybus again."

(1) In or before the time of King Edward III., John Lowson held by charters, under the abbot of Fountains, a messuage and three acres of land in Swinton. In 1361, Richard Lowson held, in Swinton, a messuage, four oxgangs, and an acre and a half of land, at the annual rent of 21*s.* 5½*d.* Of this family, perhaps, was Christr. Lowson, who in his will dated in 1632, desired to be buried "in the chappell at Middlesmore."

(2) The Mastermans remained, as small farmers, at Ilkton, in the seventeenth century.

(3) See Ordnance map, 6 in. scale, sheets 100. 117.

propre Soyle and Grounde of the said Monastery, and be parcell of this valew.

Robert Rayner[1] holdeth the Graunge callid Loftehouse, or

(1) John Raner was keeper of the grange of Lofthouse in 1453, and had a namesake who used no small degree of authority in the parish, for, in the next year, Dan Thomas Swinton of Fountains thought it politic to give 12*d.* "Johanni Raner, ballivo de Kyrkby-Malsert, pro bona voluntate sua ne noceat, et pro cassatione querelarum Johannis Shadloke jun. et aliorum." A year after, the same monk accounted for 20*d.*, which he had received of Wm. Rayner of Lofthouse for the absolution of his son. In 1480, Miles Rayner was one of the keepers of the same grange; but, in the rental of 1496, he appears as holding the whole lodge for a term of years, rendering annually a rent of 13*s.* 4*d.*, in money, and of the profits of the forty cows which he was bound to keep of the abbot's store, twenty-six stones eight pounds of butter, at 1*s.* per stone, fifty-three stones four pounds of cheese, at 8*d.* per stone, and twenty stirketts of the value of 4*s.* each—total rent 7*l.* 15*s.* 6¼*d.* It seems, from a side note, that 'Myles Raynard, Roger Raynerd, and Christopher Ranierd,' had subsequently a portion of his holding there.

By indenture dated 31st December, 6 Henry VIII., 1514, the abbot and convent of Fountains grant to Robert Rayner, "thair loge callid Lofthouse" with the appurtenances, "from the Invencion of the holly Crosse, callid St. Ellenmesse, last past afor the date hereof, for terme of the liff naturall of the said Robert," on the terms above-mentioned; except that the cattle to be kept are described as "one bull, fourty kye with xviij whies of sindry aiges, all tymes in the yere, and also one mayre with here folower from Michealmesse unto seynt Ellenmesse." The rent of 13*s.* 4*d.* is to be paid "in forme," as "for the agestament of the said loge," the cheese to be "well and surly maid, gude and laufull meytt and in gud weight," and, "at the tym accustomyd," the stirks, or an equivalent in money, to be delivered, "at the sight and discrecion of the fee maister and his councell. Also he shall delyver his crochones yerely, lik as haith beyn accustomyd of aunchiaunte tym in the said daill." The lessee shall, "upon lawfull warninge, com to the audite in Fountaynes and yair, afor the abbott and his auditors, mak trew accompte of all the aforesaide godes and cattelles, and delyvery of stirkkes and whetmeytte," and make due payment of his rent of 13*s.* 4*d.*, "as of all odre dettes and dewtes as shall laufully be funden and chargyd of hym, without further delay, or within a moneth next aftyr the tyme of the said audicte, upon forfettor of this lesse and graunte. And, also, the said Rob. graunteth that he shall fynd meytt and drynk at his charges, such as is convenient for werkmen to have, for all maner of werkmen, als well slaytters, wrightes, as also of all such carry stones, tymbre, or eny odre thyng to be hadde for and abowte the reparaciones to be maid of the said loge, or any part yair of, at all such tymes from hensfurth as nede shall requir, at the sight of the Cellerer, or odre officer for the tym beyng. Provided alway that the said Rob. shall not, be the vertew of this present lesse, giff, fell, nor sell no mayner woddes groving within the boundes of the said loge, except resonable brosyng for the said goddes and cattalles, as haith beyn afor tyme accustomyd, upon forfettor of this present lesse." *Seal:*—The letter R. within a roundel.

Whether the lessee died soon after, or it was found necessary to cancel his lease and change his tenure, does not appear; but a year after, by an indenture dated 31st December, 7th Henry VIII., 1515, "The reverend father in God, Marmaduke the abbot of Fontayns, and convent of the same place," admitted "Robert Raner of Niderdaill to yair servand, hyrd, and feman, at yair loge or daryhouse in Niderdaill, callyd Lofthous; and the said Robert promittyth, covaundyth, and by theis presents byndes hymself dewly and trewly, with all his diligence, to serve the said abbot and convent and theyr successors, at the forsaid loge and daryhouse callyd Lofthous als well by kepyng of the kye and of all odre yair cattell as in doyng of all oyer labors in feemanshipe os appertenyth yairto." He engages, "well and feemanlyke," to keep yearly the same number and kind of cattle as in the lease, "And the said Robert shall dayly cause to be mylkyt the said kye, and the mylke of theym to be maid in buttur and cheysse, goode and able meitte, to the most advauntech and profett of the said abbot and convent," in quantity, value, and manner, as is before required, and to be delivered accordingly. Also he "shall keipe all suche calves os doyth renew of the kye to tyme they be of the full age of two yeres or yair abowtes, or to every one of yem may be worth of ye full valew of iiij*s.*; also the said Robert shall do al maner of labors, or cause to be doyn, appertenyng to the sustentacion and norechyng of the kye, and of all odre cattell of the forsaid abbotes and conventes and of yair successors, os in mawyng and gyttyng of haye and foddryng of theym." He covenants, under pain of forfeiture of his service, to reparel and make all manner of fences—to fell, sell, nor give, no manner of woods, except "racionable browsyng" for the cattle—to deliver annually twenty stirks worth 4*s.* each, and to pay the damage for each one that may be

Loftehouse Graunge, with edificez garthings pertenyng to the same, iiij*s*. A close callid Loftehouse Ing, cont. in medoo and pastore by estimacion xl acrez, liij*s*. iiij*d*. A close of arrable land callid the Law parke, cont. by estimacion vij acrez, iij*s*. viij*d*. iij closez of arrable lande adionyng callid the High park, cont. by estimacion xij acrez, xij*s*. A close of stony pasture callid Este bank, cont. by estimacion xl acrez, vj*s*. viij*d*. A close of pasture callid Bleweborne Ings, cont. by estimacion c acres, xxxiij*s*. iiij*d*. A close of pasture callid Hennyng close, cont. by estimacion xx acrez, xiij*s*. iiij*d*. A close of medoo callid Lawne Ing close, cont. by estimacion x acrez, x*s*. A close of medoo callid Colier holme, cont. by estimacion j acre, xij*d*. ; in all with common of pasture upon the morez, yerely, vj*li*. xviij*s*. iiij*d*.

SYKES GRAUNGE.[1]

This is in like maner as Loftehouse Graunge, is in every thinge. John Servaunt[2] holdeth the Graunge callid Sykes, with edi-

deteriorated by his negligence—to render his account at the audit, and then make restitution for such cattle as "do perych by his negligence, for fawte of good kepyng or seyng unto—and to deliver to the feemaster, or to his depute, such cattelles as he requireth of hym, at eny tyme, for crochons to be feede for the store of the monastery aforsaid, and to receyve odre of the said abbotes and conventes cattell or kye for theym." "And, for accompleghment and just performance of all theis premisses and for this his trew service doyng, he shall have for hys wages and for the sustentacion of hymself and odre his wyffe and servands necessarie to hym, for his helpe, the mansyon of the said loge with all odre buyldyng and howsynges belonging yairto, so that he shall keipe theym in reparell, after the custome there usyd and so to leiff theym. And, also, he shall have all remanent of the mylke and odre renewynges of the kye of the said abbotes and conventes and of yair successors, and also all such corne os growith within the bowndes of the said groundes, so that he shall tyll and saw the said groundes, frome yere to yere, with corne os shalbe assigned to hym by the said abbot and his officers. Also he shall have suffycyent adgestament, within the said groundes, and pastors for his owne cattell, and racionable fodder os the abbot and the convent's cattell haith, and not for to overcharge the groundes and pastors belongyg to the said loge;" for the which "in laying of the adgestament for his owne cattell," he shall yearly pay 13*s*. 4*d*. "And for the trew and just performance of all and every of theis premisses, he bynds hym self uppon payn of forfetyng this his service. Provided allway that, it shalbe lefull to the said abbot and convent and to their successors, if he mak defawte eyther in payng his money for adgestament of his owne cattell or in delyvere of odre premisses, to streyn uppon the cattell and odre goodes of the said Robert's, and the distreisses so taken to with holde, to he have maid dew satisfaccion and restitucion of all theis premisses and arrereges ther of, if eny be."

In 1575 "Myles Renard" held the grange of Lofthouse of Sir Thos. Gresham, at the rent of 7*l*. 15*s*. 4*d*. On the 14th Jan., 25 Eliz, 1582, when Miles Rayner of Low Lofthouse made his will, he had a farmhold there. On the 10th May, 1605, Ottywell Rayner, who describes himself as "crasyed in my body," bequeathed lands at Low Lofthouse to his wife. On the 11th November, 1607, Robert Raner describes himself in his will as "of Low Lofthouse yoman." In 1615, Thomas Rayner of Ramsgill held a leasehold farm there ; and there are several persons of the name of Rayner or Reynard still resident at Lofthouse and in the parish of Kirkby, at the present time.

(1) See Ordnance Survey, 6 inch scale, sheet 117.

(2) In 1454, William Servand kept the abbot's cattle at the adjacent grange of Bourthwaite, where John Servand had the same service in 21 Edward IV., 1481. In 1490, William Servand was the keeper of the cattle at Sykes ; but in the *Compotus Stauri* of 1489 he renders the account with

ficez and garthings adionynge, iij*s.* iiij*d.* A close of medoo callid the Holme, cont. by estimacion xxx acrez, xx*s.* A close of pasture callid Kelds, cont. by estim. vj acrez, iij*s.* A stony close callid Riks, cont. by estimacion lx acrez, x*s.* A cotage with a

Robert Browne, from Bourthwaite, though no doubt he resided at the former place, from which there is no return in that year. In the rental of 1496, William Servand is said to hold the Lodge of Sykes, by the annual rent of 20*s.* and the return, from the twenty cows he had to keep of the abbot's store, of thirteen stones four pounds of butter at 12*d.* per stone, twenty-six stones eight pounds of cheese at 8*d.* per stone, and of ten sterketts each to be worth 4*s.*, or the equivalent of them in money.

There is an Indenture at Studley Royal, dated 28th April, 30 Hen. VIII., 1538, by which the abbot and convent of Fountains appoint John Servand and Alison, his wife, keepers of the Lodge of Sykes, and in which a covenant to lease is so grafted on an appointment to serve, as to furnish a very striking illustration of the fears of dissolution which then disquieted the convent, and of their anxiety to make provision for old servants. By this instrument, which is couched in almost the same terms as that granted at the 276th page, the abbot and convent elect, admit, and take them "to keipe ande to occupie the saide dary howse, loige, ande feehowse," from the 3rd of May then last past unto the end and term of forty years, with one bull, twenty cows, nine followers of sundry ages, and one mare with her follower, yearly, from the 29th September to the 3rd of May, they covenanting to deliver annually to the convent twenty-six stones eight pounds of cheese, and thirteen stones four pounds of butter, and ten calves, or 4*s.* for each. "Ande also he shall delyver yerlye, three of the oldyste kye to the fee maister, to be fedde for and towards the yerely expenses in the saide monastery, ande shall receyve of the femaister, yerely, other thre kye, at the feste of Sancte Mychael, at the tofte yaite in Nydderdaile, to fulfill the stynte withall." Also he shall render an account at the audit, as before mentioned, and pay to the abbot and convent, their successors, "ande assygnesse," 20*s.* yearly, "for the ageistmente of all his owne suche goodes as he haith goynge within the bounds ande lymytes of the abovesaide dary howse," and 6*s.* 8*d.* "for one closse, callyde Seyll," then in their occupation. Also, they undertake "sufficyentely to reparell and upholde all maner of howsynge, heigeynge, wallynge, dykynge, ande all other reparellynge, boith on lande ande for the water, excepte grosse tymbre for necessarye reparacyons ande other wodde for makynge defence of the water bankes, withoute ony waiste, as necessitye requiryth. Ande if it fortune, at any tyme, the water bankes belongeyng the sayde loige ande feehowse to be brokyn owte in grete substance by spayde of water or sodan floyde, wiche shulde be chargeable to the saide John to reparell ande make agayne, then the seyde abbot ande convente ar aggreyde that thay and there successors shall, in that behalffe, beare the moste charge of reparallynge and makynge of the same agayne. And the saide abbot and convente covenaundythe and grauntetithe, by theis presentes, to and with the saide John ande Alison his wiff, that, if it fortune the saide abbot and convente, *or eny other there successores*, to be of mynde and witt to dimisse and lett to ferme the saide dary house of Sykes, ande all other theire laundes, tenements, and other the premysses, that, then and frome that tyme immedyatlye, the sayd abbot and convente, by thies presentes, grauntythe, dymyssythe ande to ferme lettythe to the saide John Servande and Alison his wiff, the sayde dary house, ande all other ther landes and tenementes ther unto belongeynge or in ony maner of wise appertenynge; to have and to holde the saide dary house, with all landes, tenementes, ande other the premisses, to the same dary house apperteynynge, or in any maner wise belongeynge, to the saide John Servand and Alison, his wiff, ande there assignes, for the terme of fortye yeres then nexte ande immedyatlye foloynge, payng therfore yerelye to the saide abbot and convente, ther successores, *or to eny persone or persones then havynge the intereste ande tytle of the saide abbot and convente of the premysses their heires or assignes*, iij poundes vj*s.* viij*d.*, of lawfull Yngelishe money, at the feste of Pentecost, xxxiij*s.* iiij*d.*; ande at Sancte Andrew day Apostil, xxxiij*s.* iiij*d.*, by even porcyones. Ande for a trewe performance of the premisses as apperteynythe to the sayd servyce ande femanshepe, the sayde John Servande ande Alison, his wiff, byndes there selffes, with other their frendes with theyme, to the sade abbot ande convente ande there successores, by thies deydes obligatorye, in xx*li.* sterlynge." The common seal of the convent is not appended to this document, but a secretum or signet, similar in design to that mentioned previously in the note in the 325th page, though of rather larger size.

The Servands, long after this period, continued to hold an interest in Sykes Grange, and several of the family were attached to the Roman Catholic faith, for two centuries after the

littell close adionynge, callid the Littell close, cont. by estimacion xij acres, medoo, xij*s.* A close of pastore callid Gilt close, cont. by estimacion xxx acrez, x*s.* A close of pasture callid Martyn close, cont. by estimacion xx acres, iiij*s.* A close of medoo callid the Syke heds, cont. by estimacion x acres, vj*s.* viij*d.* A close of pasture callid Cow, cont. by estimacion xx acrez, iij*s.* iiij*d.* A close of land, arrable, callid Highe Arks, cont. by estimacion viij acrez; and a close callid Low Arks, otherways callid Sealez, cont. viij acrez, vj*s.* viij*d.*; in all, with common of pasture upon the morez, without stynt, by yere iiij*li.*

BOURTHATE GRAUNGE.[1]

This is in like maner as Lofthouse is, in every thing.

Robert Smyth[2] holdeth the Graunge callid Burthuate Graunge, with edificez and garthings adionyng, vj*s.* viij*d.* A close of pasture callid the Longe syde, cont. by estimacion clx acres, liij*s.*

Reformation. "John Servant of Sykes, yoman," in his will dated 16th October, 1608, desires to be buried within the chapel of Middlesmore, "in my forme or stall, or as nighe the same there as conveniently can be," and mentions his grant of "a lease to my loving and naturall brother, Robert Servante, of foure closes of ground, parcell of my said messuage," and his farm at Middlesmoor, in the tenure of John Craven and Ralph Bayne. But his affairs appear to have been in confusion, and his brother Robert is relied upon to retrieve them, and to bring up his children. In fact, he says, "I am greatly indebted to divers persons, and my brother Robert is bounden for the most part thereof." He bequeathed, however, to one of his daughters the portion, then considerable, of 100 marks. William Servant, in his will made in 1670, describes himself "of Low Sikes, yeoman;" and nearly a century after, one John Servant, who migrated from Nidderdale, tenanted a house and some land adjacent to the west gate of Fountains, under Mr. Messenger, then owner of the abbey.

(1) See Ordnance map, 6in. scale, sheet 117.

An appointment of Robert Browne to keep this Grange for the abbot and convent, made in 1537, will be found *in extenso* at the 276th page.

(2) I cannot trace, particularly, the posterity of this person, whose grandfather, perhaps, Henry Smyth, appears in the *Compotus Stauri* of Fountains, as keeper of the Lodge of Calfal house, immediately adjacent to Burthwaite, in 1484 and 1490, and as tenant-at-will of a portion of the Lodge of Dacre, in 1496; but it is very probable that persons of the name still resident in the vicinity of Burthwaite, are of the same race. Several other families of Smith, dispersed in the parishes of Ripon and Kirkby Malzeard, may also have been descended from this stock. On the 22nd July, 1584, Agnes Smith, of Kirkby Malzeard, widow, directs her body to be buried in the church-yard there, "as neere unto ye palme crosse as conveniently may be," and mentions her son Abraham—a Christian name which points to a connexion with the respectable family of the Smiths of Aldfield, near Fountains, who before their departure to Otley had been settled there for five centuries, at the least. Leonard Smith of Azerley bequeaths, in 1608, the good-will of his house and the ground, "which I holde of the Lorde of the Towne, unto my wife, desyring him for God's cause to be good unto her;" and mentions his son, Gilbert, whose descendants had land at Ripon and Bondgate, in the time of Queen Anne. Again, Gilbert Metcalfe of Swetton, whose daughter married Miles Smith of Ripon, says, in his will, dated 15th June, 1663, "I give unto the poore people of Kirkby Maizeard parish the consideration of the third part of one hundredth pounds, which George Smith of Mallard Grange [within Aldfield], deceased, did give unto me to give unto what pious use I thought fit; and when Gilbert Metcalfe my grandchild shall be of the age of eighteene yeares, he shall pay the same as aforesaid, and for default of payment of the said consideration, that then the rent of two certaine closes in Swetton, called by the names of Langlandes and Three-dayes-mowing, shall pay the same." "Christopher Smith, of the

iiij*d.* A close of medoo callid the Arks, cont. by estimacion xij acrez, xvj*s.* A close of pasture callid the Stubbinge, cont. by estimacion xx acrez, xxvj*s.* viij*d.* A close of arrable ground and medoo callid New Ing, with a parcell of medoo callid Forshote adionynge, cont. by estimacion ix acrez, xij*s.* A close callid Briggeholme, cont. by estimacion iij acrez, iij*s.* A close of medoo callid Broding, cont. by estimacion xx acrez, xxvj*s.* viij*d.* A close of medoo callid Littell Ing, cont. by estimacion xij acrez, xvj*s.* A close of medoo callid Crokyd holme, cont. by estimacion iij acrez, iij*s.* A close of medoo callid Orpings Fauld, cont. by estimacion x acrez, x*s.* A close of pastore callid the Este syde, cont. by estimacion xl acres, xvj*s.* viij*d.* A close of arrable callid Hesyll hirst, cont. by estim. v acres, v*s.* A close of medoo callid Brodlone, cont. by estimacion x acres, x*s.* A close of medoo callid Farre calf flatt, cont. by estimacion iij acres, iij*s.* A close of medoo callid Bromerhouse fall, cont. by estimacion x acrez, x*s.* A close of pasture callid Hethercalfe fall, cont. by estimacion vj acres, iiij*s.* A close of medoo callid When carre, cont. by estimacion x acrez, x*s.* A close of arrable ground callid Thestefeld, cont. by estimacion vj acrez, iiij*s.* A close of medoo, callid the Irishe close, cont. by estimacion ij acrez, ij*s.* A close callid Horse close, cont. by estimacion iiij acres, ij*s.*; in all, with common of pastore upon the morez ther without stynte, belongyng to the same Graunge, by yere xij*li.*

New Milne in Netherdale, yoman," after bequests to his wife and daughters gives, "To Thomas Yorke and Elizabeth Yorke, *alias* Thomas Smith and Elizabeth Smith, seaven ewe shepe and one hogg." At the time of Probate, "the witnesses now sworne cannot remember that the deceased did give" a certain legacy. "And further did give to Thomas Yorke, gent. v*s.* viij*d.* and to his brother Robert Smith and Thomas Roades, either of them xij*d.*" "Thomas Smith of Lodge in Netherdale," who desires in his will, proved 2nd September, 1623, to be buried "within the Chappell of Middlesmore," bequeaths his property to his son, "named after my owne name." William Smith was owner of lands in Ketsmore in 1565, and George Smith when he made his will there, in 1623, gave to John Holdsworth and John Ripley 10*s.* "to deal to the poor." William Smith of Misses, who in his will dated 12th October, 1640, desires "to be buried in the parish church of Kirkebie Malzeard, held by lease a messuage and lands there, called by the name of Ribston." Stephen Smith of Gruelthorpe, yeoman, when he made his will, proved in 1623, had lands there and gave to his wife "the lower side of my hempe garth, with the third of the fruite which shall be grown abowte my house." On the 18th August, 1624, when a stout descent was made by the officials of the ecclesiastical court of Masham upon divers recusants and runagates in the parish, Gilbert Atkinson and Christopher Smith were presented "for braggeing or boasting that they wold have a popish preist at their house, and, if Mr. Horsman vicar of Kirkby Malzerd came thither at that time, he shold have hott service." Neither perhaps was their "braggeing" groundless; for, at the same time, John Grange was charged with having a child christened by Thomson [of Skelfey yeate] a popish priest; William Talbott, "for harboringe a popish preist whoe is thoughte to say masse there;" Henry Duffeild, "for having masse done in his house, as is reported," and "for having a child christened forth of his parish church;" Ann, wife of William Leathley, "lately fallen away," for "not being churched by the minister of the church, but by some popish preist, as is thoughte;" Stephen Shan, "for harboring a popish preist, as is reported; Leonard Walton, for harboring of Ford the preist;" and Thomas Bird, "for haveing superstitious crossings with towells at the buriall of one of his children," as John Wiseman was suspected to have had "when his wife was buried."

CALFALL HOWSE.[1]

This is in like maner as Loftehouse Graung is, in every thinge.

The Moite of the Graung callid Callfall house.

William Benson[2] holdeth a mansion house, with other edificez and garthings appertenyng, which is worth by yere iij*s.* iiij*d.* A close of pastore callid Cowclose, cont. by estimacion xxx acres, xx*s.* A close of pasture callid Calf close, cont. by estim. iiij acres, ij*s.* viij*d.* A close of medoo callid Deere falls, cont. by estim. vj acres, vj*s.* viij*d.* A close of arrable ground and pasture callid the Holme, cont. by estim. x acr., xvij*s.* iiij*d.*, with halfe

(1) Now called Calvel and Covill Houses. See Ordnance Map, 6in. scale, sheet 117.

(2) The first person of this name whom I find connected with Fountains is John Benson, who, in 1357, held one toft and a parcel of meadow under the convent, at Swinton near Masham, at the rent of 2*s.* 6*d.*, and also a messuage and three acres of land there, for which he paid 7*s.* annually.—*Regist. Rent.*, folio 137. In 1454, Dan Thomas Swinton received from Robert Benson, who kept the Lodge of Brighouse, sevenshillings worth of white cloth. In 1457 the convent paid a debt of 6*s.* 7½*d.* to John Benson. In 20th Edward IV., 1480, Thomas Benson kept their lodge of Branger-house, an office in which he was succeeded by his son Thomas Benson, jun., who held it in 1496 for a term of years. Robert Benson, whose will was proved 19th January, 1753, resided and had property there.

Between the time when abbot Huby's rental was made in 1496 and the year 1540, Calfal house was divided into two moieties, and a note therein, written about the time of the Dissolution, says that Richard Benson and another person, whose name is torn out of the manuscript, were tenants at will of the one, and Robert Benson held the other for a term of years then unexpired. In 1575, Robert Benson and John Benson held these moieties of Sir Thomas Gresham, at the total rent of 8*l.* 2*s.* 8*d.* On the 21st April, 1609, "Myles Benson of Cowfield house yoman," who desired "to be buryed in Mylesmore Chappell," gave, by his will, "unto Robert Benson my sonne, all those my lands lying and being neare Cawfield house, and parcell of the Grainge called Bourthwth Grainge, to enter upon and occupy the same when he shall accomplishe the full age of twenty and one yeares, if his grandfather Robert Benson be then deceased," in consideration of his paying his younger son William and his daughters their portions, and also he gave to him "the title and tenant right of my farmhold at Cawfield house, the yeares in my lease." The grandfather, Robert Benson, who married Ellen Darnbrook, at Pateley Bridge, in 1560, desires in his will, dated 20th March, 1609, and witnessed by Francis Darnebrooke, "to be honestly brought furth of my whole goods," and after a bequest to his son Leonard, says, 'I have discharged my two sons Myles and William every part of their childs porcions which of right they ought to have, and in like manner my daughter Anne, Henry Dunwell's wief, yet I give each 40*s.*, and five sheep to my son Miles' five children.' This William, who resided at "The Calfe hill house," and made his will 25th May, 1618, died without issue. His nephew, William son of Miles, appears to have removed to Bourthwaite Grange, where he lived when he made his will, dated 14th September, 1668, in which he desires to be buried in the Chapel or Chapel-yard of Midlesmoor, and makes his son Miles residuary legatee, who in his will dated 2nd October, 1675, is described "of Bowth-grange in Netherdale," and gives to 'Jane, my now wife, all my lands and tenements, goods, chatells, debts, &c., for her life naturall, and, after her death, to Mary Benson my daughter,' who is provided with a legacy of 200*l.* when twenty-one years of age, "with sufficient maintenance of meate, drincke, and beding until then."

Richard Benson held one of the moieties of Calfall house, and had three sons, Christopher, William, and Henry, in 1585. And from the children of a Christopher Benson, who resided within the chapelry of Pateley Bridge in 1558, may have been descended the families of his surname resident at Dacre-Pasture, Hayshay, and Banks, in the early part of the last century.

the Holme medoo, cont. iij acres. A close of medoo callid the Est feld, cont. by estimac. xx acrez, xvij*s.* iiij*d.* A close of arrable lond callid Popleton, cont. by estim. iiij acres, ij*s.* viij*d.*, with common of pastore upon the morez ther without stynt, by yere lxx*s.*

The other Moyte of Calfalhouse.

Miles Benson holdith a tenement with edificez and garthes appertenynge, which is worth by yere, iij*s.* iiij*d.* A close of pasture callid Cowclose, cont. by estimacion xxx acres, xxx*s.* A close of pasture callid Calfall, cont. by estimacion iij acrez, ij*s.* A close of medo callid Byerbek close, contenynge by estimacion viij acrez, viij*s.* A close of medo callid Dere salez, cont. by estimacion vj acrez, vj*s.* viij*d.* A close of medoo callid the Holme, with halfe a meadow called Holme, cont. by estimacion xiij acres, xvij*s.* iiij*d.* A close of medoo callid Cowse Ing, cont. by estim. viij acrez, viij*s.* iij closez of arrable lond callid Lee felds, cont. by estimacion vij acres, iiij*s.* viij*d.*, with common of pastore ther, by yere lxx*s.*

vij*li.*

WESTHOLMEHOUSE.[1]

This is in like maner as is abovesaid in Loftehouse Graunge.

Richerd Topham[2] holdeth a tenement callid Westholmehouse, with garthez and edifices therunto appertenyng, iij*s.* viij*d.* A close of medoo callid Swyne loppes close, cont. by est. v acres, by

(1) See Ordnance map, 6in. scale, sheet 117.

(2) According to a memorandum in Thomas Swinton's account book, Richard Toppan and Thomas Atkinson engaged to keep the Lodge of Lofthouse from the 3rd of May, 1454, for the term of five years, with forty cows of the store of the convent, twelve heifers, and six stirketts, rendering annually, according to the custom of the tenants in Nidderdale, stirks, cheese and butter, also 13*s.* 4*d.* for agistment; and to repair and support their Lodges—"*logias suas.*" In 1481, William Topham and Robert Thopham kept the lodge of Hardcastle. But soon after they parted company, and, in the rental of 1496, when Robert Topham still resided there, William Topham is said to hold the Lodge of Westholme, at the lord's will, for a term of years, by which we may understand that he was a keeper and not a lessee. He was bound to keep there, throughout the year, fourteen cows, to return of their produce eighteen stones eight pounds of cheese, at 8*d.* per stone; nine stones four pounds of butter, at 12*d.* per stone; seven stirketts, or 4*s.* for each, and also to keep, from Michaelmas to the 3rd of May, twenty heifers, the maintenance of which was estimated to be worth 20*s.* Subsequently, Elizabeth Topham held this Lodge by Indenture, as a lessee, for a term unexpired at the dissolution of the abbey.

John Topham—perhaps a son of the person mentioned in the text—had a farm at "West Feyld, in Netherdale," which he left to his wife to bring up his son, Peter, by his will dated 23rd of April, 1608, when, as he says, he was "very aged yet perfect in memory," and no doubt astonished the rising generation with strange stories of monastic days. On the 2nd September, 1604, the administration of the effects of Allison Topham, wife of William Topham of Hearefield,

yere xx*d.* A close of pasture callid Cowclose fote, cont. by estimacion viij acrez, ij*s.* viij*d.* A close of pastore callid Calfall, cont. by estim. viij acrez, v*s.* iiij*d.* A close of medoo callid Lassells Ing, cont. by est. vj acres, viij*s.* A close of medoo callid Holme, cont. by est. xij acres, xvj*s.* A close of pasture callid the Bank, cont. by estim. viij acrez, ij*s.* viij*d.* A close of pasture callid Coweclose, cont. by estim. xl acres, xx*s.* Halfe a close of pasture callid Berebek shaw, cont. by estim. xx acres, xiij*s.* iiij*d.*, with common of pasture upon the morez ther, by yere lxxiij*s.* iiij*d.*

ESTEHOLMEHOUSE.[1]

This is in like maner as is abovesaid in Loftehouse Graunge.

Marmaduke Ratlif[1] holdeth a tenement callid Estholmehouse, that is to say:—A mansion house with edificez and garthe appertenинge, ij*s.* A close of pasture callid Cowclose, cont. by estim. xl acres, xx*s.* A close of medoo callid Calfall, cont. by estimacion viij acres, v*s.* iiij*d.* A close of arrable land and medoo, callid the Holme, cont. by estim. viij acres, viij*s.* A close of arrable land and medoo callid Brod Ing, cont. by estimacion xij acrez, xij*s.* A close of pastore callid Bents, cont. by estimacion xij acres, vj*s.* Halfe a close of pastore callid Berebek shaw, cont. by estimacion xx acres, xiij*s.* iiij*d.*, with common of pastore upon the morez therunto belonging, by yere lxvj*s.* viij*d.*

was committed to "Thomas Topham of Springe Hill," who in his will, proved 18th August, 1624, desires to be buried "in the parish church or church yard of Pateley Bridge," and mentions his lease, and also a close called Newbridgend, which he gave to his son Peter. His personal property was under the value of 40*l.* In 1638 Christopher Topham had lands in Bewerley. There are still descendants of the family in the parish of Ripon; and on the confines of Nidderdale.

(1) See Ordnance map, 6in. scale, sheet 117.

(2) From a marginal note in the Rental of 1496, it appears that Marmaduke Radcliffe succeeded Thomas Raner, who kept this Lodge in that year; but I cannot speak with certainty either of his ancestors or his descendants. Perhaps he was of a Craven family. In 1575, "Gawen Ratclyf" held Eastholme-house Grange of Sir Thomas Gresham, at the yearly rent of 3*l.* 11*s.* 4*d.* John, son of John Ratcliffe, was baptized in 1559, at Pateley Bridge. Rowland Ratcliffe and Jennet Hodgeson were married there in 1567. On the 25th August, 1603, the tuition of John Radclyffe, son of Roger Radclyffe, residing within the jurisdiction of the Ecclesiastical Court of Masham, was granted to Stephen Hardistye. Upwards of a century ago, one Christopher Radcliffe was a landowner in Threshfield, in Craven, on the confines of Nidderdale—one of the last male descendants, perhaps, of the old house of Radcliffe of Rilston, tenants of Fountains, in Threshfield, descended from Wilkin Radcliffe, base son of William Radcliffe, Esq., of Todmorden, and Merley, in Lancashire.—See *Whitaker's Hist. Craven*, pp. 445-6.

SIKESFURTH GRAUNG.[1]

This is in like maner as is abovesaid in Loftehouse Graunge.

James Thackwray[2] holdeth the Graunge callid Sixfurth, with edificez and garthings perteninge, vs. A close of medoo callid Langholme, cont. by estimacion xxij acrez, xxijs. viijd. A close of medoo callid Langholme, cont. by estimacion viij acrez, vs. iiijd. A close of pastore callid Sikefurth bank, cont. by estimacion l. acrez, viijs. viijd. A close callid Smitheholme, cont. by est. xij acrez, xvjs. A close of pasture with myche shrubby wood therein callid the Springe, cont. by est. iiij acrez, xvjd. A close of pasture callid Reaks, cont. by estimacion lx acrez, xxs. A close of pasture callid Brod Bewene, cont. by estimacion xv

(1) Now called Sigsworth, Segsworth, and Sedgewick Grange. See Ordnance map, 6in. scale, sheet 117.

(2) In 1336, John de Thakwra held of the abbot and convent of Fountains one messuage and thirty acres of land at Hartwith, for which he paid annually 60s., and 2s. for a close called Kerrepottes.—*Regist. Rent.*, fo. 89. In 1361, William de Thackwra was tenant-at-will of a messuage and twenty-one acres of land there, at the rent of 42s., and Nicholas de Thakwra, by like tenure, of a messuage, thirty-one acres of land, and a close, at the same place, at the rent of 65s.—*Ibid*, fo. 186. A century after, Robert Thackra—still residing in the same vicinity—kept the Grange of Brimham for the convent, where he was occasionally visited by Abbot Greenwell, and when he settled his account, in 1457, was allowed "*pro expensis domini abbatis, per vices, in potu et pullis, xd. ob.*" William Thacwra, at the same time, kept the Grange of Hayshay, also adjacent to Hartwith; and in the next year had an allowance made of 43s. 4d. for four oxen that had been stolen from his charge—a frequent occurrence in those days. Before or in the year 1480, the convent placed John Thackwray as keeper of Sixforth, who, as it appears, by the rental of 1496, was bound to maintain there forty cows and one bull, and to render annually of the profits of the vaccary, twenty-six stones eight pounds of butter, fifty-three stones four pounds of cheese, twenty stirketts, or 4s. for each, and 13s. 4d. in money. Subsequently Edward Thackwray held a fourth part of this grange by lease, and another part of it at the will of the lord.

According to Dugdale's Visitation of Yorkshire, a "daughter of Thackwreye of Sykesworth in com. Eborum," was wife of "Raphe Ascough, of Pot-Grange, Esqr.," and grandmother of Robert Ascough, Lord Mayor of York 1580 and 1593. More than one member of the family were also styled gentlemen, in deeds of the time of Queen Elizabeth. I have not noticed when they ceased to reside at Sixforth, but "Thomas Moorhouse, of Sixworth Grainge, yeoman," in his will, dated 12th October, 1634, disposes of all his "right and term in my farm at Sixforth, together with grounds I now hold by lease from Heugh Yates;" "my title in the Wiseinges and Stubbed Nooke;" and all his right "to the Toot-hill and High Green." He gave also 10s. "for mendinge the high-wayes between Ewden Wath and Patley Bridge," and directed his body to be buried "as beseeminge my estate, degree, and calling, and everie poore person comeing to my buriall to have a pennie."

It is very likely, however, that one branch of the family removed two miles higher up the valley to Ramsgill. In his will, dated 9th March, 1617, "Lambert Thackwray of Ramsgill yoman" deals with the tenant right of his tenement there which he held of Sir John Yorke, kt., and "two closes called Fore shotts and Low stobbinge, parcel of Bourthwaite Grange within Fountains Earth." He gives also "to the Chappell of Midlesmore xs., to repairinge of it." Ralph Thackeray of Ramsgill, his son, by his will dated 17th April, 1664, gives to Lambert his son "one house and one close of meadow called the Banke, in Ramsgill, with one cubbord and one bedstocks within the said house, and a pasture gait in the Raikes, and two closes of meadow called Stubbin and Furshotts, in the Liberty of Fountains." Also to Francis his son, "one close called Bents and Broadcarr Close in Ramsgill. The name is now widely diffused in this part of Yorkshire.

acrez, x*s.* A close of pasture callid Sixfurth bents, cont. by estimacion xx acres, xiij*s.* iiij*d.* A close of pasture callid Todhill, cont. by estimacion iiij acr., ij*s.* viij*d.* A close of pasture callid Calfall, cont. by estimacion xij acres, viij*s.* A close of pasture callid the Lambe close, cont. by estimacion x acres, v*s.* A close of arrable land callid the Park, cont. by estimacion[1] iiij acrez, ij*s.* viij*d.* A close of pasture callid Gresse garthe, cont. by estimacion ij acres, xvj*d.*, with common upon the mores ther, by yere vj*li.* — xx*d.*

[*The reste of the Lordship or Manor of Beuerley.*

Thies be parcells of the Manor of Beuerley in Netherdale, wherof Morehouse, Caldstanfald, Hardcastell, and Bryghouse, be of the parishe of Ripon, and have comon of pastor in Grenomorez afforsade. And Thuatehouse and Throphouse, with the mill, be of the parishe of Massam with Kirkeby Malserd, and have comon of pastor in the morez callyd Fontaunce erthe, whiche is the propre soyle and grounds of the late Monastery, and all parcell of the valew.

Morehouse.[2]

Item, ther is a tenement, callyd the Mere house, with lands, medos, pastors, comons, and wastes therunto belonging, in the holding of Robt. Swale,[3] by yere iiij*li.*

(1) The grange of Sixforth is remembered to have been enclosed with a high wall of massive stones, in a field called Robin Hood's park—the monastic fold—which the dalesmen still believe was resorted to by the ubiquitous freebooter.

(2) See Ordnance Map, 6in. scale, sheet 135.

(3) It is returned in the abbot's rental of 1496 that, Richard Swale holds the Lodge of Morehouse for a term of years, by the annual payment of 60*s.*, which the jurors note, "esset iiij*li.*" In records of the preceding century it is called the Moor house of Bewerley. It is not improbable that provision had been made here by the convent for a younger son of the ancient house of Swale of South Stainley, adjacent to their Grange of Cayton in that parish. Though the Baronetcy which was created in the person of Sir Solomon Swale, in 1660, is presumed to have expired with his great grandson, Sir Sebastian Swale—nephew of the unfortunate baronet who died in the Fleet Prison, of a broken heart—there is reason to believe that several persons of the name in humble life, in in these parts, could trace their descent from the family.

By indenture dated 16th May, 17 Henry VIII., 1525, the abbot and convent demise to Robert Swayll, a tenement called "Morehous in Nidderdaill," with its appurtenances, late in the tenure of Ninian Markynfelde, knight, to hold the same from the feast of the Annunciation of the blessed Virgin Mary, then last past, to the end and term of twenty years, at the annual rent of 4*l.*, the first half yearly payment of which should be made at the feast of St. Michael the Archangel in 1536. The convent reserve to themselves the woods and underwoods, except reasonable estover and fodder, called "le Brosyng," for cattle in winter, with free egress and ingress in and upon the premises, to take of the same at their pleasure, and it is agreed that, in case the lessee died within the term, his wife and sons should hold during the unexpired portion of it. "Et in defectu uxoris vel filii ejusdem, residuum terminorum predictorum remaneat Niniano Markynfelde, militi, sub modo et forma quibus ipse Robertus predictus predictum tenementum tenuit." Swale sealed with a round signet bearing a black letter H enfiled and interlaced with an R.

Caldestanfald.

Item, ther be ij tenements, late in the holding of William Lupton,[1] xxvj*s.* viij*d.*, and John Hebden,[2] xxvj*s.* viij*d.*, with lands, medoos, pastors, comons, and wastes therunto belonging, liij*s.* iiij*d.*

It may have been that Sir Ninian Markenfield was connected by family ties with the lessee. The surname of his first wife Dorothy is unknown, but his second was his relation, Eleanor daughter of Henry Lord Clifford of Skipton—the Shepherd Lord—by Ann St. John his wife, cousin-german to King Henry VII. Their brave but headstrong grandson, Thomas Markenfield of Markenfield, wrecked the fortunes of a time-honoured race by becoming one of the principal leaders in the Rising in the North, in 1569, and died, far away, in a foreign land,

By strangers honoured and by strangers mourned.

Sir Ninian, whose second wife was cousin to Robert Aske, the leader of the Pilgrimage of Grace, commanded at Flodden Field, and long after the Northmen chaunted,

Next went Sir Nynian Markenfil,
In armour coat of cunning work;
The next went Sir John Maundevill,
With him, the citizens of York.

(1) John Ketelwell and William Lupton rendered their account of the cattle which they kept for the abbot of Fountains at "Caldston Falde," in 1480, and in 1496 continued to be engaged in the same service, each holding his mediety of the Lodge at the will of the lord, keeping from Michaelmas to the 3rd of May, twenty young oxen, the maintenance of which was valued at 20*s.*, and rendering the annual payment of 6*s.* 8*d.* I cannot discriminate his immediate descendants, for it appears in the Register of the Chapelry of Pateley Bridge that several persons of this surname were resident thereabout, eighteen years after the dissolution of Fountains, though some of the lines might be deduced to the present time.

Perhaps one of the sons of this William Lupton settled on the lands of Fountains, at Braisty Wood, on the opposite side of the valley. In the Act Book of the Ecclesiastical Court of Masham it is recorded, in 1594, that "William Lupton, Sampson Lupton, children of Elizabeth Lupton, late of Braistie Wood, hayth occupied their mother's goods to the value of xx*li.*, and clameth yt by bargaine for sex pence, and over and besides hir apparell which they also occupyed, and refuseth to take administration, thoughe they have the same offered; and the said William used himself moste raygiously and contempteously in the courte." Whereupon it is sagaciously noted in the margin—"Call them to Yorke." The descendants of this Elizabeth have an unusual claim on the notice of genealogists, by reason of the anti-Malthusian achievement of Mr. Sampson Lupton, and Margaret his wife, as vouched by the following inscription in the Minster-yard at Ripon:—

"Here lieth the body of Margaret Lupton, late wife of Mr. Sampson Lupton, of Braisty Woods, in Netherdale, who departed this life the second of November, 1718, in the 74th year of her age; and lived to be mother and grandmother to above 150 children; and at the baptizing of her first grandchild, the child had ten grandfathers and grandmothers then present."

I have never attempted to verify this extraordinary statement, the latter part of which is rendered the less easy of illustration, in consequence of the maiden name of Mrs. Margaret Lupton being, at present, uncertain; but in the will of her husband, who died in February, 1698, two sons—John and Sampson—and six daughters—Jane, Lydia, Anne, Hannah, Sarah, and Margaret—are mentioned as being then living; Frances, and Mary, who was baptized at Kirkby Malzeard in 1669, being then perhaps dead; and I have observed that, of these, Sampson had seven children, the eldest of whom was baptized in 1690; that Frances, who became the wife of William Skaife, of Low Lathe, tanner, and died in 1691, had six children; and Jane, who married William Shackleton of Pateley Bridge, 1st September, 1696, had, at the least, three sons and nine daughters.

(2) John Hebden probably succeeded John Kettellwell, who held a mediety of "Calstenfold," in 1496, and it is by no means unlikely that he sprung from the ancient house of Hebden of Heb-

Hardcastell.

Item, ther is a tenement, late in the holding of Richerd Topham,[1] with lands, medoos, pastors therunto belonginge, iiij*li.*

Brighouse.

Item, a tenement, late in the holdinge of Cristofer Bane,[2] with all lands, medoos, pastors, and wastes therunto belonging, by yere xlv*s.*

den, in the parish of Burnsall, about six miles from Coldstonefold, the ancestor of which—Uchtred son of Dolfyn—obtained that manor from Roger de Mowbray, about the middle of the twelfth century.—*Pres. Book of Fountains*, p. 76. It was subsequently held of the abbot of Fountains. It may have been this tenant who was buried at Pateley Bridge, in the parish of Ripon, as "John Hebden, sen., 24th June, 1564," whose line may be traced to persons still living within and near it.

(1) I do not find his burial in the Register of the Chapelry of Pateley Bridge, which commences in 1558, and where it might have been expected; but, in 1561, there is the record of a marriage between Christopher Lupton and Katherine Toppan; and, subsequently, many entries of this surname. See page 341.

(2) I do not know where to look for the evidences of a pedigree of the family of Bayne of Nidderdale which I have seen, mounting through nineteen generations, to "Walter, who migrated from Scotland in 1182, and is stated to have been the fifth in descent from Donald VII., surnamed Bane;" and it is the less necessary that I should attempt to enter on the bewildering investigation, since the history of the house of Bayne of Limley which was settled there, assuredly from the fifteenth to the present century, is connected rather with that of the abbey of Byland than of Fountains. A few facts, however, may be mentioned, in order to shew the local position and distribution of the family at different times in and near Nidderdale.

In the Register of Rentals of Fountains, (f. 196^{b}.) John Bayn appears in 1361 as the tenant of a cottage at Kirkby Malzeard, rendering the rent of 16*d.* and one day's work valued at 1½*d.* On the 15th of Nov., 1484, a composition was made relating to the Chapel of Middlesmoor—which, though it had existed from time immemorial, had not hitherto possessed the celebration of baptisms, marriages and burials—between the Prebendary of Masham and the Vicar of Kirkby Malzeard, on the first part, and Ralph, Miles, John, and Ralph Bane, jun., and other inhabitants of the valley of Middlesmoor on the other, shewing that they were then the principal persons there; though it is added in it, "Quia sigilla sua pluribus sunt incognita, sigillum venerabilis viri magistri Willielmi Sheffield archid. Stowe in ecclesia cath. Lincolniæ, alteri parti apponi procurarunt."—*Regist. Rotherham Arch. Ebor.*, p. 217. In 1540, as has been noticed, at the 332nd page, John Bayn held a moiety of Over Ash Head in the parish of Masham under Fountains, and Humphrey Bean was the tenant there in 1575. By his will, dated 26th April, 1595, John Bayne of Riggs, son of Humphrey Bayne, gives to his wife the third part of Riggs, and "my part of the cattall gaytes in the Meahead close. To the wyding of Loftus bridge 3*s.*," to Humphrey his son "all my lands at Lofthouse, Bourthwaite, and elsewhere," and makes his brother Roger supervisor of it. On the 24th of February in the same year, "Adam Bayne, of Newhouses in Nethcrdale," directs in his will to be buried within the Chappell of Myddlesmoore, if yt shall please God so to appoint yt," and gives all his goods to his son Roger and his daughter Ellen, the inventory amounting to 32*l.* 10*s.* If Thoresby had not mentioned (*Ducatus Leod.* N.E., page 101), that the family of Baynes of Knostrope, near Leeds, had resided there "for ten generations, as it's said, under as many Adams and Roberts alternately," it might therefore have been conjectured that they were nearly connected with Nidderdale. "Walter Bayne, of Lymbley in Netherdale, yoman," in his will dated 7th May, 1615, directs his body "to be buried in the churche at Mydlesmore," deals with his two farms at Lymbley and his farm at Newhouse, which he wishes "may be kept in the name of the Baines," also with his lands at Whaithouse in Netherdale, and gives specially to William, his eldest son, "seven silver spoones, a long table, a speeke, a paire of iron rackes, and a brazen morter." "Humphrey Bayne, of Hearefeyld, yoman," by his will dated 2nd July, 1610, gives his "farm under Rt.

Thuathouse.

Item, a tenement, late in the holdinge of Richerd Bekewith, with lands, medoos, pastors, and wastes therunto belonging, iiij*li.*

Worshipful Sir John Yorke, my landlord, to Joane *alias* Jennet my wife," for the bringing up of his children, and directs that she shall not "pass away" the said farm to any but his children. "Christopher Baine, of Woodall in Netherdale, yeoman," who states in his will that his farm and tenement there were held on a lease of three thousand years, and desires "to be buried in the Chappell at Middlesmore," gives by that instrument, dated 17th April, 1629, his father Marmaduke then being alive, to his son Humphrey, "The West close and the house therein, the Midgehoole, the Little Boone, the Cowe close head, now in my occupation by cattles gaites in the Winter side, five cattle gaites in the Carle side, and three cattle gaites in the Turner carr," for a term of years; to his son Marmaduke, "the Midward close, the Great Boon, and one close in the head of the Great Boone, with cattle gaites."

Before the seventeenth century, some of the Baynes had come over the hills and settled in the vicinity of Kirkby Malzeard. "Robert Bayne of Azerley, yoman," who had a messuage and lands there, desires in his will, dated 5th June, 1609, to be buried "in the parish church earthe of Kyrkby Malzeard, as neare to the place where my auncestors hath bene buryed as may be." Lucy Bayne, of Grewelthorpe, widow, in her will, dated 7th May, 1608, gives to Richard her son her leases, chattells, oxen, kyne, sheep, horses, and husbandry implements, and desires Roger Bayne to act as a supervisor of it. Again: "Roger Bayne of Gruelthorpe, yeoman," who had property there, and desires by his will, dated 17th March, 1639, to be buried "within the parish church of Kirkebiemalzerd," was father of Richard and Robert. This Richard resided at Bramley Grange, and by his will, dated March 6th, 1652, gave to John, his eldest son, all his lands and houses there; to Richard Bayne, his second son, all his "lands and leases in the township of Grewelthorpe, except one house called Hinde house;" to his daughter Ann, wife of John Veich, the profit of his "lease att Beawerley garth, in Netherdale;" to John his son "all my timber at Bramley, except half of the spoaks and half of the seeleing rayles, half of the bedd sides, half of the girth wood, and six table posts, and one pair of cart sides, which I give to my son Richard Bayne." He mentions, too, his "cowper timber and girth wood," and of "that wood at Biggin," gives John "as much as will finish and repaire one house end called Sinderley House, with two sticks for gate bars or such like use." In 1621, both this Richard and Thomasine Leathley his wife, and Robert Baine and —— Dawson his wife, together with William Holdsworth of Ketsmoor and Ellen Horsman his wife, were presented at the ecclesiastical court of Masham, for being married in Middlesmore parishe without bannes askeing." After three years' consideration, they all satisfied the judge; the said Robert stating that "he was married in the chapel of Midlesmore by the ministery of Jo. Dobson, by virtue of a licence, between nine and twelve in the forenoon." What that "ministery," however, generally was, we may infer from the fact that he had been presented for "neglecting the Saboath in not doeing evening praier," and was called "drunken rascall, in the quear at Midlesmore in tyme of divine service;" albeit by John Craven of High Lofthouse, a roystering fellow, who "for abuseing, and malitiously and injuriously threatening of Jo: Craven a churchwarden, when he demaunded a cessment of him," was fined 2*s.* 6*d.* and monished, "*ut in tale peccato incurreret sub pena juris*," but, "for goeing to a popish sermon" was dismissed, "*sub spe conformitatis.*"

This was not the first time that the Baines' had been visited by the apparitor of this court. In 1583, Anthony Baine used "to stand in the churche yeard" at Kirkby "in time of service and sermon," and "predictus Baine fatetur detectionem; et tunc dominus injunxit eum ad peragendum declarationem in ecclesia in Kyrkeby Malsherde, die dominica." About the same time, "Willielmus Baldersbie, generosus, et Rogerus Baine recusant solvere cessamenta sua ad ecclesiam; viz. Baldersbye ij*s.* iiij*d.* and odd money, et Baine x*d.*" In 1585, Matthew Baine "refuseth to pay his dewtyes to the church." In 1623, Christopher Baine and his wife, Humphrey Baine and his wife, Christopher and Marmaduke Baine were excommunicated for popish recusancy. Then, in the next year, Marmaduke Baine of Woodaile and Margaret his supposed wife, Christopher Baine of Moorhouse and Elizabeth his supposed wife, were presented "for being marryed clandestinely without licence or banes askeing furth of their parish church." In due time, Christopher Baine, "for having his child christened with an old popish preist, as is rumored."

Throphouse.

Item, a tenement ther, late in the tenure of Richard[1] Hardcastell, with lands, medoos, pastors, and wastes therunto belonging, iiij*li.*

Respecting the Baines of Brighouse, I find that John Bayn had kept the herd of the abbot of Fountains at the Moorhous of Bewerley before the year 1457; and, in 1496, Christopher Bayn held the lodge of Brighouse, for a term of years, by annual payment of 45*s.*, or the service of keeping a flock of 200 wethers, "in Bewerley rigge," from Michaelmass to the 3rd of May, for which he was allowed 13*s.* 4*d.* In the Register of the chapelry of Pateley Bridge, it is recorded that "Marmaduke Bayne, of the Brigge house, was buried the xvth daie of Septem. 1565." Adam, Roger, Christopher, and Thomas Bayne were all living within that district, at this time.

(1) This family no doubt derived their name from Hardcastle, in the manor of Bewerley, where the Lodge was held by Richard de Hardcastell in 1358, at the rent of 46*s.* 8*d.* In 1361, John Forester held "Hertcastell" of the abbot of Fountains, at the rent of 20*s.*, though, at the same time, Richard de Hertcastell held a mediety of Syxford by the yearly payment of 40*s.*; and where John—afterwards Sir John Dayvill—held the other part, by the annual rent of 46*s.* 8*d.*—*Regist. Rent.*, fol. 186. 212.

In 20 Edward IV., 1480, Robert Hardcastell held the Lodge of Trope, and kept the abbot's cattle there, but, in the Rental of 1496, it is said that Robert Hardcastell held it, by the annual payment of 80*s.*; and, in a side note that, subsequently, it was in the tenure of Robert Grange and Robert Hardcastell—"ad voluntatem domini."

By indenture, dated 2nd August 3 Henry VIII., 1511, the abbot and convent of Fountains demised to "Agnes Herdcastell widowe, and John Herdcastell hir son, the one half of a holle tenement in Niderdaill callid Trope, late in tholding of Robert Hardcastell hir husband nowe disseased, to hold and to have the same fro the feste of thynvencion of the holy Crosse, callid Saynt Elynmasse, last past afore the date hereof, unto the ende and terme of five zeres next folowing; and so fro fyve yere to fyve zeres unto th'end and terme of fowrty zeres fully to be completid, yelding yairfor zerely, xl*s.*" The lessees covenant to uphold and repair the buildings and fences, "at yair costes and charges, excepte grosse tymber and sclayte stones to be giffen, as nede shall require, towardes reparacyons of the howsing;" and not to "taberne nor lat to ferme yair said tenement, ne no parcell yairof, unto ony oder persone or persones, bot onely occupie it yairself to gueders as gode tennaundes shuld do, upon forfeitor of this present leisse and graunte." The like penalty was to follow if they "make default in contenting of the zerly fermes; or elles make ony wilfull waiste of the said fermeholde;" and if the said Agnes Herdcastell took "ony husband unto hir, during the yeres aforesaid, withoute licence and consent of the said abbot or his successors." "And for a trewe performance and fulfilling of all and every of the premisses, as shall apperteyne unto yair partie, the said Agnes Herdcastell and John hir son, er bownden, with oder fower suerties for thame; that is to say, William Herdcastell, Henry Herdcastell, Raufe Frere, [Walter Gylle *inserted*] and Rauf Craven, to the said abbot and convent and to yair successours in xx^ti *li.*, joyntly and severally by obligacion. And, if it happen the said Agnes Herdcastell and John hir son to dy within the terme of zeres aforesaid, then it is fully agreid betwixt the said parties that, the resydew of the said yeres then not expired shall be of no strength nor vertew, this present leisse in any thing not withstanding." *The first seal* bears the Longobardic letter A, within a square panel; *the second*, the letter T, within a roundel.

In 1575, John Hardcastell held "Trophouse Graunge" of Sir Thomas Gresham, at the advanced rent of 4*l.*; and a forgotten offence that was visited by excommunication, has preserved the fact, in the Act-book of the Court of Masham, that a person of the same name was living there in 1596. Perhaps he was father of William Hardcastle of Lofthouse—adjacent to Trope—who in his will, dated 15th February, 1611, desired to be buried "in the chapel or chapel-yard of Midlesmore," and gives "to Barbara, my wife, my wood in Arneygill, unfelled, which I bought of John Craven," and mentions money in the hands of "Peter Todd, if he the sayd Peter shall make his returne into the countrey." I suppress the opinions of other parishioners of Kirkby Malzeard respecting another Peter Todd, an attorney at Wath, in the next generation, from respect to the memory of Dr. Hugh Todd—of his family—the doughty antagonist of Bishop Nicholson, and ally of Dean Atterbury, in their Capitular squabbles at Carlisle; by whose care two valuable

Mollend.

Item, ther is a water corne mill in Nidderdale, late boyldyd, callyd Newmyll, and worth by yere vj*s.* viij*d.*

xxj*li.* v*s.*

JAMES ROKEBY.]

HASHAY GRAUNG.[1]

Parcell of the manore of Brymbem, and of the parishe of Ripon, and hath common of pasture in Grenehow morez; all which Grenehow morez be the propre soyle of the same late Monastery as the bounders therof purports, which bounders be specified in Daker Graung, and is parcell of the valore. And all theis parcells make this hole graunge, and contenyth all the lands and possessions of the same late Monastery there.

The Moite of Heshay Graunge.

Walter Gill and John Gill[1] hold the moite of Heshay Graunge, that is to say. A mansion with the halfe of the lathe and other edificez, and garthings pertenynge, v*s.* A close of medoo callid Laund, cont. by estimacion xl acrez, xxvj*s.* viij*d.* A close of pasture callid Grymefurth, cont. by est. xx acres, xx*s.* A close of arrable land callid Grymesforth hill, cont. by estim. xiij acres, viij*s.* viij*d.* A close of arrable land callid the New close, cont.

chartularies of Fountains were given to University College, Oxford, which have been of considerable service to me in the present work. I wish I could also have availed myself of that Act-book of the Chapter of Ripon, from 1452 to 1506, which, with another MS. relating to the affairs of that Church, were in his possession in 1697.—Vide *Catal. MSS. Ang.*, vol. ii., p. 219.

(1) See Ordnance map, 6in. scale, sheets 135, 136.

(2) By Indenture, dated 30th September, 16 Hen. VIII., 1524, "the Reverend father in God, Marmaduk th abbot of Fontayns ande Convent of the same place," elected, admitted, and took "Walter Gill and Johan Gill, his sonne, to be yair servaunts, loigers, and feemen; to have ande occupie the one-halfe of the derehous, loig, and fechous, callyd Hashaw, with the common gudes and catellez belongyng the said abbot and convent,"—namely, "the halfe of one bull, and the halfe of ix oxen, ande the halfe of lx kye, ande xxvij thair folowers of thre sundrie aiges, two meyres and thair folowers, frome Michaelmesse to Seynt Elynmesse, ande the halfe of one wedders floke," during the same space of time, annually. "Ande for their said service ande feemanship abowt and with the said common gudes, &c., ande for all odre their charges there fyndyng, als well abowtes the gettyng of the hay, fencez makyng, foderying of the said gudes," &c., the abbot and convent assigned to them, "or to one of them, to have yerely all the arrable land within the abown saide halfe of the said derehous, to occupie ande injoy at their own pleasour, to saw for the most avauntage;" also "to have yerely all profettes that newys of the one-halfe of the aforesaid

by est. iij acres, iij*s*. A close of pastore callid the Calf fall Ing, by est. ix acres, vj*s*. A close of medoo callid the Myrk close, cont. by estim. xij acres, viij*s*. A close of medoo callid the Hed Gappes, cont. by est. iiij acres, ij*s*. viij*d*. ij closez of course pasture ther, callid Bale wood, cont. by est. lx acres, xx*s*., with common of pastore upon the morez by yere. And a close of pastore callid Hie wood, lx acres. vj*li*.

lx kye and xxvij thair folowers, als well of myke, butter, ande chesse, als also thair calfes that shall come or new zerly of the one-half of the lx kye and xxvij thair folowers, to thair fynding and waigges of them and thair servantes; Reserving alwais to the use of the said abbot and convent, thair successours ande Monastery of Fontayns, of the profettes and newynges aforesaid, to be delyvered yerely in the Monastery of Fonteyns, to the monke of the chesselious, xl stonnes of cheese, and xx^{ti} stonnes of butter, of gude ande lawfull meitt hous wiffly handylyd. Ande also reservyng, in maner and forme aforesaid, of the calffes that shall come yerely of the one-halfe of the said lx kye and xxvij thair folowers, to the use aforesaid, xv calffes to be delyvered yerely when thei er of one yere of aige, to the feemaister for the tyme beyng, at the feest of Penticost, odirwise callyd Wheitsownday, after the olde ande anciaunt custom her to for used tyme oute of mynde with in Nidderdaill. Also, the said Walter Gill ande his sowne shall delyver to the feemaister aforsaid, at the feest of Whietsownday aforesaide, yerely, the one-halfe of ix of the oldyst and most crochon kye, of the nowmbre ande charge abown written, to be feed with in odre severall pastours belongyng the said monastery, towardes the zeirly expenses in the same. Ande for the saide crochons so delyveryd, thei or one of tham, yerly, to tak als many whies of the feemaister at the feest of Michaelmesse, at the Toft zait in Nidderdaill, after the olde custom thair so usyd tyme oute of mynde, to fulfill the stint with all." After the keepers covenant to make yearly "a trew accompte of the said gudes, catelleis, wedders, butter, cheese, ande calffes, Ande if eny defalt either in not feemanly kepyng of the said gudes or in delyvery of eny of the premissez be fundyn with the said Walter Gill ande Johan Gyll, his sonne, or with either of thame, by the auditor ande othre the said abbot and convent officers for the tyme beyng, to abide suche jugement, penally, ande assessment," as should be judged, punished, and assessed; and, also, not to "sell, fell, nor gif no maner of woddes;" and to "make no maner of waist with in the same, odrewise the brusyng for catell ande for heye makyng ande for fyrewood; and also to uphold all buildings except grosse tymbre or slate stones to be provided," by the abbot and convent, "for necessary reparacions;" the Indenture concludes in this unusual form:—"Ande the said abbot ande *(sic)* grauntes, ande by theis presentes admittes, the said Walter Gill ande Johan Gill, his sonne, un to thair said service in maner ande forme aforesaid, for the terme of both thair liffes, or the longer of tham two liffyng; provided all way that if thei ande eithre of tham do not kepe, of thair partie, well and trewly all accoundes abown writen zeirly, that then, uppon lawful wanyng ande monicion one tyme or two tymes to be giffyn un to tham by the abbot ande convent, their successours ande officers for tyme beyng, ande thei or ethre of them not mendyng of their faltes, then his dede to be of none effecte; but that it shall be lawfull to the said abbot ande convent ande their successours to tak and admitt eny odre person or personnes to thair said service, in the rowmeth of the said Walter Gill and Johan Gill his sonne, this Indentour in eny thyng not withstandyng. Ande for a full performance of all ande every one of the premissez, of the behalf of the said Walter Gill and Johan Gill his sonne, ande of either of tham, the said Walter ande Johan his sonne er bowndon, with two collaterall suyrtes with tham, in a ded obligatory un to the said Abbot and Convent, thair successours and assignes, every one in x*li*." *First seal*, the letter W.; *the second*, a black letter H., enfiled by an R., as in the deed mentioned in the 3rd note of the 344th page; and, therefore, perhaps, an impression from a signet ring worn by some officer of the abbey.

There are long lines of these Gills in the Register of the Chapelry of Pateley Bridge, from the time of Christopher Gill, whose son John was baptized there in 1559; including the descendants of Walter Gill, who resided within that district in 1563. In the last century, persons of the name held freehold lands, which had belonged to Fountains, at Brighouse and Dacre Pasture. One branch was resident at Ramsgill, higher up Nidderdale, in 1590. On the 13th of February, 1613, John Gill, of Ramsgill, yeoman desired, by a nuncupative will, to be buried in the parish church or chapel yard of Midlesmore, and to be brought thither "according to his ability as law requireth." Francis Gill, who also desired "to be buried within the chapel of Midlesmoore," had leasehold lands there when he made his will in 1674. Several of this branch were "popish recusants."

The iiijth part of Hashay Graunge.

Robert Goldthuate[1] holdeth the iiijth parte of the said Graunge, that is to say. A mansion house, the iiijth parte of a cowhouse, halfe a lath, and a garth apertenyng, whiche is worth by yere, ij*s.* A close of pasture callid the Law wood, cont. by estimacion lx acrez, xx*s.* A close of pasture callid Gapp, cont. by estimacion ij acres, xvj*d.* A close of medoo callid Grymforth, cont. by estimacion xvj acres, xvj*s.* A close of arrable land callid Grymforth hill, cont. by estimacion vj acres, iiij*s.* A close of course medoo callid High Calfe Ing, contenynge by estimacion xiiij acres, ix*s.* iiij*d.* A littell close of medoo callid Littell Ing, contenynge by estimacion ij acres, xvj*d.* A close of course medoo callid Croke, alias Elsaybusk, contenynge by estimacion ix acres, vj*s.*, with common of pastore upon the mores therunto appertenyng, by yere lx*s.*

The iiijth part of Ashey Graunge.

William Goldwathe holdeth a mansion house, the iiijth part of a lathe and halfe a calfe house, with a garth adionynge, ij*s.* A close of medoo callid the Crofts, contenyng by estim. ij acres, xvj*d.* A close of medoo callid Munkeforth, contenyng by estimacion xiiij acres, xiiij*s.* A close of medoo callid Farre Ing, contenynge by estimacion xvj acres, xiij*s.* iiij*d.* A close of medoo callid Grimfurth, cont. by estimacion vj acres, v*s.* A close of pasture callid the Lawe wood, cont. by estimacion xxx acres, x*s.* A close of pasture callid the Hie wood, cont. by estimacion xxx acres, x*s.* Di' close of arrable ground callid Grymfurth Hill, contenyng by estimacion vj acres, iiij*s.* iiij*d.*, withe common of

(1) His family, no doubt, derived their name from Golthwaite or Gowthwaite, in Hyrefield forest, on the west side of Nidderdale, a place which had been essarted by the monks of Byland, and where the Yorkes built, about the time of Queen Elizabeth, a picturesque mansion, of which a view may be seen in the second volume of Dr. Whitaker's *Richmondshire*. In 1456, William Colqwate or Golthwate held the onerous office of cook at Fountains abbey, with 20*s.* wages. At the same time, Thomas Golthwat kept the abbot's sheep at Dacre. In 1480, John Golthwaite was the keeper of the lodge of Eastholme house, and Robert Golthwaite of a part of Newhouse. In 1481, Robert was engaged with Richard Atkynson and John Myrre in the same service at Hayshay, but in the next year he was sole keeper, as he remained in 1496, when his tenure was "ad voluntatem domini," and he was bound to keep of the abbot's store, sixty cows and two bulls, and to return of the profits of the vaccary, yearly, eighty stones of cheese, forty stones of butter, and thirty stirkets; also to keep two hundred sheep, from Michaelmas to the 3rd of May, the maintenance of which was estimated to be worth 13*s.* 4*d.*; the whole return amounting to 11*l.* 6*s.* 8*d.* The family long retained a respectable position in Nidderdale, and Francis Gowthwaite of Pateley Bridge was a freeholder there, little more than a century ago.

pasture upon the morez callid Grene-hoo Syke, without stynt, by yere lx*s.*

xij*li.*

DAKER GRAUNG.[1]

Parcell of the Manore of Brymbam, and is of the parishe of Ripon, and hath common in Grenehow Morez afforesaid, and is parcell of this valew. And theis parcells make the hole Graunge of Daker aforsaid, and contenyth all the lands belonginge to the to the late Monastery there.

A parcell of Daker Graunge.

Cristofer Hardcastell[2] holdeth a part of the Graunge of Daker,

(1) See Ordnance Map, six inch scale, sheets 136. 153.

(2) This ancient family, which held lands of the abbot of Fountains in 1358, at the place whence they derived their name, appears a century after, to have obtained so much of the confidence of the convent as to have had an unusual share of their stores committed to their care. In 1480, Robt. Hardcastell kept the Lodge of Trope; John Hardcastell the grange of Morker adjacent to the abbey; Thomas Hardcastell and Thomas Darnebroke kept the Lodge of Bewerley; John Hardcastell that of Brighouse; and John Bates, John, Miles, and Laurence Hardcastell that of Dacre. In 1496, so much of Dacre as was not in the immediate occupation of the abbot, was divided into two medieties. That held by John Hardcastell was valued at 6*l.* 6*s.* 8*d.* yearly, and he was bound to keep of the store of the convent, thirty cows and one bull, and to return, of the proceeds of the cows, forty stones of cheese, twenty stones of butter, and fifteen stirketts, with the annual rent of 20*s.* Half of the other mediety was then in the charge of Robert Hardcastell, who was required to make a proportionate return. In 1535, Miles Hardcastell was the abbot's bailiff of Winsley, Brimham, and Warsall, and perhaps in that capacity had retained a Rental, used in the convent at that period, and now at Ripley Castle; for, at the 85th page, I find, among some blank pages, the following partial preparation for a will, which runs as follows;—"In the name of God, Amen. The last daye of June and in the yere of our lorde God 1574, I Myles Hardcastell of Somer-brygge, lyinge at the mercye of God, doth make here my last will and testement, in manner and forme as hereafter folowith. Fyrst and formoste of all, I bequethe my soule unto Allmightie God, my my former and redemer, and I will that my bodie be buried in the churche at Petlabriges, nere unto the hey alter, where my father was buryed." After a space, about equal to that occupied by the writing, is signed "By me, Marmaduke Hardcastell."

It would be difficult, were it necessary, to distribute the subsequent ramifications of this family into its several local groupes within and around the parishes of Ripon and Kirkby Malzeard; but William and Francis Hardcastle continued to hold in the last century freehold lands at Dacre Pasture which had belonged to Fountains, and subsequently Jonathan Hardcastle retained monastic property at Hardcastle Garth in Hartwith, where, if the monks could return, they might be astonished to find an ancient burial ground of the Quakers. I find on a slip of parchment inserted in the Parish Register of Kirkby Malzeard, vol. i., p. 98, that "William Bradley of the parish of Hampsthwaite was buried at Hardcastle Garth, within the parish of Kirkby Malzeard, August the 4th, 1701;" "Isabel Emmott, Quaker, of Westsike in Hampstead parish, was buried" at the same place on the 25th of March; "Robert, the son of John Hardcastle of Hardcastle Garth," 23rd September, 1705; and "Theophilus Hardcastle, the son of Peter Hardcastle of Hardcastle Garth," on the 20th of December in the same year. A school was founded at Dacre Banks in 1695 by William Hardcastle, who built the house and bequeathed 100*l.* to find a salary for the master, but, at the time when the Charity Commissioners made their report, there was only one free scholar; and he, singularly enough, was a descendant of the founder.—*Third Report*, page 493.

that is to say. A mansion house with other edificez and garthings appertenyng, vs. A close callid Dayfeld, cont. by estim. xx acrez, xxs. A close callid the Garrez, cont. by estimacion xv acres, xs. A close of medoo callid Hunter feld, cont. by estimacion xij acres, xijs. A close of pasture callid North woods, cont. by estim. xxx acrez, vs. A close of pastore callid the Calf close parook, cont. by estim. xij acrez, iiijs. A close of pasture callid New close, cont. by estim. xvij acrez, iiijs. A close of common pastore in severall closez callid Daker pastore, wherin is pastore for xv kye, vj oxon, iij horse, and lx shepe, xs., with common of pastore upon Grene hoo morez, from Craven Crosse to Craven Keld, and to Washe burne hed Plompton Gate to Pawlez Stanez; and to Bartlett's stile to Padsykebek; and by the Monk wall to Derlay bek and to the water of Nyde, without stynt, by yere lxxs.

A parcell of the Graunge of Daker.

Robert Herdcastell and Will'm Herdcastell hold an other parte of Dacre Graunge, viz: A mansion house with edificez and garthings adionyng, iijs. iiijd. A close of pastore callid Newclose, cont. by estimacion xvj acres, vs. iiijd. A close callid Rye feld, cont. by estimacion viij acres, vs. iiijd. A close of medoo and pastore there callid Cowse Ing, cont. by estim. xl acres, xviijs. iiijd. A close callid Northfeld, cont. by estim. xiiij acres, ixs. iiijd. A close of pasture callid North wood, cont. by estim. xxx acres, vs. A close of medoo callid Sterre Carre, cont. by estim. x acres, xs. Pastore in the common of Severall Grounde callid Dacre pasture, afforesaid, for xv kye, vj oxen, lx shepe, and iij horses, xs., with common of pastore upon Grenehoo afforesaid, by yere lxvjs. viijd.

An other parte of Daker Graunge.

Marmaduk Bekwith[1] holdeth an other parcell of Daker Graunge, that is to say. A mansion house with edificez and garthings apperteyninge, vs. A close of medoo callid Hemp

(1) This Marmaduke was one of the sons of Robert Beckwith, whose ancestry I have mentioned at the 325th page of this volume, and a copy of whose will, being a curious local record, I now subjoin, as transcribed by Robert Hardisty Skaife, Esq., of York, whose ancestors probably heard some of the masses that were directed to be sung:

"In Dei nomine, Amen. The sexte daie of Octobre, in the yeare of oure lord God M.D.xxxvj. I Robt. Bekwith of Dacre in Nyderdall, of hoole mynde and good memorie, ordaneth and make my testamente and laste will in thys maner foloyng. Fyrste I will and gyve my saule to God

crofte, cont. by estimacion xiiij acrez, ix*s.* iiij*d.* A close of pastore callid New close, cont. by estimacion xvj acres, v*s.* iiij*d.* A close of medoo callid Rye feld, cont. by estim. x acres, vj*s.* viij*d.* A close of pastore callid Derly close, cont. by estim. xiiij acrez, ix*s.* iiij*d.* A close of arrable ground callid Long Flatt, cont. by estimacion iiij acres, ij*s.* viij*d.* A close of pasture callid North woods, cont. by estimacion lx acres, v*s.* And common of pas-

Almyghtye, to oure blessed ladye, and to all the sainctes in heven; my bodie to bee buryed where it shall pleas Almyghtye God. And I bequeste for my mortuarie according as the acte of parliamente therefore maid dothe requyre. Also, I gyve to the house of Saincte Roberte to praye for my saule, iij*s.* iiij*d.* Also I gyve to Sr William Sotheron chapleyne at Hampesthwaite to synge a trentall of messes for my saule, and all cristen saules, v*s.* Also I bequeste to Sr George Eles, chaplayne at Brymham, to praye in likewise for my saule, and all cristen saules, iij*s.* iiij*d.* Also, I bequeste to Sr William Wrythorne to praye in like maner viij*s.* or more, at the discretione of my executors. Also I bequeste to the churche worke of Fuyston, iij*s.* iiij*d.* Also I bequeste towardes the mending of Somerbrige, ij*s.* Also, I gyve towardes the mending of a waye betwixte Dacre and Darley mylne in two generall places, iij*s.* iiij*d.* Also, I gyve to the vicare and person of Pathelay bridge and to ayther of theme, for forgoton tythes, iij*s.* iiij*d.* and my mortouer. I will that all my clothing and arayemente bee geven to poore people, nexte of my kyne, aftre the discrecione of my executors and supervisors. And I will for the weale of my saule have dirige and messe of Requiem for to bee songe and said where it shall please my executors and supervisors. And they to have for the same, after the discrecione of my said executors and supervisors. And I will thexpenses maid about my buryall be at the discrecione of my executors and supervisors. And I make Jenet my wyfe my executrix, to whome I gyve the thirde parte of all my freholde lands, ouer and besides the halfe parte thorough all my copiehold lands, for terme of lyfe of the said Jenet. And also I make Marmaduke and Robert my sones my executors. And I ordane and make John Pullayne of Kyllynghall, gent., and Robert Dyneley of Bramope, gent., supervisors of thys my laste will and testamente, whome I desyer of there towarde myndes and good counsell to my said wyfe and children; and I gyve to the said John Pullayne xiij*s.* iiij*d.* and to the said Robert Dyneley *xs.* Wittenes herof Sr. Thomas Dacre, vicare of Hampesthwate, Sr. William Thomson, chantrie preiste of Ripley, John Graver of Fuyston, Thomas Foster of Denton, Edwarde Beckewith of Kelynghall, George Beckewith of Skuthe, Cristofer Hardcastell of Dacre, and William Hardcastell of the same; with oder." [Proved 24th March, 1536–7.]—*Regist. Test. Ebor.*, vol. xi, f. 222.

When "John Hall, clerk, Recevor to Sir Richarde Gresham," visited his master's newly acquired estates in Yorkshire, and held his courts in Craven, in 1540, he found Marmaduke Bekwith, Myles Hardcastell, Roger Bayn, and others of the tenants in Nidderdale, in such "towarde mynde," that they "huntide from the xth day of Auguste to the xiiijth day of the same month," and spent xxx*s.* viij*d.* in welcoming their rising sun. The descendants of this Marmaduke held a considerable estate in Bewerley, adjacent to Dacre, until the early part of the last century. Their connection with the Beckwiths of Aldbrough, and other persons of the name in the parishes of Kirkby and Masham, is illustrated in the will of "John Beckwith of Kirkby Malzeard, yeoman," dated 23rd November, 1656, the interpretation of which, should doubts arise, was to be settled "by the exposition and discretion of my loving friends and cozens Mr. Matthew Beckwith and Mr. William Beckwith my brother-in-law." He gives to his daughter, Ann, the fifth part of a third part of his estate of "Bewerley *alias* Beverley, in as large, ample, and beneficiall manner as the same is given unto me by the last will and testament of Richard Bayne, my uncle, late of the city of Yorke, merchant, deceased." "To John Beckwith, my grandchild, one bed stead, one table, and one forme with other seates in the parlour betweene the hall and the kitching at the abovesaid Bewerley; and in the chamber over the said parlour, two great arkes; and in the kitching, one table with a forme and a seate thereunto belongyng, one great iron mell, and a gavelock which I left at the said Bewerley. Also I give and bequeath unto Jane, the daughter of my late sonne Anthony Beckwith, one cupboard standing betweene the kitching and the buttery at the said Bewerley." He makes his son Arthur his sole executor, to whom he gives all his term and estate in his lands at Kirkby Malzeard, and all his goods, bonds, &c., with certain exceptions, and he is directed to pay an annuity of 4*l.* to "my daughter Judith," who "hayth remayned with me and taken much care and paines in this my sickness." The testator was buried at Kirkby, 2nd July, 1658.

tore in the said severall close callid Dacre pastore, for xv kye, vj oxon, lx shepe, and iij horses, x*s*., with common upon the morez as is afforsayd, by yere liij*s*. iiij*d*.

An other parte of Daker Graunge.

Katheryn Herdcastell, wydoo, holdeth an other part of the said Graunge of Daker, that is to say. A mansion house with other edifices and a garthe aperteninge, iiij*s*. A close of medoo callid Somerbrigg close, cont. by estimacion x acres, x*s*. A close of medoo callid Hunton's feld, cont. by estim. xij acres, xij*s*. A close of pasture callid the North wood, cont. by estim. xxx acres, v*s*. A close of pasture callid the Intak, cont. by estimacion x acres, iij*s*. iiij*d*. Common of pastore in the severall close of Daker pastore aforesaid, for xv kye, vj oxon, lx shepe, and iij horses, x*s*., with the common of pasture upon the mores afforesaid belonging unto the graunge afforesaid. And also one close of medoo callid Grymwith holme, cont. by estim. xvj acres, xvj*s*., in all lx*s*. iiij*d*.

An other parte of Daker Graunge.

William Atkinson[1] holdeth one tenement there with edificez and garthes appertenynge, ij*s*. iiij*d*. A close of pastore callid Oxon close, cont. by estimacion lx acres, xxiij*s*. iiij*d*. A close of medoo callid Monk Ing, cont. by estim. xxx acres, xx*s*. A close of pastore callid North feld, cont. by estimacion x acres, v*s*. A close callid Yodefall, cont. by estimacion iiij acres, ij*s*. viij*d*. And common of pastore within the said severall pastore of Daker, for vij kye, viij oxon, xxx shepe, and ij horse, vjs. viij*d*., with common of pastore upon the morez aforesaid, by yere lx*s*.

Newhouse in Daker.

William Ingelby,[2] esquier, holdeth by old dimission, a Tenemente there callid the Newhouse in Daker, withe edificez, lands, medoos, and pastores unto the same tenemente belonginge, and payeth yerely at Martyn and Pentecost, iiij*li*. xix*l*. x*s*. iiij*d*.

(1) See pages 316. 331. I find "John Atkinson, Esq." in a list of certain persons, "inhabitants or having estates within the parochial chapelry of Pateley Bridge," dated in 1686.

(2) Afterwards Sir William Ingilby of Ripley Castle.

FELBEK HOUSE.

Parcell of the Manore of Brymbem, and of the parishe of Ripon. And is the hole graunge and contenyd in this valew.

Richerd Skafe[1] holdeth a mansion or tenement with housez ther, callid Felbek house, with the boyldings and edificez and garthings therto appertenyng, whiche be woorth ij*s.* A close of pasture callid Cowclose, or the Cowclose spring, full of shrubby wood, cont. by estimacion xl acres, vj*s.* viij*d.* A close of like pasture callid Maw Ing, cont. by estim. xl acres, vj*s.* viij*d.* A close of course stony pasture with myche shrubby wood therin, callid the hie wood, cont. by estimacion lx acres, v*s.* A close of pasture callid Round Spring, cont. by estimacion xl acres, vjs. viij*d.* A common of pastore in severall ground inclosyd, callid Brembam More, for xxxv stotts in wynter and iiij oxon all the yere, vj*s.* viij*d.*, in all by yere, xxxiij*s.* iiij*d.*

NORTHPASTERHOUSE.[2]

Parcell of the Manore of Brymbem and of the parishe of Ripon; and is the hole Graunge, and contenyd in this valew.

George Bell[3] holdeth a tenement callid North pastore house, that is to say. A mansion-house with edificez and garthings appertenynge, iij*s.* iiij*d.* A close of pastore callid Bents, cont. by estimacion xxx acres, xv*s.* A close of medoo callid Corneford leez, cont. by estimacion viij acres, v*s.* iiij*d.* A close of course pastore callid New close, cont. by estimacion xx acres, v*s.* A close of course pastore callid Betts hagg, contenynge by estimacion lx acres, v*s.* A close of arable land and pastore callid Jeill Carre, cont. by estimacion xl acres, xiij*s.* iiij*d.* And common of pastore in the severall ground inclosed callid Brymbem more, for xxxv stotts in wynter, and iiij oxon, wynter and somer, vj*s.* viij*d.*; in all by yere, liij*s.* iiij*d.*

BOLLERSHAWE.[4]

Parcell of the Manore of Brymbem, and of the parishe of Ripon; and is the hole Graunge, and contenyd in this valew.

(1) See page 315, note 2. Ordnance Map, six inch scale, sheet 136.

(2) See Ordnance Map, six inch scale, sheet 136.

(3) I cannot connect this person with others of the name, whose entries may be found in the register of the chapelry of Pateley Bridge, within twenty years of this period, and whose living descendants might perhaps be traced. In 1527 John Bell held a tenement of the abbot in Dishforth at 46*s.* 3*d.* rent, and Richard Bell another at 42*s.* 8*d.*

(4) See Ordnance Map, six inch scale, sheet 136.

Will'm Hodshon[1] holdeth the mansion-house or tenemente callid Bollershawes, with the edificez ther, and garthings appertenyng, iij*s.* iiij*d.* A close of pasture callid Bradfeld, cont. by estim. xl. acres, xxvj*s.* viij*d.* A close of pastore callid Holme feld, cont. by estimacion xxx acres, xx*s.* A close of pastore callid Estefeld, cont. by estimacion xvj acres, xiiij*s.* viij*d.* A close of arrable land callid By hill, cont. by estim., iij acres, ij*s.*; with common of pasture upon Bishopsid morez callid Ekeforth without stynt; by yere, lxvj*s.* viij*d.*

WARSHALL GRAUNGE.[2]

This parcells make the hole Graunge, and is of the parishe of Ripon, and contenyd in this valewe.

Peter Smyth[3] holdeth, by Indentor, the mansion-house or tenement callid Warshall Graunge, with other edificez and garthings apertenynge, v*s.* A close of course pastore or moreshe ground, callid Warshall pasture, cont. by estimacion cc^{mi} acres, xxx*s.* A close of course pastore callid Warshall Calf fall, cont. by estimacion c acres, the most parte therof full of wood, vij*s.* The herbage of a wood callid Elmore spring, cont. by estimacion xx acrez. And a wood callid Billington springe, cont. by estimacion xl acrez, *nil.* The herbage of a wood callid Abbott wath springe, cont. by estimacion lx acres, x*s.* The herbage of a wood callid Somerwate springe, cont. by estimacion xx acrez, *nil.* A close of pastore callid the Ridding, cont. by estimacion x acrez, iij*s.* iiij*d.* A close of pasture called Bukeclose, cont. by estimacion viij acrez, ij*s.* viij*d.* A close of medoo callid Littell Ing, cont. by estimacion vj acrez, iiij*s.* A close of pasture callid Burk, cont. by estimacion ij acrez, viij*d.* A close of arrable land callid Pallez flatt, cont. by estimacion vj acrez, iiij*s.*; in all by yere, lxvj*s.* viij*d.*

THE MANSION PLACE IN BALDERBY, WITH OTHER.[4]

Balderby is of the parishe of Toplif; and Graunge garthez of

(1) In 1482, Richard Hogeson assisted the widow of Thomas Settill, in keeping the abbot's cattle at Bollershaw; but, in 1485, he had the sole charge there.

(2) See Ordnance Map, six inch scale, sheet 136.

(3) Perhaps he was related to some of the persons whom I have mentioned in the note of the 338th page. Sir Stephen Procter, who purchased the abbey of Fountains and several of the granges mentioned in this survey, resided here before he erected Fountains Hall; and it is a melancholy contrast with his ambitious designs, of which I shall have occasion to speak at length hereafter, that in the records of the franchise of which he was the lord, there is entered, in the time of Queen Anne, "Warsall: John Procter, *pauper*. Widdow Procter, *pauper*." The estate now belongs to John Greenwood, Esq., M.P. for Ripon, son of the late justly lamented Frederick Greenwood, Esq., of Norton Conyers.

(4) See Ordnance map, 6 in. scale, sheets 102, 103.

the parishe of Kyrkby Wysk; and ther be diverse other lands in Balderby belonging to the late monastery, and noo more lands in Kyrkby Wysk.

Thomas Exilby[1] holdeth, by Indentore under Covent seale,

(1) I have not found any occasion to doubt that this Thomas Exilby was descended from a family resident in the adjacent manor of Dishforth and parish of Topcliffe, in the year 1305, at which period William de Eschelby held seven acres of land at Norton, of the abbot of Fountains, at the yearly rent of 3*s.* 6*d.*—*Regist. Rent.*, fol. 70–71. And it appears also certain that he was of the same race as Alan and Robert de Eskelby, who held lands of the Marmion fee, at Exilby, in the parish of Burneston—about ten miles from Dishforth—in 15th Edward I., 1286–7.—*Regist. Hon. de Richmond*, p. 60. The former of these persons, in a plea which he brought in 6 Edw. I. against Picot de Newton, touching ten oxgangs and one and a half acres of land at Eskelby and Newton, set out his descent, as being son of Robert, son of Ivetta, whose surname is not therein mentioned, sister and heir of Stephen son of Robert son of Wimar, who lived in the time of King Henry II.—*Coll. Topog.* vol. i, p. 257. If the grandfather of this Ivetta was the same person as Wymar de Eskelby, whose grant of a carucate of land there to St. Peter's Hospital at York was confirmed by King Henry II. (*Mon. Angl.*, vol. ii, p. 393), he was, if not the identical individual, still, no doubt, a near relation of Wymer, son of Warner, Dapifer or Steward to the Earl of Richmond, who confirmed his father's grant of the ninth sheaf of his corn in Ellerton, in the parish of Downholme in Swaledale, to the same Hospital at York (*Mon. Angl.*, vol. ii, p. 370); which confirmation was witnessed by Hamo, chantor of St. Peter's, York, who was living in 1155.—*Le Neve's Fasti*, p. 316. This Warner was son of Whyomar, Steward to the Earl of Richmond, called in the Domesday Book "Whyomare homo comitis Alani," who was then lord of Aske, Leyburn, and Harnby, in Richmondshire, and became the founder of St. Martin's Priory at Richmond.—*Mon. Angl.*, vol. i, pp. 401. 388. It may be mentioned also that Wymer de Walburn or Walbrun, held ten oxgangs of land at Walburn, in the parish of Downholme, in 1286 (*Regist. Hon. de Richmond*, p. 43; *Abbrev. Rot. Orig.*, vol. i, p. 56), and that a family of this name has been settled at Exilby, for several centuries.

In a rental of the abbot of Fountains, taken in 1336, William de Eskelby is said to have held of him, at Dishford, two tofts and three oxgangs of land at the rent of 6*s.*, and also five and a half acres there (*Regist. Rent.*, fol. 92b 95); and in another rental, taken in 1340, a person of that name is entered as the freeholder of a messuage and three oxgangs of land at Dishford, rendering yearly 3*s.*—*Ibid*, fol. 126b. In a list of the tenants of the abbot's manor there, taken in 1358, Alan de Eskelby appears in his place (*Ibid*, fol. 142), and in a rental of the same year, his tenure is stated to be of five and a half acres at 2*s.*, and two messuages and three oxgangs or fifty acres of land, at 6*s.*—*Ibid*, fol. 167. The same return is made in several Rentals of the year 1361.—*Ibid*, fol. 179. 190b. 206.

A century after, we learn that another Alan Exilby was resident at Baldersby, through the entry of a purchase of corn having been made from him by the convent in 1455 (*Swinton's Account Book*, p. 228); that he was deficient in his rent, 6*s.* 8*d.*, in 1457; and that, in the next year, the abbot had occasion again to resort to his garner for two quarters of oats, for which he was paid 2*s.* 8*d.*—*Comp. Burs.*, pp. 35. 127. In 1496, however, the Manor House of Baldersby remained in the occupation of the abbot (*Huby's Rental*, p. 20), as it no doubt continued to be, until the time when the lease mentioned in the text was granted to Thomas Exilby.

Marmaduke Exilby, who made his will 8th June, 1472, and desired to be buried in the churchyard of Byland Abbey, after bequeathing 12*d.* each to the fabrics of Coxwold, Sessay, and Thopcliffe, gives to his brother, Sir William Exilby, a monk of Byland, an annuity of 40*s.* out of his Manor of Dishford, until William, son and heir of Richard Exilby his son, attained the age of twenty one years. He mentions, also, a bond made to him by John Vavasor of Newton. William Exilby married Ellen daughter of John Vavasor of Weston and Newton, who made his will in 1482.—*Loidis and Elmete*, p. 206.

In 1527, Richard Exilby held a tenement of the abbot of Fountains, at Baldersby, at the rent of 19*s.*, and John Exilby was then a freeholder at Dishforth.—*Thirsk's Rental*, pp. 7. 24. "Mrs. Elizabeth Exilbie of Baldersbie" was buried at Topcliffe, 8th September, 1587. The estates were carried out of the family by the marriage, at Topcliffe, 27 April, 1591, of "Joane daughter and heire of Thomas Exilby of Exilby, in co. Ebor," with "Francis Norton, a naturall son" of Francis Norton eldest son of "old Richard Norton" of Norton Conyers.—*Dugd. Visit. Yorks.*, ed. Surt. Soc., p. 102. Upwards of a century after, they passed to Sir Tancred Robinson, of Newby-on-

datyd vij^mo die Maij Anno Regni Regis Henrici viii^vi xxx^mo et termino xl annorum, The manore place of Balderby,[1] x^Xs., with the close adionynge of the bakesyde thereof, and an other close lyenge in Balderby, callid the Skallez, xx*s.*; with also the Graunge garthez lieing in Kirkby Wysk, late in the handes and occupacion of the late abbott and covent there, lxvj*s.* viij*d.*; in all by yere, cvj*s.* viij*d.*

BEUERLEY VILLAT.[2]

This is a Manore, and is callid Beuerley in Netherdale, and is of the parishe of Ripon, and theis parcells with other his membres conteynyd in this bok make the whole manore of Beuerley aforesade. And also hath belonging to the same Manore all the morez, soylez, wasts and grounds callid Buerley Morez, otherwise callid Grenehow Morez, And be the propre soyle and

Swale, Bart., on his marriage with Mary, only child of Rowland Norton, Esq., of Dishforth, whose influence on a neighbouring swain—George Nelson of Thorpe Field—is amusingly recorded in the 328th No. of the original edition of *The Spectator*. "When i did com to see her at your hall," he writes to her uncle, "i was mighty Abuesed, i would fain a see you at topecliff and they would not let me go to you; but i desire that you will be our frends, for it is no dishonor neither for you nor she, for God did make us all.—i might a had many a lady, but i con have none but her with a good consons, for there is a God that knows our harts. if you and madam norton will come to York, there i shall meet you if God be willing and if you be pleased. so be not angterie till you know the trutes of things."

In a copy of "The Booke of Yorkeshire," which once belonged to Mickleton the Durham antiquary, I find the arms of Thomas Exelby, gent., living in the Wapentake of Gilling East, co. York, in the time of Queen Elizabeth, blazoned, *argent*, a chevron *gules*, a bordure *sable* charged with eight bezants; corresponding singularly with a coat assigned to the family of Canci of Skirpenbeck.

There are several persons of the name of Exilby still resident within the parish of Topcliffe, whose lines may be traced to the time of Queen Elizabeth, in the parish register.

(1) It was in this "manore place"—now entirely swept away—that the unfortunate Katherine Neville, eldest daughter of Charles sixth Earl of Westmerland, was privately married, on the 7th of November, 1575, to Sir Thomas Grey of Chillingham, who left her a widow in 1590. In printed records relating to their marriage, it is said to have taken place at "Battersby," which has been supposed to be Butterby in the county of Durham; but the *alias* of Baldersby, written in connexion with the family name of Battersby of Kirkby Malzeard, in papers of the sixteenth century, shews, irrespective of the publication of the bans at Topcliffe, that this is the place alluded to.

It is painful and pitiable, even at this distance of time, "when the noble and the base, the conquerors and the conquered, have all been long dead together," to read of Bishop Matthew asking Queen Elizabeth how this "poore mayde condemned to die," for having been found in company with a seminary priest, should be "dealt with and used; whether detained in durance, or bailed upon good bonds for her appearance from time to time," and "whether she shall be touched for recusancy, *or charged with any other matter that may occur*." "I was forced," said she, in the touching petition which she presented to the Queen, in 1594, and signed "*Margarett Nevyll*," "I was forced, by reason of great want, to receive reliefe of papistes, by whose subtiltie, my needie simplicitie was allured from myne obedience and loialtie, to their superstition and errors; and so, being drawne into the companie of a seminarie priest, I was condemned."—*Mem. of the Reb.* 1569, p. 313, from *Lansd. MS.*, v. lxxviii, p. 129

(2) See Ordnance Map, six inch scale, sheet 135.

ground of the late monastery, and contenyd in this valewe. And conteneth all the lands belonging to the late monastery there.

William Dernebrok,[1] Johna Dernebruk, widoo, ther, and Marmaduke Herdcastell, William Collyer, and John Dernebruk,

(1) This family derived its name from a valley watered by the Dernbrook, one of the tributaries of the Skirfare, which rises in the hilly country in the parish of Malham in Craven, intervening between the heads of the rivers Wharf and Ribble. The first footing which the abbot and convent of Fountains obtained here, was when Maud Countess of Warwick granted to them, "Pasturam per totum Gnup et Dernebroc," in the twelfth century (*Regist. de Craven*, fol. 61b); but I find no account of their disposition of the property, which was subsequently enlarged, until the year 1361, when it was in the tenure of a family whose name has never since been absent from the records of the franchise. In the rental of that year it is set down, under Dernbrochous, "Willielmus de Dernbrok tenet logeam ibidem; reddit per annum lxs." (*Regist. Rent.*, fol. 177b), and again, under Arnclyf, "Willielmus de Dernbroke tenet unum croftum, iij acras terræ; reddit per annum vjs. et iij precarias."—*Ibid*, fol. 177. 187. 218. We have also a glimpse of his character, in an extract from one of the manor rolls, "Quod Willielmus Dernbruk fecit finem pro venatione in le Fell."—*Ibid*, 28b.

At that time, the Lodge of Bewerley was apparently in the occupation of the convent, and it is said in the same rental, "Frater Rogerus [tenet] omnia prata pertinent. plumbariæ et reddit per an. xxvjs. viijd."—*Ibid*, 186. 212. These records are wanting until the middle of the next century, but, at that period, we find Thomas Darnbruke or Darnbrough was the abbot's tenant there. Whether he was the first of the family who had crossed "the derne and elenge hills" to settle in fair and fertile Nidderdale, we are consequently uninformed, though, no doubt, he was an active and intelligent man, much in the confidence of the officials of the monastery, and manager of those valuable lead mines within the manor of Bewerley which have been wrought since the Roman times. Thus, when the convent were disposing of some of their cattle for the payment of debts, in 1453, they sold, to William Wrampan, jun., of Ripon, one bull and ten cows, for 3*l*. 13*s*. 4*d*., and paid the amount "minerariis per manus Thomæ Dernbruke pro vic[tualibus]."—*Swinton's Acct. Book*, p. 44. Again, in 1458, the feemaster accounts for a payment "Thomæ Darnbruke pro captura miner, per vj annos xxvjs. viijd.—*Comp. Burs.*, p. 79. He was frequently employed in buying and selling cattle for the House, and receiving their rents, both in money and kind. A frugal man we may fancy him, withal; for, when he once went on an errand for the abbot into Craven, his expenses amounted to the moderate sum of vjd., when Brother Swinton spent ixd. after he walked to Ripon to borrow money of their friend Wrampan, "sed non habetur adtunc." Profoundly versed too was he in the mysteries of horse-dealing, as attested by the high price of two nags which he sold to the Bursar for 46*s*. 8*d*. each, one of which was selected for my lord abbot's service, "Thomæ Darnbrogh pro j equo stabulo abbatis xlvjs. viijd."—*Comp. Burs.*, 1458, p. 83. Occasionally the monks were indebted to his purse. When Wrampan bought some cattle, in 1455, there was repaid "Thomæ Darnebruke in parte de 33*s*. 4*d*. pro 24*s*. 8*d*. accommodatis Thomæ Swynton;" and when another monk had sold ten young oxen for 3*l*., he writes that he had expended the proceeds in paying to the Bishop of Carlisle 26*s*. 8*d*., to Thomas Clapham 26*s*. 8*d*., for the carriage of salt fish 5*s*., and to Thomas Darnbruke, "ex mutuo, 20*d*." The widow of Robert Bates of Dacre, in settling his account with the bursar, deducted 51*s*. 4*d*., which "liberavit Thomæ Darnbruke in solucione debiti Roberti Sandall." Sometimes too he advanced small sums to the abbot's servants, as in the case of one thrifty John Huberd, whose widow and sons gave to the monastery 13*s*. 4*d*., for his absolution—an offering as valuable though less singular than a cart horse, which the widow of "John Hardekastell de Bryghous," sent to Master Henry Elison, the *Equiciarius* of the convent, with a like intention.

Proudly comported herself among her neighbours, the wife of this honored tenant, when abbot Greenwell alighted at their house, on the long remembered 3rd of May, 1454, to sojourn during one of his unwelcome journeys to the Wapentake Court of Craven. Equally gratified, we would hope, when, either *honoris ergo* or the exility of his companion Swinton's purse, she accepted only a part of 3*s*. 1*d*., which had been expended in their entertainment. "Liberavit uxori Thomæ Darnbruke pro expensis domini Abbatis apud Beuerlay, die Invencionis 1454, versus Wapentagium de Craven, in plena solucione de 3 : 1 :—xiijd."—*Acct. Book*, p. 86. Her hospitality, however, was some time after recognized; for when the tithe corn of Burton Leonard was distributed, her stock of haver-cake was replenished from two bushels of oats sent to her by the convent, together with three bushels for John Darnbruke.—*Ibid*, p. 117. Perhaps, during the visit, the towardness, merits,

hold ther a Tenement or lodge in Beverley, with edificez, lands, medoos, and pastors, thereunto belonginge, with appurtenaunces, and pay yerely at Marten and Penthecoste, xvj*li.* xvj*s.* xviij*d.*

and future prospects of one John Darnbruce were a subject of discussion, for three years afterwards he had been appointed to the coveted post of page in the abbot's chamber at Fountains, with an annual allowance. "Johanni Darnbruce puero cameræ domini abbatis vj*s.* ij*d.* ob."—*Comp. Burs.*, 1457, p. 51.

Somewhat more of the status of this Thomas is ascertained from his will, dated 23rd January, 1475–6, and proved at York 4th July in the same year, in which, describing himself as "Thomas Dernbruke de Beuerley juxta Padlabrig, senior," he desires to be buried "in capella Beatæ Mariæ Virginis de Padlaybrig." He gives to the Friars of Richmond, 2*s.* To the brethren of the house of the Friars Preachers in York, 2*s.* To the brethren of the house of Carmelites in the same city, 2*s.* To the brethren of the House of St. Robert near Knaresbrogh, 2*s.* To the fabric of the bridge of Padlaybrig, 6*s.* 8*d.* "Capellæ de Padlaybrig, duas domos infra villam de Padlaybrigg jacentes et pertinentes, quæ extendunt ad firmam, per annum iiij*s.*, ad sustentacionem unius capellani ibidem celebrantis solvend. Item, volo quod Christopherus Horseman et Thomas Hardecastle pro eisdem faciant finem, ad commodum sive utilitatem predictæ capellæ tantummodo." He gives also to Sir William Dernbruke, his son, all the debts which he owes him, a silver bowl, and a gold ring, and legacies to his son John and his four sons, and to his son Thomas and his five sons, and the said John and Thomas are to enjoy the residue.—*Regist. Test. Ebor.*, vol. iv., fol. 92.

This Sir William Dernbruke was, no doubt, the person of the same name and degree who was once Rector of Full Sutton, near Pocklington, in the East Riding of Yorkshire; the administration of whose effects was granted 6th June, 1481, to Sir John Cooke, parochial chaplain of Bridlington.—*Reg. Test. Ebor.*, vol. v., fol. 106. His brother Thomas appears to have succeeded their father in his tenancy at Bewerley, and, in 1480, I find him and Thomas Hardcastle keeping the abbot's stock there and for five years after; but, in 1489, Agnes Darnebroke, widow, had the charge of thirty young oxen at the same place, and, in the rental of 1496, she is returned as holding one mediety of the Lodge of Bewerley, at the annual rent of 8*l.* In 1498, John Darnebroke attended the manorial court of Kirkby Malzeard as one of the jurors (*Orig. Rot. pen. Comitem de Grey*); and, in 1527, a person of the same name was one of the principal tenants of the abbot at Rainton, paying yearly 4*l.* 7*s.* 6*d.* He died before 1536, when his widow paid her rent to abbot Bradley, who was then, personally, making his "Computationes cum tenentibus in patria."—*Rent. Bradl.*, p. 13. 293.

Of this family, no doubt, was Christopher Dernbroke of Ripon, and Wakeman or Chief Magistrate of that Borough in the year 1542. In his will, dated 28th August, 1547, and proved 6th May, 1548, he desires to be buried in the colligiate churche of Sancte Peter and Sancte Wilfride of Rypon, neyghe where Margarett my firste wif lieth; and bequeaths the following legacies:—"To the mendinge of the Northebrige iij*s.* iiij*d.* To Sir Thomas Pratte my curaite xij*d.* To aither Masindue vj*d.*, to praie for my soule. To my olde maistrice, nowe Maistrice Traver, my best chafingedishe. To my suster Gowithewaite, my wyfe weddinge hat. I will that Anne Dernebroke my doughter shall have the coffer withe beades, and all other things therin, whiche coffer is in the custodie of John Battie suster-in-lawe, to th'use of the saide Anne. To William and Richarde Dernebroke, my brothers, aither of them vj*s.* viij*d.* To Ann Scailes my suster, xx*s.* To my suster Launde, a pair of silver crookes. To Thomas Dernebrooke, my brother, v*s.* John my son and Anne my daughter. To John Dernebroke, my father, my white furrid gowne. Christopher Strikland, supervisoure."

William Darnbrook, who is mentioned in the text as one of the tenants at Bewerley in 1540, was, we may therefore presume, one of the sons of Thomas and Agnes, mentioned above; Johanna the widow, his sister-in-law, and John, his brother. In the Subsidy Roll of 37 Henry VIII., 1545–6, William Dernbruke of Bewerley Pasture is entered, "in bonis vj*li.*" He died, however, immediately after; his will, dated 13th February 1545–6, having been proved at York, 6th May, 1546. He directs his body "to be buried within the parishe churche yerde of Patlibrigs. My wif to have half my farmeholde, for her lif, and after her decesse, to Richarde my sone. Robert, my sonne, to have the oder halfe, Sir Richarde Gresham and his counsaill to be contented with the same. To George, my yonger sonne, a cloth presse whiche standeth in the chamber; the residue my wif to dispose to my doughter unsokered, and to other my childer. Witnes Sir Richarde Spencer, the curate ther. Thomas Darnebruke eldest daughter to have a shepe, and Francys Darnebruke a quye stirke." He mentions also two daughters of Marmaduke Ratcliffe.

The sons of this William, Richard and Robert, succeeded to their shares of the farmhold, as

Item, ther is a Shepe gate upon Beverley Rigges for a wedder flok yerely from Michelmes unto Sanct Elynnes. And the same flok to goo upon the morez at North Cote, late in the handes of the monastery, and is worth by yere, vj*s.* viij*d.*
xvij*li.* iij*s.* iiij*d.*

HERTWITH VILLAT.[1]

Parcell of the Manore of Brymbem, and of the parishe of

their father intended: George also was settled at Bewerley. Richard, "being visited with sickness," made his will 25th January, 1590–1,—proved 30th June, 1592—and gave to his wife "my dwelling house and one close, called Corne-garth, with one other close called Silke-croft, and one other close called West-cliffe, and one other called the Hyther Neve close, and four kyne gaytes in Bewerley Rigge, and my part in the Colstshawe with the hollinge on the green," during her widowhood. "The rest of my tenement," which was leasehold, to his son Wilfrid Darnebrooke, who made his will 4th April, 1620, and was buried on the 28th August in the same year, leaving issue. Robert, who styles himself in his will, dated 30th December, 1581, "Robert Darinbroke of Bewerley within Netherdale," gave, "after the decease of the longer liver of me and my wife, one half of my farmhold, with the mansion house to remain to Roger my son, paying therefore to his brother Gabriel 10*l.*—to my son Roger, my bed with its furniture, also one presser, and my best brass pot." George, the youngest son of William, married Margaret Malham in 1560, and had issue "Christopher Darnbrooke, of Robert-close, within the lordship of Bewerley," who in his will dated 16th February, 1615–6, disposes of his freehold and copyhold lands to his wife and his sons, George and Peter; giving also "to my son George Darnebrooke my sword and dagger." On the 2nd March, 1609–10, Nynian Darnebrooke of Bewerley, yeoman, being then sick and feeble of body, "and having a care to leave my wife and children in peace and quietness, with such porcions as God hath enabled me to leave them," directed by his will "that all my land in the Bushopside shallbe letten for xxj^{tie} yeres towards the payment of my debts. And whereas I have compounded with Mr. John Armytage, my worshipfull landlord, for a lease for as many yeares as the rest of my neighbours shall have, and my younger children are left without porcions, therefore I desyre my said landlord that he will assure the lease of my said tenement unto my wife Jenett, &c. Item, I ordeyne and make Jennett my wife my sole executrix, hopeing she will leave the interest of my tenement after my debts, children porcions be paid, and after her owne death unto Sampson Darnbrooke, my eldest sonne, if he will indevor himselfe to please my said wife." This son was, I presume, the same "Sampson Darnebrough, gent.," who sat on the jury when Colonel John Morris was tried in August 1649, for seizing and holding Pontefract Castle against the Parliament.—*Dep. York Cast.*, Ed. Surt. Soc. p. 14. In his will dated in 1661, he says he was old, and desires to be buried in the church or chapel-yard of Pateley Bridge.

Some members of the family continued to be connected with the lead mines here in the time of James I., and in *Hobart's Reports*, p. 194, is a resolution of the Judges of the Common Pleas, on a point which arose in a suit in the Star Chamber, which I shall have occasion to mention hereafter, between Sir Stephen Proctor, plaintiff; Darnbrook, Armitage, and many others, defendants. "Defendants for divers, but specially for one horrible riot committed by them all in Bewerley Moors about Lead-works, and felling of wood about them," wherein it appeared "that one Wetherall, which was grievously hurt in the Riot, did dye within three moneths after; and, being before an able man, sayd he would charge one of the Rioters with his death."

During the seventeenth century, descendants of the persons mentioned above maintained a respectable position on the monastic lands at Bewerley. The name, however, is now I think extinct in Nidderdale; though the representation of one branch of the family is maintained by T. S. Darnbrough, Esq., M.A., of the Temple, London, and the Rev. J. W. Darnbrough, M.A., rector of South Otterington, to whose long continued friendship I have been much indebted in the preparation of the present work.

Note to "William Collyer," *fourth line of text on page* 360. In 1361 Robert Colier held a messuage, one acre and three roods of land of the Abbot of Fountains, in Hartwith, and paid for them yearly 3*s.*—*Reg. Rent.*, fol. 186.

(1) See Ordnance Map, six inch scale, sheets 136, 153.

Massam with Kirkby Malsherd; and the Common Pastore therof is callid Hertwith More, which is the propre soyle of the said late monastery, and parcell of this valew. And be all the lands of the late monastery there.

Item, ther be xj Tenements in Hertwith, in the holding of Miles Herdcastell, xxxiij*s.* iiij*d.*; Johna Wate,[1] wydoo, xx*s.*; Richerd Bramley,[2] xxij*s.* vj*d.*; John Herdcastell and Robert Herdcastell, xxvj*s.* viij*d.*; Robte. West and Agnes West,[3] xviij*s.*; Elysabeth Snawe,[4] xxij*s.*; Ric. Lolly[5] and Thomas Elesworth,

(1) Agnes Wate, in 1496, held of the abbot for a term of years, a tenement and a water corn mill at Hartwith, at the rent of 20*s.*, and also "*pro ulceto*," 16*d.* Thomas Wate held the same in 1517. There was one "John Wayte, of Ellingstring, yeoman," who, in 1612, bequeathed to his father-in-law John, *alias* Jenkyn Theakston, "my best apparell; viz., my best hatt, jerkyn, dublett, breeches, stockyns, bootes and shoes, and also my every day wearing apparell;" and his widow, in her will, dated in 1624, gives to a daughter "six pewder dishes or dublers that stand or are placed in my house, outside milk house door, and also a pewder salt and a pewder candlestick."

(2) In Huby's Rental of 1496, Robert Bramley holds a tenement at Hartwith for a term of years, at the rent of 22*s.* 6*d.* In 1517, he paid 22*s.* for the tenement and "*pro ulceto*" ij*s.* vj*d.*

(3) John West was the chamberlain of the abbot, in 1458, with 20*s.* wages, and in the same year Robert West was one of the keepers of the abbot's cattle within Brimham.—*Comp. Burs.* p. 134. In 1480, Alice West had a similar charge at Warsall. Robert West held a tenement of the abbot at Hartwith, in 1496, the rent of which was 18*s.* Richard West was the tenant of the same in 1517, and paid also "*pro ulceto*," 8d. Robert West, resident there, when he made his will, 12th March, 1612, among other bequests, gives to "Robert West, my son, my cupboard and table in the house, and my best stand bed in the parlour. To Margaret, my daughter, one new cupboard, one new stand bed, two new mattresses, two bolsters, four pillows, two payre of blankets, four coverletts, two pair of sheets, four of the best puther dublers, one brasse pot and a kettle." This was in anticipation of her marriage on the next 1st of May, with Richard, son of Francis Dougill, who had already received 10*l.* "in part of her porcion." "To my son-in-law, George Buck, one prysser in the parlor; and to Robert Hardcastle, my son-in-law, one great new arke in the chamber. To Margaret, my daughter, one old arke, in the chamber over the house." "John West, of the Riggs, in Netherdale," gives by his will, dated 18th Feb., 1677, to his brother Robert "all my right and title to one close, farme, or parcel of ground lyeing at Hebden Moore side," and, to his mother, "a house to dwell in, and also as much hay and hay ground, as pasturing, as will keepe her a cow yearly, or every dureing her naturall life," also "my cow and my overworne apparell, both linen and woollen, my beding, all except my best suite, which I give to my brother Robert."

(4) The Rental of Winsley and Hartwith, for A.D. 1361, records that Nicholas de Thackwra and W. Snawe held a messuage, thirty-one acres of land, and one close, of the abbot of Fountains, at the yearly rent of 65*s.* In 1517, Stephen Snawe held a tenement here at the rent of 22*s.*, and 20*d.* *pro ulceto*, in which tenure he was succeeded by Percival Snawe. Richard Snawe, of Hartwith, had lands there which he gave to Stephen, his eldest son, by his will, dated 12th December, 1618, "except the third part belonging to Anne my wife, according to the custom of York." "William Snawe of Hartwith, yeoman," gives by his will, made on the 19th May, 1633, among other bequests, "To my son, Richard Snawe, my sword, in full discharge of his portion," on the ground that certain lands would descend to him. "To my wife, her thirds, which I understand wilbe due unto her by the lawes of this Realme. To the poor people comeing to my buriall, vs."; and after desiring to be "buried beseeming my estate, degree, and calling," concludes with this admirable peroration. "And now returne to thy rest, O my soul, for the Lord hath beene wonderfull beneficiall unto the. Unto, and into thy hands I commend and committ my spirit, for thou hast redeemed it, O Lord, thou God of peace."

The family is still represented in Nidderdale. John Snow was Wakeman of Ripon in 1426; William Snow in 1441; Thomas Snow in 1470; Matthew Snow in 1545; Henry Snow was Mayor in 1606.

(5) William Lolly held a tenement here, in 1496, at the rent of 50*s.* In the Rental of 1517, Richard Lolly is charged 4*s.* more *pro ulceto*. One of this family removed afterwards to Misses near Kirkby; for, in 1594, "John Lolley de Misses" was ordered by the ecclesiastical court of Masham to make a declaration, in Kirkby-Malzeard church, touching Isabella his wife, "fore

ls. ;[1] Henry Buk,[2] xxxviij*s.* ij*d.* ; Laurence Buk, xxiij*s.* iiij*d.* ; Ric. Haxby,[3] lxvj*s.* viij*d.* ; Miles Dougill, xxvij*s.*[4] ; And for brusing of Hollyngs ther xxj*s.* ij*d.*, with lands, medoos, and pastures unto the same tenements belonging, by yere xviij*li.* viij*s.* x*d.*

WYNDESLAY VILLAT.

Parcell of the Manore of Brymbem, and of the parishe of Massam with Kirkby Maseherd; and the common pastore thereof is callid Wynseley more, whiche is the propre soyle of the said late monastery, and parcell of this valew. And be all the lands of the late monastery there.

Item, lands and tenements in Wynesley, in the holding of xij tenaunts ther, that is to say: Xp'ofer Penyngton,[5] xxv*s.* ; Thomas

he was married with her," and to pay 7*s.* 8*d.* for fees, for the payment of which Thomas Wood of Misses and Francis Dowglas of Winsley were bound. In his will, dated 27th December, 1631, where he is described as "John Lowley of Gaughay, he desires to be buried "in the parish church of Kirkby-Malzeard," and gives to his son, George, "one gret dubler, and one dripping pan, and one table." "To Christopher Duffield, my brother-in-law, my work-day cloathes, and holyday clothes, if he be a dutiful servant to my wife." In 1625, Ann Lolly widow, Thomas Lolly and Elizabeth his wife were presented, as "being excommunicate persons, and for not receiving the Holy Communion."

(1) William de Ellesworth held a close of the abbot, called "Pyfeld," at Dacre, in the year 1361, at the annual rent of 22*s.* (*Reg. Rent.*, f. 186); but the tenancy in Hartwith appears to have recently commenced when this survey was taken. The old residence of the family was at Winsley. Agnes Elsworth, in her will dated 14th of August, 1585, gives "To Marmaduke Shipperd my man, for his good service, one cowe called Cherrie, and 6*s.* 8*d.* My best read petticoat, to Myles Elsworth my son. Unto Anne Bowleyne, one reade whye calfe." The inventory of her effects amounted to 21*l.* 9*s.* 2*d.*

(2) In 1455 I find Nicholas Bucke employed by the abbot as a "smeltar," at his lead mines in Nidderdale, and a payment of 3*s.* 4*d.* made to him, "pro labore suo ad le smeltes." The smelthouse is now removed, but it is remembered to have stood near Braisty-Wood, at a place which still retains the name. Roger Buk kept the abbot's cattle at Monk-Ing, in 1480, and sheep, at that time, at Hayshay, Braisty-Wood, and Tranehouse. James and William Buk were tenants under the convent at Hartwith, in 1496. John Buck and Laurence Buck, who succeeded John Steill, in 1517. In 1619, Frances, wife of Robert Buck, and Lawrence Bucke, were presented as recusants. Before this time, some of the family had settled at Sawley. Descendants of the family still remain.

(3) See page 312. Robert Haxby held a tenement here of the Abbot, in 1517, and paid annually 3*l.* 6*s.* 8*d.*, besides 3*s.* *pro ulceto*. In 1535 Richard Haxby was the bailiff of Hartwith. "Thomas Haxby, of Hartwith, yeoman," who made his will 14th March, 1610, desires to be buried "in the litle Queare, neare where my mother was buryed," in the church of Kirkby-Malzeard, and "honestly to be brought to the ground, according to my ability." He mentions his lands, and gives "to Thomas Haxby, my sonne, my best cupbord in my firehouse, my great silver spoone, and my coffer. To Jane, my wyfe, a foal and twenty-one sheep, which she claimeth to be her own." Thomas Haxbye, of Hartwith, had several sons, when he made his will in 1667.

(4) In the Bursar's account for 1457, the sum of 33*s.* 10*d.* is dispended "In carbonibus liberatis monasterio, per Thomam Dowgell, et Willielmum Askwith." If this Dowgell resided at Hartwith, the entry confirms a supposition raised by a previous receipt, "De carbonibus venditis apud Brimbem," that coals were then obtained in this part of Nidderdale.—*Comp. Burs.*, pp. 27, 3. In 1496, Thomas Dowgill held a tenement of the abbot at Hartwith, at the rent of 27*s.* It was in the tenure of a person of the same name in 1517. Dowgill-Hall, in Hartwith, was erected in 1722, by Mr. Thomas Dowgill, who owned considerable property there.

(5) In 1517, Christopher Pennyngton held this tenement at the rent of 25*s.*

Jenkinson,[1] xxvij*s.*; William Bramley,[2] xiij*s.* iiij*d.*; Leonerd Raner,[3] xlj*s.* viij*d.*; Roberte Jakeson et Ric. Jakeson,[4] xxiiij*s.*; Margaret Burnett,[5] xx*s.*; William Haxwell,[6] xiij*s.* iiij*d.*; William Elsworth,[7] x*s.*; William Elles,[8] xxxvj*s.*; Laurence Danson and

(1) See page 318. Perhaps the Jenkinsons of Brimham, and afterwards of Swanley, derived their descent from Robert Jenkinson, of Ripley, who, in 1361, held a messuage and two oxgangs there of the abbot of Fountains, by the free rent of 2*s.*—*Regist. Rent*, fol. 212. In 1496, Thomas Jenkinson held the tenement at Winsley, previously in the occupation of Margaret Shan, at the rent of 27*s.* Henry Jenkinson was one of the stewards of Sir Thos. Gresham, for his Fountain's lands, in 1575.

(2) Thomas Bramley held a tenement of the abbot in Winsley, in 1496, at the rent of 13*s.* 4*d.* The same was held in 1517 by Isabella Bramley. There was a family of this name, resident at Galphay, in the next century.

(3) See p. 335. Leonard Rayner held a tenement of the abbot here in 1517, paying yearly 41*s.* 8*d.*, and *pro ulceto* 18*d.* "Miles Reynarde, of Winsley, in the parish of Kirbie Malzeard, yeoman," desires, in his will, dated 27th June, 1626, "to be buried in my parish church yeard of Kirkbie, aforesaide, neare unto the Chancell dore where my auncestors were buried." He gives to his wife his whole house, and half of his other buildings, and half of his lands and tenements in Winsley, for her life, and and his grounds in the New Launde. To his daughter Jane, wife of Richard Richmond, 30*l.* in lieu of her portion, and "one bed of wainscott, furnished, standing in the new parlour, and also three table plankes, and one paire of waine blaides." To his daughter Elizabeth, 40*l.*, and a bond for 20*l.*, made by his son Thomas, in lieu of her portion, and one "cubbord, standing in the house, and one good wainscott chist, which was my sonne Myles his chist, which I lent him." Laurence Danson was a witness. His son James Reynarde, who made his will in 1634, mentions his lands, and appoints his brother Laurence Danson, one of his executors.

(4) William Jackson, and Isabella, widow of Nicholas Jackson, appear in the Rental of Winsley, in 1496. In 1517, Isabella Jackson, and the widow of William. In the will of "Anthonie Jackson, of Hearefield pasture, yeoman," made in 1623, he desires to "be buried in the parish church or church yeard of Pateley Brigges," and gives his farm to his daughter Jennet, and his wife Luce, who, in her will, dated in 1625, bequeathes to the said Jennet "a cow that is at Thomas Grange's, and my bed of clothes and one kettle. To Elizabeth Collier, my daughter, one greate kettle, standing in the house, as an heire loome."

(5) Laurence Burnet held this tenement in 1496 and 1517. William Burnet, of Winsley, mentions in his will, dated 25th March, 1616, his lands there, and the lease he bought of Robert Ellis; and gives "To William Stephenson, my brother-in-law, the Tanhouse, as he is now possessed of the same, with libertye to the pits there, and to drye lether as he hath used." Matthew Burnett, of Winsley, yeoman, in his will, dated 3rd March, 1672, desires to be buried in the church yard of Hampsthwaite, and gives to "Thomas Burnett, my son, my whole lands and rents in Askrigge, and 80*l.*, with 20*l.* more out of my ground at the Walke Millne, in Thornton. To Matthew Burnett, my sonne, all my waines, plewes, waine geare, and plough geare," &c. The family was dispersed also in the neigbourhood. Richard Burnet had a farmhold at Brimham, in 1586. When William Burnett, of Grewelthorpe, yeoman, made his will, in 1629, he gave to Thomas Hemsley, of that place, "the worse cubborde in the house, the better bedstocks in the parlour, one flocke bed, one new coverlet, the longer of the woollen codds, one coope, and the clogge wheeles whereon it standeth, one sacke, the greater milkinge skeele, one stone trough, my best horseman's coate, with the lace upon it, my best pair of stockings, my girdle, my summer shoes, and the best pannell." William Burnet, of Masham, clothier, desires in his will, dated in 1666, that his "*cousin*, William Burnet, son of my nephew William Burnet, be diligent and loving" to testator's wife. If he be "stubborn and take to bad courses," his legacy was to be forfeited.

(6) Robert Hawkeswell held this tenement at the same rent, in 1496, and William Hauxwell in 1517.

(7) In 1496, Margaret Ellesworth held a tenement of the abbot here, at the rent of 33*s.* 4*d.*, and two closes, called Flekebankez, at the rent of 8*s.* 4*d.* In 1517, William Ellesworthe held as stated in the text. It was presented at the court held at Kirkby, in 1587, that William Brown and Alison Elsworth of Wynsley "live suspycyously together, to the great offence of ther honest neighbours." Their defence was "that, since Shrovetyde last untill about a weike last, he hath remayned att the said Alyson's house, beinge tabled ther in honest sorte." He was, how-

Thomas Danson,[1] xxxiij*s.* iiij*d.*; And for brusing of hollings there, xxj*s.* j*d.*; in all by yere, xij*l.* xv*s.* j*d.*

MANERIUM SIVE DOMINIUM DE MALHAM.[2]

This a Manore; and all the wasts grounds and morez callid Malham morez be the propre soyle of the same late Monastery, and be of the parishe of Kirkby-in-Malhamdale, and contenyth, withe the membres and parcells in this book specified, all the hole maner, lands, tenements, and hereditaments.

Item, the heires of John Yonge for Nappylands,[3] ij*s.*; the

ever, ordered "ad purgandum se manu honestorum virorum vicinorum suorum," and the said Alison the like, before "die veneris prox. post festum S. Mathei, infra Cath. Eccl. Ebor., loco solito;" and meanwhile "enjoyned to absteyne from thencefurthe from all suspycous and unlawfull company together, and that they shall not att all accompany together, excepte in churche or markete or other publique places in the presence of four honest witnesses, at leaste, sub pœna juris."

The following note, (8) "William Ellis," *belongs to the last line of text on page* 365.

(8) It was alleged, in 1594, against "Franciscum Ellis et ejus concubinam, Eliz. Thurscrosse paroch. de Ripley," that, "Ipse proc. prolem in for. cum illa;" and having confessed the same, "was enjoyned penance in the churches of Kirkby Malzeard and Masham, and to repair the king's highway, called the Newbrig-lane in Winsley, and to bestow 20*s.* thereon."

(1) See a pedigree of this family in *Dr. Whitaker's History of Craven*, 2nd ed., p. 76. In 1496, Lawrence Danson held a tenement in Winsley of the abbot of Fountains, at the yearly rent of 33*s.* 4*d.* In 1525, John Danson was the keeper of the woods in that lordship; and it is stated, in abbot Thirsk's account book, "Idem respondet de firma tenementi sui, terminorum supra, xxxiij*s.* iiij*d.* Et de exit. Cur. tent. apud Brymbem, *nil*, quia non tenebatur." The family sprung, perhaps, originally from Wheldrake, in the East Riding of Yorkshire, where John Danson was a tenant under Fountains, in the year 1357.—*Regist. Rent.*, fol. 158.

(2) See Ordnance Map, six inch scale, sheets 114. 115. 132. 133. 149. and 150. Also *Dr. Whitaker's History of Craven*, 2nd edit., pp. 199. 454.

(3) The following account of this free rent, taken from the *President Book of Fountains*, illustrates also the descent of the family of Nappay of Nappay, in the parish of Gisburne, and the care which the monks bestowed, in tracing the history of their property.

"Anno Domini 1298, sicut patet per Rentale factum de Haunleth, Willielmus Dobson, aliter dictus Willielmus de Haunleth, tenuit de Abbate de Fontibus unum messuagium, et unam bovatam terræ cum pertin., ex parte orientali dictæ villæ de Malghom, per servicium militare, et per redditum duorum solidorum, per annum, et ad fines Wapentagii, singulis annis, ob. qa. Et anno Domini 1329, Thomas, filius et heres dicti Willielmi, tenuit dictam tenuram. Et anno Domini 1340, Johannes Nappay, filius et heres predicti Thomæ, tenuit eandem tenuram. Qui etiam Johannes Nappay, anno regni regis Edwardi tercii xxj°, viz. anno Domini 1347, xiij die mensis Septembris, fecit fidelitatem dompno Roberto Monkton, Abbati de Fontibus, apud Rilleston. Et anno Domini 1348, in Octabis Penticostes, idem Johannes Nappay fecit homagium eidem abbati in monasterio de Fontibus, in bassa camera ejusdem abbatis, pro dictis terris et tenementis, presentibus ibidem multis, prout patet in registro abbatis. Quo etiam mortuo, preceptum est seisire in manus abbatis Willielmum, filium et heredem dicti Johannis Nappay, infra etatem existentem, una cum terris et tenementis quæ dictus Johannes Nappay, pater suus, quondam tenuit de dicto abbate, per servirium militare, &c., prout patet per curiam tenentam apud Malghom, anno Domini 1349. Postea autem, scilicet, eodem anno Domini 1349, venit Emma Nappay, mater ejusdem Willielmi, et cepit duas partes illius tenuræ, usque ad plenam etatem prefati Willielmi filii sui, existentis in custodia dicti abbatis, reddendo per annum vs. viij*d.*; tercia parte existente in manu dictæ Emmæ nomine dotis suæ, prout plenius patet in curiam tenentam apud Malghom, anno Domini 1349. Postea autem, scilicet, anno Domini 1352, anno regni regis Edwardi tercii 26°, venit quidam Adam Fyton

heires of Henry Preston,[1] vj*d.*; the late monistery of Bolton, xviij*d.*[2]; and the heires of Thomas Tempest, knight, xij*d.*; and lands and tenements in the holdinge late of John Lawson,[3] xviij*s.*; Cristofer Lawson, xx*s.*; Kateryn Atkinson, xx*s.*; Stephyn Fisher, xxx*s.*; Richerd Hapton, x*s.*; William Knoll, vj*s.* viij*d.*; John Thomson, iij*s.*; Henry Slater, v*s.*; John Serjantson, x*s.*;[4] William Arton, xiij*s.* iiij*d.*; Reginald Brashey,[5] xv*s.* vj*d.*; Thomas Deane, xv*s.* vj*d.*; John Atkinson, xx*s.*; Rc. Smythe, xxxiij*s.* iiij*d.*; Rc. Preston, xxxiij*s.* iiij*d.*; William Windsor, xxxiij*s.* iiij*d.*; Miles Knoll,[6] xl*s.*; and j cotage there, boylded upon the wast nere the chapell there, xx*d.*; a garthe, some tyme in the holdinge of John Lawson, xx*d.*, and the common of pastore unto the same garth belonginge, xx*d.*; in all xvj*li.* xvij*s.*

Modo[7] *in seperalibus tenuris Roberti Lauson, Rogeri Lauson, Christopheri Atkinson, Johannis Fishe, Agnetis Atkinson viduæ, Ricardi Hurtloft, Willielmi Knoo, Thomæ Hill, Henrici Slater, Johannis Sardjanson, Willielmi Areton, Ricardi Areton, Johanne Areton viduæ, Reginaldi Brashey, Johannis Deane, Johannis Atkinson, Alexandri Whitfeld, Johannis Preston et Ricardi Preston, Johannis Winsor, Henrici Wynsor, Ricardi Knoll et Agnetis Knoll viduæ, Georgii Knoll, Henrici Paycok et Elisabethæ Lauson viduæ.*

in curiam tenentam apud Malhom, et petit dictam tenuram ut proximus heres predicti Johannis Nappay."

It appears from the Rental of Malham in 1357, that John Young was then the free tenant of a toft and an oxgang of land there, rendering yearly 2*s.* (*Reg. Rent.*, fol. 152[b]; and, from that of 1361, that he held a messuage and an oxgang of land by military service, rendering as before.—*Ibid*, fol. 218.

(1) In 1496, Henry Preston, a freeholder, held a toft, a croft, and an oxgang of land of the abbot, "in Malham, quondam Ricardi Willokson, filii Willielmi de Malham," by military service, suit of court, and the payment of 6*d.*—*Huby's Rent.* p. 21. Richard Wylcokson was the tenant in 1361.—*Reg. Rent.* f. 187. One Richard Waylok then also resided here.—*Ibid*, 187[b].

(2) From a messuage and three oxgangs of freehold land held by military service, the annual rent of 12*d.*, suit of court, and the payment of 6*d.* for the fines of the Wapentake. In the Rental of 1326 it is said "Prior de Boltoun iij bovatas tenet per forinsicum et tenetur reddere vj*d.* et est aretro a termino Penticost., anno Dom. Mill. CCC.[mo] et solebat reddere pro finibus Wapent. per an. ij*d.* q[a]. —*Reg. Rent.* N. 34. In the Rental of 1336 it is said "Fines sunt a retro a term. Pent. an. Dom. 1325."—*Ibid*, fol 90.

(3) These ten persons following are named as the tenants in the Rental of 1496, at the rents here mentioned, except Thomson's house and toft is returned at 2*s.*

(4) In 1361, Richard Serjauntson held a cottage of the abbot at Malham, at the rent of 2*s* 6*d.* —*Reg. Rent.* f. 188. In the Rental of 1357, he is called Scherlantson.—*Ibid*, f. 152. Of some descendants of this family, see *Hist. Craven*, p. 193.

(5) John Brigg appears in his place in 1496.

(6) This was the rent of a water corn mill. In 1496, the five tenants in the place of those now preceding Knoll, were John Deyn, John Atkynson, Alice Hogeson, Richard Preston, and William Wyndsover. Richard Wyndesor held a messuage and an oxgang of land here in 1357, at the rent of 10*s.* and 2*d.* for boon days. William Atkinson was then a tenant at Malham.

(7) This paragraph is a side note in the Orig. MS.

MALHOM MOREZ.[1]

Belonging to the same late Monastery there, and be conteyned in this valew.

Item, ther be iij Shepegats upon the morez callid Malhom morez, that is to say: At Lankarside for a flok of shepe in somer, vs. At Cogill Cote, for a wedder flok in somer, vs. And at Chapell house, for a wether flock in somer, vs.; whiche be worth by the yere, in all, late in the hands of the Monastery, xvs.

[THE RESTE OF THE MANOR OF MALHOLM, PARCELL OF THE MANOR OF MALHAM AND OF THE SAME PARISH OF KIRKEBY-IN-MALHAMDALE.

Newhouse.[2]

Item, ther be ij Tenements late in the holding of Jaffray Proctour[3] and John Wallok, with lands, medoos, pastors, comons, and wastes ther unto belonging, and rents by the yere, lxs.

Rughecloss.

Item, a Tenement in the holding of Jeffray Proctor, with lands, medoos, pastors, commons, and wastes therunto belonging; by yere, xxs.

Hawthorn Leyse.

Item, ther be ij Tenements called Cogilhouse, otherwise Hawthorn leyse, in the holding of John Thomson and Henry Thomson, with lands, medoos, pastors, comons, and wastes therunto belonging; by yere, xxvjs. viijd.

cvjs. viijd.

JAMES ROKEBY.]

(1) See *Hist. of Craven*, pp. 202—208.

(2) New-house does not appear in the Rental of 1496.

(3) Jeffrey Proktour held this tenement in 1496. According to a Genealogy, illustrated by armorial impalements, which was placed in one of the windows of Fountains Hall, by Sir Stephen Proctor, in the time of King James I., this family derived its descent from "Sir Oliver Mirewraye, of Tymbridge, in the countie of Kent;" the reason of a change of surname being perhaps suggested by the further statement that "Thomas Mirewray, als. Proctor, of Frierhed, mar. Mary, daughter of Thomas Proctor, of Winterborn." Both these places are in the parish of Gargrave, adjacent to that of Kirkby-Malhamdale, and were formerly among the possessions of the abbey of Furness, in Lancashire.—*Val. Eccl.* vol. 5, p. 270. Of this Sir Stephen Proctor and his ancestry I shall have occasion to speak hereafter.

MALLWATERHOUSE.

Parcell of the said Manore of Malham, and of the same parishe of Kirkby-in-Malhamdale.

Mathew Toller and Thomas Toller holdeth a Tenement or Lodge ther, callid Mall waterhouse, with edificez, landes, tenements, medoos, and pasturs therunto belonging, and renteth by yere at Marten and Pentecost, liij*s.* iiij*d.*

Item, ther is a Shepegate upon the common morez in somer for a wether flok, and a yowflok, whiche is worth by yere, late in the handes of the Monastery afforesaid, x*s.*

lxiij*s.* iiij*d.*

TRANEHOWSE AND TRANEHULL HOUSE.

Parcell of the said Manore of Malham, and of the same parishe of Kirkby-in-Malhamdale.

Thomas Deane[1] holdeth a Tenement there, with the edificez callid Tranehouse, landes, medoos, and pastores thereunto belonginge; and rentithe by yere, at the feests of sanct Martyn in wynter and Pentecost, xxvij*s.*

Miles Knoll holdeth a Tenement ther, with edificez callid Tranehouse-hull, with lands, medoos, and pastores therunto belonginge, and rentith by yere, liij*s.* iiij*d.*

Item, ther is a Shepegate upon the common morez there, lyeng nere Fontaunce Fells, for a wedder flok in somer, which were in the hand of the late Monastery; by yere v*s.*

iiij*li.* v*s.* iiij*d.*

Modo in seperalibus tenuris Thomæ Deane, R..... Knoll, et Agnetis Knoll viduæ.

COPMANHOWE.

Parcell of the said Manore of Malham, and of the same parishe of Kirkby-in-Malhamdale.

(1) Symon de Dene and William de Dene each held a toft and an oxgang of land at Malham, "in bundagio," at the rent of 5*s.* in the year 1316.—*Reg. Rent. fol.* 67. William de Dene and William de Dene, junior, had similar holdings, in 1340.—*Ibid*, fol. 114. In 1361, William de Dene held a messuage and fifteen acres of land in Arncliffe, at the rent of 20*s.* with three boon days.—*Ibid*, f. 186b. In 1403, Agnes, daughter and heir of Nicholas Yong, (see page 35) demised her lands

Thomas Benson and Richerd Peycok hold a Tenement ther, with edificez, landes, tenements, medoos, and pastores therunto belonging, and renteth by yere, liij*s.* iiij*d.*

Modo in tenura Rogeri Benson,[1] *Isabellæ Carre, et Henrici Peycok.*

WESTESYD HOUSE.

Parcell of the said Manore of Malham, and of the same parishe of Kirkby-in-Malhamdale.

in Litton, for the term of ninety-six years, and gave the reversion to Sir John Deen, Canon of the Collegiate Church of Ripon, and John Mynton, chaplains. The compiler of the President book of Fountains, however, remarks "quod isti capellani sunt bastardi;" and that, on their decease, their interest must revert to the chief lords of the fee, as an escheat.—*Pres. Book*, p. 125. See page 191.

(1) In the year 1361, the abbot of Fountains had three tenants of this surname. John Benson, who had held at Swinton, near Masham, from or before 1348.—*Reg. Rent*, N. 178. Thomas Benson, who for some time had held an oxgang at Rainton, near Topcliffe, (*Ibid*, fol. 208), and William, son of Richard Benson, a freeholder at Rigton, in Wharfdale.—*Ibid*, fol. 175. A family of this name also were tenants under the House in Nidderdale for a long time, and perhaps Thomas Benson who appears in the Rental of 1496, as the tenant of a moiety of Copmanhow was one of them. Roger Benson, who succeeded him, died in 1550, and his will affords us such a suggestive picture of the condition of a Craven yeoman of his time, that I must present a transcript of it unabridged.

"In the name of God, amen. At Caponhaull opon Malham more, the xxviij daye of July, in the yere of oure lord God MDL. I Roger Benson of the same, hooll of mynd and seike in my bodie, make my testament and last will in maner and forme foloyng. Furst I bequeath my saulle to Almightie God, and my bodie to be buried in the churche at Mallodale. Also I will that my wif have the thirde of my fermold, with the licencie of the lord, after my departure from this present life, and my two yongest childer Rechard and Thomas to be with her opon the same, and theire barne parte of my goods. Also I will that Frances my eldest son to have the residue of my fermold with the licencie of the lord, and the to occupie togethers so long as they can agree; and when they can not, my said wif to have her thirde delt oute, and to occupie it by her self, with the licencie of the lord. Also, I will that my said wif have the thirde parte of all my goods moveable and immoveable, my dettes paid. Also, I gif and bequeath to Frances, my eldest son, on amblyng mere and a white cowe, a dublett, and a pare of hose, a jerkin, a pare of bootes, and a swerde. The residue of all my goods, not above bequeathed, I gif and bequeath to all my childer (except Frances) equalie to be divided emongst them. Also, I will that the said Frances shall, at al tymes herafter, (if so be that they do not agree to occupie the fermold together) that he shall leade her turves and haye, and to lett her have an casefull ground to laye it opon. Also, I will that Robert, Gefferey, and Agnes, my childer, to be with my said son Frances, so long as they can agree, and he to have the orderyng of theire barne partes of goods, from the day of departure of me the said Roger Benson, unto th'ende and terme of my yeres then next foloyng, and at the ende of the said years, he to delyver it to them, at the sight of too frendes appoyntted, on for hym, and the other for them, and, in the meane tyme, the said Frances to fynd them meate, drynke, and clothyng, hable for theire degree, and to kepe them honestlie exercised in suche labor as falleth for them. Also, I will that my said son Frances shall, within three yeres next after my departor from this present lif, paye, or cause to be paid, to every on of my childer, vj*s.* viij*d.*; in full contentacion of and for theire titles and goodwill of my fermold at Capponhaull. Also, I ordeyn and make Alison, my wif, and Frances, my son, my executors; and Richard Benson, my broder, and John Hessilden, supervisours to this my present testament and last will be fullie performed and kept. In wittenes wherof, to this my present testament and last will, I have sett my sign manuell, in the presence of Richard Knoll, Henrie Paccocke, Matthew Tollar, John Cokehede, Roger Car, and other moo, the daye and yere above writtyn." [Proved 2nd Oct., 1550.]—*Regist. Test. Ebor.*, vol. xiii., f. 660.

I have not been enabled to ascertain whether the family of the Bensons of Halton Gill in

Richerd Toller[1] holdeth, and Richerd Wharf, a Tenement callid Westsidehouse, with the edificez, landes, medoos, and pastores therunto belonginge, and renteth by yere, att Martyn and Pentecost, equally, xlvj*s.* viij*d.*

Modo in tenura Thomæ Tollere, Milonis Toller, et Edmundi Wharf.

MALHOM WATER TERN.[2]

Parcell of the same Manore of Malham, and of the same parishe of Kirkby-in-Malhamdale.

The Fishing within a Tern there, callid Malhomwater Tern, late in the handes of the said Monastery, and is worth by the yere vj*s.* viij*d.*

FRONGIL HOUSE.[3]

Parcell of the same Maner of Malham, and of the same parishe of Kirkby-in-Malhamdale.

George Sikeswik holdeth a Tenement there, with the edificez, landes, medoos, and pastores therunto belonging, and rentith by the yere, at the Feasts of Sanct Martyn and Penthecost, equally, xxiij*s.* iiij*d.*

Modo in tenura Aliciæ Sikeswik viduæ.

Item, ther is a Shepegate upon the common morez, the nere Fontaunce Fells, for a wedder flok in somer, and wynter, late in the handes of the said Monastery, and is worth by yere, vj*s.* viij*d.*

Item, ther be certen Grounds inclosed whiche were late in the handes of the said Monastery ther, over and besides the premissez, whiche be worth by the yeare xxxvj*s.* viij*d.*

lxvj*s.* viij*d.*

Craven were connected with this family, or whether it was from this stock that Robert Benson, Clerk of Assize for the Northern Circuit, father of the first Lord Bingley, derived his descent; but his inclination towards Craven seems to be indicated by his purchase, in the year 1666, of the manor of Elslack, and in 1668 of that of Bingley, in that district.

(1) Thomas Toller held of the Convent in Arncliffe in 1336.—*Reg. Rent*, f. 110.b Miles Tollar was one of the abbot's shepherds at Hayshay house, in Nidderdale, in 1480, and several members of that family were similarly occupied about the same time. Many of the abbot's shepherds were Craven men.

(2) See *Hist. of Craven*, 2 Ed., pp. 201, 205.

(3) Called Fornagilhous in the Rental of 1496, when George Sigeswcke held a mcdiety of that Lodge. Ralph Sigeswike was the abbot's shepherd at Haddockstone, near the monastery, and George Sigeswike at Appelgarth, in 1480.

DERNEBRUK.[1]

Parcell of the same Manore of Malham, and of the same parishe of Kirkby-in-Malhamdale.

Item, ther be iij Tenements in Dernbruk with ther appurtenaunces, wherof one is in the late tenure of Thomas Buk, xxxiij*s.* iiij*d.*; one in the tenure of Robert Buk, xxij*s.* ij*d.* ob.; and Rauf Buk, xj*s.* vj*d.*; in all by yere, lxvj*s.* viij*d.*

Item, ther is a Shepegate upon the common morez of Dernbruk for a wedder flok in somer, which in wynter wer wont to goo att Bollershatt. v*s.*

lxxj*s.* viij*d.*

Modo in tenura Gregory Buk, Agnet. Buk, James Buk, Margaret Buk, and Rad'hi Buk.

MIDLOW HOUSE.[2]

Parcell of the same Manore of Malham, and of the same parishe of Kirkeby-in-Malholmedale.

Richerd Broun holdeth a Tenement ther, with lands, medoos, and pasturs therunto belonging, and rentith by the yere, at Martyn and Pentecost, xx*s.*

Item, ther is a pastore for shepe, at the saide Midlowhouse, late in the hands of the said house, and is worth by yere xxvj*s.* viij*d.*

xlvj*s.* viij*d.*

Modo in tenura Johannis Broune et Christoferi Broune.[3]

GRENEFELL COSHE.

Parcell of the Manore of Litton, and of the parishe of Arneclif;[4] the morez therof is callid Grenefell Coshe morez, which be the propre soyle of the late Monastery, and parcell of this valew; and contenyth all the lands of the same late Monastery there.

(1) See pages 360 to 362.

(2) John Brown kept the abbot's sheep at Mydlohous, in 1480, when he answered for two hundred, three score, and fifteen wethers, and three score hoggs.—*Comp. Stauri*, p. 51.

(3) In 1496, they paid xx*s.* each.

(4) See Ordnance Map, 6 in. scale, sheets 81, 82, 97, 98, 114, 115, and *Dr. Whitaker's Hist. of Craven*, p. 490.

Thomas Langestroth and Raufe Metkalfe hold a Tenement callid Grene Fell Coshe, with lands, medoos, and pastors therunto belonging, and rent by the yere, at Martyn and Pentecost, lx*s.*

Modo in tenura Adæ Langestrath, Mathei Metcalf, et Cybellæ Metkalf viduæ.

HALTON GILL.

Parcell of the Manore of Litton, and of the parishe of Arneclife; the morez therof is called Halton Gill morez, whiche be the propre soyle of the late Monastery, and parcell of this valew, and contenyth all the lands of the same late Monastery there.

Item, ther be x Tenements in Halton Gill, in the holding of John Redman, vij*s.*; Robert Elison, xviij*s.*; Ewyn Franklyng, xl*s.*; William Elison, xx*s.*; Cristofer Frankeling, xx*s.*; John Elison, xl*s.*; Henry Loge, xxx*s.*; Margaret Tenant, xx*s.*; Alice Thorneton, xx*s.*; and John Elison, xxx*s.*; with all and singuler ther appurtenances; and rentith by the yere, at Martyn and Penthecoste, xij*li.* v*s.*

Modo in tenura Henrici Elleson, Thomæ Elleson, Ricardi Todd, Lionell Todd, Rogeri Frankelyn, Cristoferi Franklyn, Lionell Franklyn, Elisabeth Tenant, Elisabeth Thorneton, et Johannis Elison.

FOXHOP VILLAT.

Parcell of the Manore of Litton, and of the parishe of Arneclif; the morez therof be callid Foxhop morez, which be the proper soyle of the late Monastery, and parcell of this valew, and conteneth all the lands of the same late Monastery there.

Item, ther be vij Tenements in Foxhop, in the holding of John Knoll,[1] xxxiij*s.* iiij*d.*; Alice Knoll, xxvj*s.* viij*d.*; Mathew Knoll, xxvj*s.* viij*d.*; John Knoll, xx*s.*; George Knoll, xx*s.*; Mathew Knoll, xiij*s.* iiij*d.*; and Roger Knoll, xx*s.*; with lands, medoos, and pastures therunto belonging; and rents by yere, att Martyn and Pentecost equally, viij*li.*

Modo in tenura Milonis Knoll, Lancellett Knoll, Martini Knoll, Johannis Knoll, Georgii Knoll, Aliciæ Knoll, et Rogeri Knoll.

(1) Of the main stem of this ancient family, see *Hist. of Craven*, pp. 126, 494.

OVER HESSELDEN.

Parcell of the same Manore of Litton, and of the parishe of Arnclif. The morez therof be callid Heselden morez, and be the propre soyle, &c., as is abovesaid, in Foxhop.

Richerd Faucett[1] holdeth a Tenement callid Overhesselden, with landes, medoos, and pastors therunto belonging, and rents by the yere, at Martyn and Pentecost, iiij*li.* xiij*s.* iiij*d.*

NETHER HESSELDEN.

Parcell of the same Manore of Litton, &c., as is abovesaid in Overhesselden.

Henry Pudsey[2] holdeth a Tenement callid Nether hesselden, with edificez, landes, medoos, pastures, and commons unto the same belonging, paying therefore yerely, at the feasts of Sanct Martyn and Pentecost, vj*li.* xiij*s.* iiij*d.*

MANERIUM DE LITTON.[3]

This a manore with membrez in diverse places of this book specified; and is of the parishe of Arneclife, and contenyth all the lands of the same late Monastery there; and the morez callid Litton More ther unto belonging, be the propre soyle of the said late Monastery, and parcell of this valewe.

The fre Tenaunts.

The heires of Henry Pudsey,[4] *secta ad Curiam*, Jeffray Proctor, iij*s.*; the same Jeffray, iij*s.*; Thomas Dikenson, iij*s.*; John Walworth, iiij*s.* x*d.*; and Edmund Litton, iiij*s.*; by yere xvij*s.* x*d.*

Tenaunts at Will.

Agnes Atkinson, xx*s.*; John Tennant,[5] xx*s.*; William Pres-

(1) See page 311, note 1. There is a tract of country called Fawcett, or Fawside-Moor, near Fountains Fell.

(2) In the Rental of 1496, it is said "Johannes Pudsey, miles, nuper defunct., nuper tenuit de domino, ad term. annor. logeam de Netherheselden," &c.

(3) *Hist. of Craven*, p. 504.

(4) Henry Pudsey, Esq., was the tenant in 1496.

(5) Members of this family were engaged in the service of Fountains, in the time of Edward IV. Dr. Whitaker says Jeffrey Tennant, of Bordley, purchased the estate of Chapel House from

ton, xxvij*s.* viij*d.*; Cristofer Bank, xxvj*s.* viij*d.*; Richerd Paris, xxiiij*s.*; John Symson, x*s.* v*d.*; and Simond Sampson, x*s.* v*d.*; in all by the yere, at Martyn and Pentecost, vij*li.* — xiiij*d.*
vij*li.* xix*s.*

STODHIRD HALL AND FONTAUNCE SKALLE.

Of the parishe of Horton-in-Ribeldesdale,[1] and hath common of pastore in the morez of Horton, which be parcell of this valew, and contenythe all the lands of the same late Monastery there.

Ranald Ward holdeth a Tenement, called Stodherd hall, and Fontaunce Scale, with lands, medoos, and pastors therunto belonging, and renteth by yere, which tenement lieth within the parishe of Horton; lxvj*s.* viij*d.*

Modo in ten. Ricardi Tower et uxoris Thomæ Proctor.

NORTH COTE.

Parcell of the manore of Kilnesy,[2] and is of the parishe of Burnsall, and hath common of pastore in Malham morez, which be the propre soyle of the same late Monastery, and parcell of this valew, and contenyth all the lands of the said late Monastery ther.

Richerd Settell[3] holdeth a tenement callid Northcote, with landes, medoos, and pastures therunto belonging, and renteth by yere, at Martyn and Pentecost, iiij*li.* xij*s.* iiij*d.*

Item, ther is a Shepegate upon a close callid Wyne Bank, at Northcote, for a youe flok in somer, late in the hands of the said Monastery, by yere, vj*s.* viij*d.*

Modo in tenura Henrici Settell et Willielmi Settell.
c*s.*

SCOOTHORP MILL.[4]

In the toune of Scoothorpe, and of the parishe of Kirkby Malhamdale.

the Gresham family, the grantees of Fountains Abbey, in 14 Eliz., where his descendant, John Tennant, Esq., then deceased (anno 1812), had built an excellent house.—*Hist. Craven*, p. 452.

(1) See Ordnance Map, 6 in. scale, sheets 81, 96, 97, 114, and *Hist. of Craven*, p. 146.

(2) See Ordnance Map, 6 in. scale, sheet 115.

(3) William Setyll and John Constantyn kept the abbot's sheep at Northcot, in 1456.—*Comp. Burs.*, p. 4.

(4) See Ordnance Map, 6 in. scale, sheet 150.

Item, ther is a Water Corne-mill at Scoothropp, and is worth by the yere, over and above all charges, xl*s.*

KYLNSEY.[1]

This is a manore, the membres whereof severally in this boke doo appere; and is in the parishe of Burnsall, and is parcell of this valew; and theis, with the other, make all the holle maner of Kilnesey, with the morez callid Kilnesey morez.

Lands.

Item, ther be viij Tenements in Kilnesey, in the tenure of Henry Constantyne, xxxv*s.* iiij*d.*; Richerd Lambert, liij*s.* iiij*d.*; Henry Hodshon, xxxv*s.* iiij*d.*; John Hodshon, xvij*s.* x*d.*; Henry Garthford, liij*s.* iiij*d.*; John Kidd, liij*s.* iiij*d.*; and Richard Settell, xvij*s.* viij*d.*; with lands, medoos, and pastures therunto belonginge, by yere, xiij*li.* xviij*s.* ij*d.*

Millnez.

Item, ther be ij water mills, wherof on is a corne mill, xxx*s.*; an the other a fulling mill, xx*s.* by yere, over and above all reparacions, l*s.*

xvj*li.* viij*s.* ij*d.*

Modo in tenura Roberti Constantyne, Roberti Lambe, Johannis Batty, Johannis Proctor, Edwardi Hodshon, Anthonij Garford, Thomæ Kidd, Willielmi Settell, et Henrici Settell.

NETHER BORDLEY.[2]

This is a manore callid Bordley manor, or Bordley Barrony; and is of the parishe of Burnsall, and hath common of pastore upon Malham morez.

Item, ther be iij Tenements in Netherbordley, in the tenure of Agnes Proctore, xxxiij*s.* iiij*d.*; Robert Wilkynson, xxx*s.*; and

(1) See Ordnance Map, 6 in. scale, sheet 115, and *Hist. of Craven*, p. 450.
(2) See Ordnance Map, 6 in. scale, sheet 133.

Jeffra Proctore,[1] iiij*li.* xvj*s.* viij*d.*; in all, by yere, with lands, medoos, and pastores therunto belonging, viij*li.*

Modo in tenura Christoferi Proctore, Johannis Wilkinson, et Ricardi Proctore.

OVER BORDLEY

Aforsaid; and in the morez of Hoton Common and Rilleston Common,[2] and be parcell of this valew. And theis with other parcells following make all the sole manore of Bordley, and is the hole lands of the late Monastery ther.

Item, ther be vj Tenements in Overbordley, in the holdinge of William Areton, x*s.* vj*d.*; John Areton, xv*s.* iiij*d.*; Ric. Tennant, xxxj*s.*; Cristofer Wilkynson, xxxv*j*s. viij*d.*; Richard Thompson, xxvij*s.*; and Jeffray Proctore, xiij*s.* iiij*d.*; with lands, medoos, and pastores therunto belonging, and rents by yere, at Martyn and Pentecost, vj*li.* xiij*s.* x*d.*

Modo in tenura Roberti Areton, Willielmi Areton, Ricardi Tennant, Henrici Thompson, Ricardi Thompson, et Ricardi Proctore.

[[3] .....
.....cote Shepehouse and ..... have comon of .....
comon of pasture in Conyston morez,[4] and parcell of this valew, and contenyth all the lands of the sade monastery ther.

Scarth Cote.

Item, ther be ij Tenements late in the holdinge of Will'm. Lambert[5] and Thomas Hodshon, with lands, medoos, pastors, comons, and wastes therunto belonging, and rents by the yere xlij*s.*

(1) In Abp. Holgate's survey, the Chantry of our Lady in the chapel of Rilleston is said to be of the foundation of Jeffery Prockter, and of the yearly value of 4*l.* 0*s.* 4*d.*—*Stevens' Suppl. Mon. Ang.* vol. i., p. 71. In the *Valor Eccl.*, vol. v., p. 144, "Rilston cantar. valet clare per ann. iij*l.* xix*s.*"

(2) See Ordnance Map, 6 in. scale, sheet 150.

(3) This schedule is wanting in the Ingilby MS., and in the record in the Augmentation office the heading is decayed.

(4) See Ordnance Map, 6 in. scale, sheet 116.

(5) See page 333, note 6.

Chapelhouse.

Item, a Tenement ther, late in the holding of Cisseil Layland, with all lands, medoos, pastors, comons, and wastes therunto belonginge, and rents by the yere iiij*li.* iij*s.* iiij*d.*

Conyston.

Item, ther is a Tenement, late in the holding of John Layland,[1] with lands, medoos, and pastors therunto belongyng, xiiij*s.* And also a Shepe pastor upon the mores ther, late in the hands of the sade late monastery, v*s.*; in all by yere xix*s.*

Kilnesey.

Item, ther be ij Tenements in Kilnesey afforsayd, in the holding of John Pereson xij*s.* and William Lawson vj*s.* viij*d.* be yere, with all lands, medoos, pastors, comons and wastes therunto belonging, whiche be parcell of the sad manor of Kylnesay.

JAMES ROKEBY.]

[THE REST OF THE MANORE OF OVERBORDLEY AND NETHER-BORDLEY.

Knolbank.

Item, ther is a Tenement, late in the holdinge of Hugh Proctore, with lands, medoos, pastors, commons, and wasts therunto belonginge, by yere xl*s.*

Langerhouse.

Item, a Tenement there, late in the holding of Robert Kydd, with lands, medoos, pastors, comons and wasts therunto belonging, by yere xl*s.*

(1) John Lalands was one of the abbot's shepherds at Warsall, in 1456. In 1480, John Laylands was his shepherd at Conyston more, Henry Laylands at North-pastor hous and Warsall.

Cogilcote.

Item, a Tenement callid Cogilcote, late in the holdinge of Jeffray Proctoure, with all lands, medoos, pastors, comons, and wasts therunto belonginge, and rents by the yere lxvj*s.* viij*d.* vij*li.* vj*s.* viij*d.*

Theis be parcells of the manore of Bordley, and be of the parishe of Burnesall, and have common of pastore upon Malham mores; and parcell of this valew, and contenyth all the lands of the late monastery there.

JAMES ROKEBY.]

INGERTHORP VILLAT.[1]

Parcell of the manore of Markinton, and of the parishe of Ripon, and is all the lands of the late Monastery there.

Item, ther be iiij Tenements in Ingerthrop, in the holdinge of Laurence Aketon, xiij*s.* iiij*d.*; John Kendall, x*s.*; John Cok, x*s.*; and William Burton, for a parcell of ground, xij*d.*; in all, by yere, with lands, medoos, and pastores therunto belonginge, at Martyn and Penthecost, xxxiiij*s.* iiij*d.*

Modo in tenura Johannis Buk, Johannis Kendall, Johannis Coke, et Willielmi Burton.

WALLERTHUAT.

Parcell of the same manore of Markinton, and of the parishe of Ripon, and is all the lands of the late monastery there.

Item, ther is a Tenemente in Wallerthwate, in the holdinge of William Lemynge, with landes, medoos, and pastors therunto belonginge, and rentith by yere, at Martyn and Pentecost equally, xxij*s.* ij*d.*

MANERIUM IN MARKYNTON.

This is a manore, and the membres therof be affore specified, and is of the parishe of Ripon, and is all the lands of the late monastery there.

(1) See Ordnance Map, 6 in. scale, sheet 137.

John Walworth holdeth fre, certen landes ther, and rentith by yere, at Mertinmes only xij*d.*

Item, ther be iij Tenements in Markynton, in the tenure of John Thackwray, v*s.*; William Atkinson, xxvj*s.* viij*d.*; and William Dixson, vj*d.*; by there, at Martyn and Penthecost, xxxij*s.* ij*d.* xxxiij*s.* ij*d.*

Modo in tenura Roberti Clynt, Willielmi Atkinson, et Willielmi Dixson.[1]

The late house of Freres nere the town of Lancaster.

Item, the Scite of the late house of Frerez nere the Towne of Lancaster, with the edificez, ij garthings, and a close adionyng, inclosed; contenynge by estimacion iij acrez di., v*s.* vj*d.*; a rode of arrable ground lyeing nere Edingbrigg, iiij*d.*; a house and ij closes, callyd Freres Mosse, of very course pastor, contenyng by estimacion xij acres, iiij*s.*; late in the hands of the sayd Freres, by yere, ix*s.* x*d.*

(Signed) THOMAS CRUMWELL.

Summa totall of the parcells afforsad, cccclvij*li.*—j*d.*[2] unde
- Terræ dominicales et graungiæ, cclxj*li.* xvj*s.* viij*d.*[3]
- Terræ et tenementa in diversis villis, ciiij^{xx}xv*li.* iij*s.* v*d.*[3]

per nos HUGONEM FULLER, JACOBUM ROKEBY, } Audit.

(1) From this place to the end of the Survey, the text is taken from the Record in the Augmentation office. See page 307, note 2.
(2) Altered to x*s.* iij*d.*
(3) These sums are struck out in the Record.

THE VALOR OF THE WOODS GROWYNG UPON THE PREMISSES TO BE SOLD, BY ESTIMACION.

DEMANEZ AND GRAUNGES.

THE SCITE OF THE LATE MONASTERY OF FONTAUNCE.

First carten okes, ashes, and underwodd grouynge in the littell Springe callyd Kychynge Bank, and upon other parcells of land contenyd within the Scite of the sayd late Monastery of Fountaunce, xl*s.*

FONTAUNES PARK.

Item, a wood callyd the Abbot Fall Spring, conten. by estimacon xiiij acrez, the underw'd of xiiij yeres grouth. An other wodd callyd Brodwod Sprynge ther, contenyng by estimacon xiiij acres; the underwod of like grouth therin. An other wodd, callyd Mikelhaw, contenynge by estimacon xv acrez, with littell onderwod therin. An other, callyd Low Croke Wood, contenyng by estimacon xxv acres; the underwod therin of v yeres grouth. An other wod, callyd Over Croke Wod, contenyng by estimacion xv acres, the underwodd therin of iij yerez grouth. And an other wodd callyd Wynford Wood, contenyng by estimacion viij acres; with many fare tymbre okes in the sade wods, all lyenge within the sade park of Fontaunce. lxvj*li.* xiij*s.* iiij*d.*

BRYMBAM, ET BRYMBAM GRANG.

Item, a wodd in the parke of Brambem, called Eppett Inge, contenynge by estimacion xl acrez; the under wod therof of xij yerez grouth. An other wodd in the sad park, callyd Colthuate Spryng contenyng by estimacion x acrez, the underwod therin of xvij yerez grouth; with many fare tymbre okes and other treys growyng in the sayd wodd, and in diverse closez, as well within the sade park as diverse closez ther, withoute the park, belonging to the Graunge of Brymbam, is worth, by estimacon, lxvj*li.* xiij*s.* iiij*d.*

HADDOKSTON GRAUNGE.

Item, a wodd callyd Ashehed, contenyng by estimation vj acrez, wherof half the underwod of xiiij yerez grouthe, and the other half of one yerez grouth. With many fare tymbre okes grouinge in the same wodd, and in certen closez belonging to the same Graunge, xl*i.*

THE MOITE OF CAYTON GRANGE.

Item, iij littell wodds within the same Graunge, wherof the one is callyd Laufall als Caytonfall Sprynge, an other callyd Craggewod Springe, and the other callyd the Wodd Spryng, contenyng in all, by estimacion, x acrez, vj*li.*

SUTTON GRANGE.

Item, iij springs adionynge in one togethers in one wodd, wherof one callyd Littell Spryng, cont. by estimacion xl acrez, the underwod therof of vij yerez grouth. An other wodd callyd Hollyn hedd, contenynge by estimacion xij acrez, the under wod of one yerez grouth, and the iij third wod callyd Calf gill Sprynge, cont. by estimacion xx^{ti} acrez, the underwod therof of xviij yerez grouth; with many fare yong okes in the same wodds, and a close callyd the North Close, xx*li.*

THE GRAUNGE OF NUTWITH COTE.

Item, a wod callyd Flattwith Spryng, cont. by estimacion xx acrez, the underwod of xiiij yeres grouth; with many fare tymbre treys of oke in the same wod, and in Cothede Close ther, xx*li.*

THE GRAUNGE OR MANOR OF ALDBURGHE.

Item, a wod callyd Aldburghewod, contenyng by estimacion xxx acrez, with littell underwodd but fare yonge okes therin, and in diverse closez within the sade Graunge, xx*li.*

CALFALHOUSE, WESTEHOLME HOUSE, EST HOLME HOUSE, AND SIXFORTH.

Item, Brushey Wod and underwodd at the sade Graunge of Calfalhouse, Westholme close, Estholme house, and Six-forth, worth by est., xl*s.*

[*Added in another hand*—Rated yerly at ij*s.*]

THE GRAUNGES OF HASHAY, DAKER, FELBEKHOUSE, AND NORTH PASTOR HOUSE.

Item, the Okewodd Spryng wodd and under wodd growyng at the sad Graunges of Hesshay, Daker, Felbekehouse, and North pastor house, and in iij closez lieng ther which belong to Brymbam Graunge, wilbe worth yerely, if they may be copiced and the spryng saved, iiij*li.*; wiche, after xx^{ti} yeres sale, amountith to the some of iiij^{xx}*li.*

[*Added in another hand*—Ratyd yerly at iiij*li.*]

WARSALL GRAUNGE.

Item, one wod callyd Gillmore Sprynge, contenyng by estimacion xx acres, with littell Spryng Wodd therin. An other wod callyd Billington Spryng, contenyng by estimacion xl acrez, the underwods therin of viij yerez grouth. An other wodd callyd Abbotwathe Spryng, contenyng by estimacion lx acrez, the underwodd therin of one yerez grouth. And an other wod callyd Somerwith Sprynge, cont. by estimacion xx acrez, with many fare tymbre okes in the same, worth by estimacion, lx*li.*

DYVARSE TOWNEZ.[1]

Item, the woodds growyng upon the lands and tenements within diverse manors, lordshipes, and townez aforsade, over and besyds the wodds grouyng upon the demanez and graungez aforsade, by estimacion; that is to say. Within the moite of Caiton beying in dymysion, ij littell copice, lxvj*s.* viij*d.*; in Wynselay

(1) Added in another hand, "*Above not valued.*"

and Hertwith, by est. x*li.* And in Kylnesay xiij*li.* vj*s.* viij*d.*; in all, by estimacon, which is xxvj*li.* xiij*s.* iiij*d.*

M^d^, for asmyche as the certenty herof is not perfitely knowne by the auditor, the partie is contentyd to be bound in a resonable somme that, if the sayd wodd be found herafter to be more valor, than he to pay therafter.[1]

Summa totall of all the wodds afforsad by est., cccciiij^xx^*li.*

[*Added in another hand*—Rated at the yerly valew of xix*li.*]

[*Then, in a scrawl all but unintelligible, at the side of the above summation*—

The sum of the acrez, and closys, and woods, ... the.... of Catton, Wyndeslay, Hertwith, and Kylnesay, ccccxxiij acrez; wyche, ratyd at vj*d.* per acre, ratyd at ye yerly rent, x*li.* xj*s.* vjd.]

Per nos. HUGONEM FULLER. } Audit.
JACOBUM ROKEBY. }

Mr. Chaunceler: I requere and praye yow to go thorow with my frend, Maister Gresham, this berer.

Yo^r.^ assuryd Freend,

THOMAS CRUMWELL.[2]

Summa totall of all the bills annexid above, lvij*li.* xiiij*s.* vj*d.*; wherof to be deductyd for rent overcharges in Copmanhow, as apereth in the bill annexid to Brymbem, vj*s.* viij*d.* And so remaneth, lvij*li.* vij*s.* x*d.*

Ex^d.^ per me, JACOBUM ROKEBY, Aud.

[*The following memoranda are added in another hand.*]

And so, the hole yerly summe of all the premisses in Fountaynez, together with the woodes of the same, rated att one yerly

(1) I am unable to state the result of this provision, in a satisfactory manner. In the preceding survey, the woods growing on the granges of Swanley, Bramley, Pott, Lofthouse, Sykes, Bourthwaite, Bewerley, and at Malham and Litton-in-Craven are entirely unnoticed; and, as the total sum paid by Sir Richard Gresham to the Crown corresponds exactly with the subjoined calculation of 11,137*l.* 11*s.* 8*d.*, it is evident that, either by accident or design, the "certenty" had not become "perfitely knowne by the auditor," at all events, at that time. So far, however, as I have been able to ascertain, no subsequent payment was made on this account. A survey of the timber on several of these estates at a later period, which may be usefully compared with the present, will be found at a subsequent page.

(2) This passage is in Cromwell's handwriting.

value, amounteth to Dxxxij*li.* xviij*s.* j*d.* *Inde:* deducte for woodes dubble charged, as yt apperyth, lxxvij*s.* *Et rem. clar.*, Dxxix*li.* xiij*d.* *Inde pro decima*, lij*li.* xviij*s*, ij*d.* *Et reman. clar.*, cccclxxvj*li.* ij*s.* xj*d.*; which, after xx^ti^ yerez purchase, doth amounte to the sume of x^M^cxxij*li.* xviij*s.* iiij*d.*

Item, the possessions of Swyn and Nunekelyng amounte to the summe of ciiij^xx^ix*li.* xiiij*s.* ij*d.* *Inde pro decima*, viij*li.* xix*s.* vj*d.* *Et rem. clar.*, ciiij^xx^*li.* xiiij*s.* viij*d.*, which after xx^ti^ yerez purchase, doith amounte to the summe of M^l^Dcxiiij*li.* xiij*s.* iiij*d.*

Memorandum. The hole summe of all the premisses, after the rate of xx^ti^ yerez purchase, together with the woodes of Fountaynez ratid att one yerly value, is xj^M^cxxxvij*li.* xj*s.* viij*d.*, to be paid in forme folowynge that ys to say; in hande (*sic*)

Memorandum. To except all advowsons and parsonages impropriat.

Memorandum. The Kynge muste discharge or save hermelez Sr. Richard Gressham of all annuitaez, rents charges, and all other incumbrances, except bailyffe ffeez, stewardez feez, kepers fees, and leases.[1]

LXXXIX.—A NOTE OF LETTERS PATENT OF KING HENRY VIII., 1ST OCTOBER ANNO REGNI 32, GRANTING THE SCITE AND CERTAIN POSSESSIONS OF THE LATE DISSOLVED MONASTERY OF FOUNTAINS, AND THE SCITES AND POSSESSIONS OF THE LATE DISSOLVED PRIORIES OF SWINE AND NUNKEELING, TO SIR RICHARD GRESHAM, OF LONDON, KNT.

Rex omnibus ad quos, etc., Salutem. Sciatis quod nos pro servicia Undecim millium centum triginta septem librarum, undecim solidorum, et octo denariorum, legalis monetæ Angliæ, ad manus Thesaurarii Curiæ Augmentacionum Revencionum Coronæ nostræ, ad usum nostrum, per dilectum nobis Ricardum Gresham de London, militem, solut., de gratia nostra speciali, ac ex certa sciencia et motu nostris, Dedimus et Concessimus, ac per presentes Damus et Concedimus eidem Ricardo Gresham, Totum Domum et Scitum nuper Monasterii de Fontibus, alias dictum Fontaunce, in Comitatu nostro Ebor., modo dissoluti; Ac tot.

(1) See Stat. 31 Hen. VIII., cap. 13.

Ecclesiam, Campanile, et Cimiterium ejusdem nuper Monasterii; Ac omnia Exitus, Ortos, Pomaria, Gardina et Clausa Terr., Prata, Pascuas, Pasturas, Boscos, et Subboscos, insimul adjacentes, continentes per estimacionem duodecim acras, jacentes tam infra quam juxta et prope Scitum predictum, videlicet, ex parte boreali aquæ de Skelle; Ac unum Clausum pasturæ, vocatum Est Aplegarthe, continent. per estimacionem octo acras; Ac unum Stagnum Piscium, vocat. le Ponde Garthe, in eodem Clauso existens; Ac unam parcellam Terræ et Bosci, vocat. Kechin Banke, continen. per estimacionem tres acras; Ac tria Clausa Terræ et Pasturæ, vocat. West Aplegarthes, continen. per estimacionem duodecim acras, eidem Clauso vocato Kechyn Banke adjacen; Ac duo Molendina aquatica granatica sub uno tectu existen.; Ac unam Domum vocat. Le Barkehouse et unum Molendinum, vocat. Le Barke mylle, scituat., jacen., et existen. infra ac juxta Scitum et Precinctum dicti nuper Monasterii; Ac omnia alia Domos et Edificia eisdem molendinis et domui, vocat. Le Barkehouse, seu eorum alteri quoquo modo adjacen. spectan., et pertinen., scituat., jacen., et existen., infra Scitum, Precinctum, et Circuitum dicti nuper Monasterii; Ac unum Mesuagium sive Tenementum cum pertin., scituat. infra dictum Scitum, videlicet, apud Portam occidentalem dicti nuper Monasterii, modo in tenura Johannis Jonson et Margaretæ uxoris ejus; Ac duo parva Clausa terræ et pasturæ, quorum unum vocat, Le Rye Banke, et alterium vocat. Le Safron Garthe, in tenura dicti Johannis Jonson et Margaretæ, jacen. et existen., infra Scitum dicti nuper monasterii; Ac omnia Mesuagia, Molendina, Orrea, Stabula, Columbar., Edificia, Ortos, Pomaria, Gardina, Stagna, Vivaria, Boscos, Subboscos, Redditus super quibuscunque Dimissionibus reservat., Reversiones, Muros, Aquas, Piscarias, Terras, et Solum nostra quecunque, tam infra quam extra, ac juxta et prope Scitum, Septum, Ambitum, Circuitum, Precinctum, et Muros exteriores dicti nuper Monasterii existen., eidem nuper Monasterio dudum spectan. et pertinen.; Ac omnes et omnimodos Muros circa premissa existen.; Quæ omnia et singula premissa scituant, jacent, et existunt in Fountaunce et Rypon, seu in parochiis de Fountaunce et Rypon, vel in earum altera, in dicto Comitatu nostro Ebor.; Ac eciam totum Parcum nostrum, ac omnia Terras, Prata, Pastur., Boscos, et Hereditamenta nostra quecunque, vocat. sive cognit. per nomen vel per nomina de Fountance Parke, cum suis pertin. universis, jacen. et existen. in Parochia de Rypon in dicto Com. Ebor., dicto nuper Monasterio dudum spectan. et pertinen., et parcell. possessionum ejusdem nuper Monasterii existen.; Ac unam Capellam, vocat. Michaell

Howe Chappell, scituat. infra dictum Parcum et Terr. vocat. Fountaunce Parke. Ac omnia Domos, Edificia, Terras, Prata, Pastur., Boscos, Subboscos, Aquas, Piscarias, Stagna, Vivaria, et alia Hereditamenta quecumque, et Commoditates nostra, infra dictum parcum ac terr. vocat. Fountaunce Parke jacen. seu inclus. existen., ut membra vel parcella ejusdem Parci., terr. et hereditamenta vocat. Fountance Parke habit., cognit., accept., occupat., sive usitat, existen. Ac omnes illas Terras, Pasturas, Communias, Vasta, Jampna, Brueras, Moras, et Hereditamenta nostra quecumque, vocat. sive cognit. per nomen sive nomina de Fountance Fells et Cowside, juxta Fountance Fells, scituat., jacen., et existen., in Parochia de Kyrkbye in Malham Dale, in dicto Com. nostro Ebor., dicto nuper Monasterio dudum spectan. et pertinen., ac parcell ejusdem nuper Monasterii possessionum existen. Ac omnia illas Terras, Pasturas, Communias, Jampna, Brueras, Vasta, Moras, et Hereditamenta nostra quecumque, vocat. sive cognit. per nomen vel per nomina de Lez Sleyghts, cum suis pertin. universis, jacen. et existen. in Parochia de Arnclif in Craven, in dicto Com. nostro Ebor., dicto nuper Monasterio dudum spectan. et pertinen., ac parcell. possessionum inde existen. Necnon unum Clausum Prati nostrum, vocat. Est Stable yng, contin. per estimacionem tres acras, modo vel nuper in tenura Willielmi Hawksby et Johannæ uxoris ejus, jacen. in Parochia de Rypon in pred. Com. nostro Ebor., viz. juxta Aquam de Skelle, extra portam Australem dicti Scitus dicti nuper Monasterii, et unum Clausum Terræ et Pasturæ vocat. Le Horseclose, modo vel nuper in tenur. eorumdem Willielmi Hawkesbye et Joannæ uxoris ejus, jacen. in dicta Parochia de Rypon, in dicto Com. nostro Ebor., viz. prope Scitum dicti nuper Monasterii. Ac unum parvum Boscum sive Copiciam Bosci, vocat. Le Sprynge, continen. per estimacionem duas Acras; ac tot. terr. et Solum ejusdem Bosci, jacen., in dicta Parochia de Rypon in dicto Com. nostro Ebor. videlicet prope dictum Scitum dicti nuper Monasterii, dicto nuper Monasterio dudum spectan. et pertinen., parcellæ possessionum ejusdem nuper Monasterii existen.

[*Here follows the Conveyance of the Capital Messuage of Brimham and of all other the lands, tenements, and hereditaments belonging to the late dissolved Monastery of Fountains, comprised in the preceding Survey by Leonard Beckwith and Hugh Fuller, pp.* 312-380*; and according to which they are here specified and described.*[1]]

(1) The Conveyancer, however, in preparing the Letters Patent, appears also to have had before him the original draft of the Surveyors, since a few variations in the names of places are to be found in the Grant which do not appear in the Survey; though probably the greater part of them may have arisen from his inability to decypher their handwriting confidently. Thus, Lathe

Ac Reversiones, Redditus et omnia annualia proficua Premissorum superius in presentibus express. et specificat., ac cujuslibet inde parcell.; ac omnes et omnimod. Redditus ac alia annualia proficua quecumque super quibuscumque Dimissionibus et Concessionibus de Premissis, seu aliqua inde parcell. reservat. existen. Ac omnes et omnimod. Boscos et Subboscos de, in, et supra omnibus et singulis Premissis superius express. et specificat., crescen. et existen.

Damus eciam, et pro consideracione predicta, per presentes Concedimus prefato Ricardo Gresham, omnia illa Terras, Communias, Boscos, Subboscos, Vasta, Jampna, Brueras, Moras, et Hereditamenta nostra quecumque, vocat. seu cognit. per nomina de Brymbam More alias dict. Brymbem More, Rowe More, Potte More, Cowmefell, Fountaunce Erthe, Wyndesley More, et Hertwyth More, in parochiis de Massam et Kyrkbye Malherd, in dicto Com. nostro Ebor., dicto nuper monasterio dudum spectan. vel pertinen., aut parcell. possessionum ejusdem nuper monasterii existen. Ac eciam, omnia illa Terras, Communias, Boscos, Subboscos, Vasta, Jampna, Brueras, Moras, et Hereditamenta nostra quecumque, vocat seu cognit. per nomina de Grenehoo Mores, et Beverley Mores, in dicta Parochia de Rypon, in dicto Com. nostro Ebor., dicto nuper monasterio dudum spectan. vel pertinen., aut parcell. possessionum ejusdem nuper Monasterii existen. Necnon omnia illa Terras, Communias, Boscos, Subboscos, Vasta, Jampna, Brueras, Moras, et Hereditamenta nostra quecumque, vocat. seu cognit. per nomen seu nomina de Malham Mores, in dicta parochia de Kyrkebye in Malhamdale, in dicto Com. nostro Ebor., dicto nuper Monasterio dudum spectan. vel pertinen. aut parcell. possessionum ejusdem nuper Monasterii existen. Ac eciam omnia illa Terras, Communias, Boscos, Subboscos, Vasta, Jampna, Brueras, Moras, et Hereditamenta nostra quecumque,

Garthes, in the survey of Morker, p. 316, line 25, appears in the grant as *Lathe Garthes alias Haye Lathes Garthe*, and, line 30, Monkberryng as *Le Monke Barr Ing.* In Swanley, p. 318, l. 7, Kelsey, as *Kellyshaye alias Kelsley*; and, l. 8, Cok Leys, as *Cock Leys alias Cow leys.* In Bramley, p. 322, l. 4, the Ree Park, as *Le Roe Park*, and line 9, The Ing, as *Le Ing alias Le East Ing.* In Nutwith Cote, p. 323, l. 13, Slee Close, as *Slee Close alias Clee Close.* Page 322, l. 2, Flat Close, as *Flatt Close alias Fatte Close.* Ashehead, p. 331, l. 2, is called in the grant *Nether-ash-head.* In Sykes Grange, p. 337, l. 4, Riks apyears as *Raks alias Lawcracks.* In Bourthwaite, p. 338, l. 13, Hesyellhirst, as *Hesyll Hirst alias Heside Hurst*, and l. 21, Irish Close as *Le Grisse Close alias Le Grisse Garthe.* In Westholmehouse, p. 342, l. 3, Lassells Ing, as *Lassells Ing alias Lasses Ing.* In Sikesfurth, p. 343, l. 6, Langholme, as *Langeholme alias Wyse Ing.* In Hashay, p. 350, l. 4, Hedd Gapps, as *Le Hoode Gappes.* In Malham, p. 368, l. 21, Hawthorn Leyse, as *Hawthorne Lydyate.* It is added also in the grant that the rent paid by the heirs of Sir Thomas Tempest, p. 367, l. 2, arose from lands in Malham called Le Applegarthe, held of the Manor of Malham. It appears, too, that, after the Survey, the Court of Augmentations had been informed of a change in a tenancy, for Jeffray Proctor, who is mentioned in the survey of Malham as a free tenant, p. 374, is represented in the grant by his heirs.

vocat. seu cognit. per nomina de Grenefell Coshe Mores, Halton Gyll Mores, Foxhope Mores, Hesylden Mores, et Lytton Mores, in dicta parochia de Arneclyff, in dicto Com. nostro Ebor., dicto nuper monasterio dudum spectan. vel pertinen. aut parcell. possessionum ejusdem nup. monasterii existen. Necnon Communiam Pasturæ in Horton Mores, in dicta Parochia de Horton in Rybbellesdale, in dicto Com. nostro Ebor., dicto nuper Monasterio dudum spectan. vel pertinen., aut parcell. possessionum ejusdem nuper Monasterii existen. Ac omnia illa Terras, Communias, Boscos, Subboscos, Vasta, Jampna, Brueras, Moras, et Hereditamenta nostra quecumque, vocat. seu cognit. per nomina de Malham Mores, Conyston Mores, et lez Mores de Hoton Comen et Rylleston Comen, in dicta parochia de Burnesall, in dicto Com. nostro Ebor., dicto nuper Monasterio dudum spectan. vel pertinen., aut parcell. possessionum ejusdem nuper Monasterii existen. Ac eciam totum illud Dominium et Manerium nostrum de Brymham, alias dict. Brymben. Et totum illud Dominium et Manerium nostrum de Beverley in Netherdale. Ac omnia illa Dominia et Maneria nostra de Aldebrugh, Malham, Lytton, Kylnesey, Merkyngton, et Bordeley alias Bordeley Baronry, cum eorum Juribus, Membris, et pertinentiis universis, in dicto Com. nostro Ebor., dicto nuper Monasterio dudum spectan., et pertinen., aut parcell. possessionum ejusdem nuper Monasterii existen. Ac omnia Mesuagia, Molendina, Tofta, Cotagia, Terras, Tenementa, Prata, Pascuas, Pasturas, Communias, Turbarias, Jampna, Brueras, Moras, Vasta, Boscos, Subboscos, Redditus, Reversiones, Servicia, Redditus super quibuscumque Dimissionibus et Concessionibus, tam per Indenturas quam per Copias Rotulorum Curiarum seu aliter reservat., Feoda Militum, Escaetas, Relevia, Curias Let., Franc Plegg., ac alia Jura, Jurisdicciones, Commoditates, Privilegia, et Hereditamenta nostra quecumque, cum pertinen. in Brymbam, Aldburgh, Beverley, Malham, Lytton, Kylnesay, Overbordeley, Netherbordley, Bordeley Baronry, Markynton, Fountance, et Netherdale, ac in parochiis de Rypon, Massam, Kyrkby Malsherd, et Tanfylde, ac in parochia de Kyrkbye in Malhamdale, ac in parochiis de Arnyclyff, Burnesall, et Staneley, ac in parochia de Horton in Rybblesdale, in dicto Com. nostro Ebor., ac alibi ubicumque in eodem Com., dictis Dominiis et Maneriis seu eorum alicui quoquo modo spectan. sive pertinen., aut ut membra vel parcell. eorumdem Maneriorum, seu eorum alicujus, ante hac habit., cognit, accept., seu reputat., existen., adeo plene et integre, ac in tam amplis modo et forma prout ultimus Abbas dicti nuper Monasterii, aut aliquis vel aliqui predecessorum suorum, in jure ejusdem nuper Monasterii, aliquo

tempore ante dissolucionem ejusdem nuper Monasterii vel antequam nuper Monasterium illud ad manus nostras devenit, dictum Scitum dicti nuper Monasterii, ac predicta Maneria, Grangeas, Terras, Tenementa, et cetera omnia et singula premissa superius expressa et specificata, cum pertin., vel aliquam inde parcellam, habuerunt, tenuerunt, vel gavisi fuerunt, habuit, tenuit, vel gavisus fuit, seu habere, tenere, vel gaudere debuerunt aut debuit; et adeo plene et integre, ac in tam amplis modo et forma prout ea omnia et singula ad manus nostras, racione vel pretextu dissolucionis dicti nuper Monasterii, aut racione vel pretextu alicujus Cartæ, Doni, Concessionis vel Confirmacionis seu Sursumreddicionis per nuper Abbatem et nuper Conventum dicti nuper Monasterii, sub Sigillo suo Conventuali, nobis confect., aut aliter quocumque modo devenerunt seu devenire debuerunt, ac in manibus nostris jam existunt, seu existere debent vel deberent.

[*Here follows the Conveyance of the Scites and possessions of the Priories of Swyne and Nunkeeling.*[1]]

HABEND., TENEND., et GAUDEND., predictum Scitum dicti nuper Monasterii de Fountaunce, et dictum Scitum dicti nuper Monasterii de Swyne, et predictum Scitum dicti nuper Prioratus de Nunnekelyng, ac predict. Parcum et Terras vocat. Fountaunce Parke, ac predict. terr. et hereditamenta vocat. Fountaunce Felles, ac omnia et singula predicta Maneria, Grangeas, Mesuagia, Terras, Tenementa, Cotagia, Prata, Pascuas, Pasturas, Communias, Boscos, Subboscos, Jampna, Brueras, Redditus, Reversiones, et Servicia, et cetera omnia et singula premissa superius expressa et specificata, cum suis pertinen., et Commoditatibus quibuscumque prefato Ricardo Gresham, heredibus et assignatis suis, Ad Opus et Usum ejusdem Ricardi Gresham hered. et assign. suorum, imperpetuum. Tenend. de nobis, Heredibus et Successoribus nostris, in Capite, per servicium vicesimæ partis unius feodi Militis, Ac reddend. annuatim, nobis Heredibus et Successoribus nostris, pro predict. Scitu dicti nuper Monasterii de Fountaunce,

(1) An imperfect and very incorrect English abstract of that part of this grant which relates to the possessions of the Priories of Swine and Nunkeeling may be found in *Poulson's Hist. of Holderness*, vols. ii., p. 206; i., p. 371, but derived, I presume, from Dr. Burton's MSS. at Burton Constable. For instance: the passage, "Tot. Domum et Scitum nuper Monasterii sive Prioratus Monialium de Swyne, in dicto Com. Ebor., modo dissoluti, Ac tot. Ecclesiam, Campanile et Cimiterium ejusdem nuper Monasterii sive Prioratus de Swyne," is rendered "All the house, site, church, bells, and cimiterium of Swine Priory;" and the sentence, "Necnon Pasturam et Pasturacionem ad sexaginta averia in Communi Pastura infra Villam et Campos de Swyne," is represented by "Pasturage for 60 avena in the common pasture between the Vill of Swyne and Swyne Fields." In the account of Nunkeeling, besides the omission of several large parcels of lands, Moreton close appears as Myton close, Low Pulpyttes as Low Prospylte, Hygh chese as High Close, Le Haver close as Le Haven close, Myers as Mower close, Bylkyns as Billings close, and Wynslow as Swynslow.

ac pro predict. le Barkehouse, ac pro Terris Ten. et ceteris omnibus et singulis premissis infra Scitum, Precinctum, et Muros exteriores dicti nuper Monasterii de Fountaunce, ut prefertur, existen., ac pro predictis Pratis vocat. Gest Stable Ing, et predicto Clauso vocato Le horse Close, ac predicto Bosco vocat Le Spryng juxta dictam Aquam de Skelle, et pro predictis Terris, Pratis, Pasturis, et Hereditamentis vocat. Fountaunce Parke, Fountaunce Fells, Cowside et Lez Sleyghtes, quinque libras et quinque solidos. Et pro predicto Scitu et Capitali mesuagio dicti manerii de Brymbam, ac pro predictis Terris, Pratis, Pasturis, et ceteris Premissis eidem Scitui et Capitali mesuagio pertinen., seu cum eodem occupat., ac pro predictis Terris, Pratis, Pasturis, et Boscis vocat. Brymbam Parke, alias dict. Brymbem Parke, ac predict. Grangia vocat. Brymbam Grange, alias dict. Brymbem Grange, ac predictis Terris, Pratis, Pasturis, et ceteris Premissis eidem Grangiæ vocat. Brymbem Grange, ut prefertur, spectan. et pertinen., aut cum eadem Grangia, ut prefertur, occupat. seu usitat, triginta solidos. Et pro predictis Grangiis vocatis Morker Grange, Haddekystone Graunge, et Swanley Grange, ac predictis Terris, Pratis, Pasturis, et ceteris omnibus et singulis premissis eisdem Grangiis de Morker, Haddkestone, et Swanley, seu eorum alicui, ut prefertur, pertinen. et spectan., aut cum eisdem Grangiis seu earum aliqua occupat. seu usitat., quatuor libras et duos solidos. Et pro predict. Grangia vocat. Cayton Graunge, ac predictis Terris, Pratis, Pasturis, et ceteris omnibus premissis eidem Grangiæ vocat. Cayton Graunge, ut prefertur, spectan. et pertinen., seu cum eadem Grangia seu aliqua inde parcell., ut prefertur, occupat. seu usitat., quadraginta et tres solidos. Et pro predicta Grangia vocat. Sutton Grange, ac predictis Terris, &c.,—viginti octo solidos et octo denarios. Et pro predicta Grangia vocat. Bramley Graunge, ac pro predictis Terris, Pratis &c.,—viginti duos solidos et undecim denarios. Et pro predicta Grangia vocat. Nutwyth Cote, et pro predicta Grangia vocat. Aldburgh Graunge, et pro predict. Tenement. sive Grangia vocat. Northcote, in dictis parochiis de Masham et Kyrkebye Malsherd—sexaginta solidos. Et pro predictis Terris, Ten. Redditibus, Servic., et ceteris premissis in Swyneton, Ilketon, et Wardon Marske predict. sexdecim solidos et octo denarios. Et pro predict. Grangia vocat. Potte Graunge, et predictis mesuagiis et Ten., vocat. Overasshehed et Netherasshehed—triginta solidos. Et pro predictis Grangiis vocat. Lofthouse Graunge, Sykes Graunge, Burthwayte Grange, et Calfalhouse, et pro predictis Ten. vocat. Westholmehouse et Estholmehouse, ac pro predict. Grangia vocat. Sykesfurth Graunge—quatuor libras

sex solidos et tres denarios. Et pro predicta Grangia vocat. Hashaye Graunge—viginti octo solidos. Et pro predicta Grangia vocat. Daker Graunge, et pro predict. Ten. vocat. Newhouse in Dacre, et pro predictis mesuagiis et Ten. vocat. Bangerhouses—quinquaginta solidos et quatuor denarios. Et pro predictis mesuagiis et Ten. vocat. Felbekhouse, Northpasturehouse, Bollershawe, et Brasty Wodde—viginti tres solidos et quatuor denarios. Et pro predicta Grangia vocata Warshall Graunge—quatuordecim solid. et quatuor denarios. Et pro predict. Scitu et Capitali mesuagio dicti manerii de Balderby, ac pro predictis Clausis Terræ, eidem adjacen., et pro predict. Clauso Terr. vocat. Le Scalles, ac pro predict. Terr. et Pastur. vocat. Le Graunge Garthes in Kyrkbye Wyske predict., decem solidos et octo denarios. Et pro predicto mesuagio et Tenemento sive Le Lodge in Beverley predict., ac pro predict. mesuagiis et Ten. vocat. Morehouse, Caldestanfald, Hardcastell, Brydgehouse, Thwaytehouse, et Thropphouse, et pro predict. molendino in Nedderdale; ac pro predict. Pastur. Ovium et lez Shepegates super Beverley Rigges, et super moras apud Northcote in Craven predict., sexaginta sex solidos et decem denarios. Et pro predictis Terris, Ten., Pratis, Pasturis et ceteris premissis in Hertwyth et Wyndeslay predict., cum suis pertin., sexaginta duos solidos et quinque denarios. Et pro predictis Redditibus et Serviciis quæ hered. dictorum Johannis Yong, Henr. Preston, et Thomæ Tempest, ut prefertur, reddere et solvere debent, ac pro predictis Terris, Ten., et ceteris premissis, modo vel nuper in seperalibus tenuris predictorum Roberti Lawson, Rogeri Lawson, Cristopheri Atkynson, Johannis Fyshe, Agnetis Atkynson viduæ, Ricardi Hurtclyff, Willielmi Kno, Thomæ Hyll, Henr. Slater, Johannis Sargeantson, Willielmi Arton, Ricardi Arton, Johannæ Arton viduæ, Reginaldi Brashey, Johannis Deane, Johannis Atkynson, Alexandri Whitfeld, Johannis Preston, Johannis Wyndesore, Henr. Wyndsore, Ricardi Knoll, Agnetis Knoll viduæ, Georgii Knoll, Henr. Peycok, et Izabellæ Lawson viduæ, ut prefertur, existen., scituat., jacen., in dicta parochia de Kyrkby in Malhamdale; et pro predict. cotag. edificat. super vastum juxta Capellam, in predicta parochia de Kyrkby in Malhamdale; et pro predict. Le Garthe quondam in tenura Johannis Lawson in eadem parochia; et pro predicta Communia Pasturæ eidem Le Garthe, ut prefertur, spectan. et pertinent.; et pro predict. pastur. ovium, et Le Shepegate apud Lankarsyde, Cogilcote, et Chappelhouse super Malham mores predict., triginta quinque solidos et tres denarios. Et pro predict. mesuagio et Ten., vocat. Newhouse, scituat. in dicta parochia de Kyrkbye in Malhamdale, ac pro predict. mesuag. et Ten.

vocat. Roughclose et Cogylhouse, alias dict. Hawthorne Lydyate,—decem solidos et octo denarios. Et pro predicto Ten., sive Le Lodge, vocat. Malwater house;—ac pro predict. Le Shepegate super Communes moras apud Malwater house; et pro predictis Ten. vocat. Tranehouse et Tranehulhouse;—et pro predict. Pastur. ovium et le Shepegate super communes moras apud Tranehouse et Tranehulhouse; et pro predictis Ten. vocat. Copmanhowe et Westsydehouse;—et pro predict. Aqua Piscaria de Malwater terne; et pro predict. Ten. vocat. Frongelhouse;—et pro predict. Pastur. ovium et Le Shepegate super Communes moras apud Frongelhouse;—et pro predictis tribus Tenementis in Dernebroke predict., et pro predict. Ten. vocat. Myddelohouse;—et pro predict. Pastur. ovium et Lez Shepegates apud Dernebroke et Mydlohouse predict., quadraginta et quatuor solidos. Et pro predictis Ten. vocat. Grenefyld Coshe,—sex solidos. Et pro predictis Terris Ten., Pratis, Pastur., et ceteris premissis cum pertin. in Haltongyll predict., viginti quatuor solid. et sex denar. Et pro predictis terris, &c., in Foxhope predict., sexdecim solid. Et pro predict. Ten. vocat. Overhesselden et Netherhesselden,—viginti duos solid. et octo denarios. Et pro pred. Terris, &c., in Lytton predict., quindecim solid. et undecim denar. Et pro pred. Ten. vocat. Stoderhall et Fountanskall, ac pred. terris, &c., sex solid. et octo denar. Et pro pred. Ten. vocat. Northcote, in dicta Parochia de Burnesall, ac pro pred. terr., &c., et pro predict. Pastur. et Le Shepegate super dictum Clausum Terræ vocat. Wynebanke apud Northcote in Craven pred.; et pro predict. Ten. in Conyston, ac pred. Messuagiis et Ten. vocat. Skarthcote et Chapelhouse, ac pro pred. Terr., Ten., Molendis, Pratis, &c., in Kylnesay, quinquaginta novem solid. et unum denar. Et pro pred. Molendino vocat. Scothorpe mylne, quatuor solid. Et pro pred. Messuagiis et Ten., vocat. Knolbank, Langerhouse, et Cogilcote; et pro pred. Terris, &c., in Netherbordley et Overbordeley, quadraginta et quatuor solid. Et pro pred. Terris, Ten., &c., in Ingerthorpe, Wallerthwayte, et Merkyngton, novem solidos. [*Here follow the Charges on the Estates of Swyne and Nunkeeling.*] Ad curiam nostram Augmentacionum Revencionum Coronæ nostræ ad Festum Sancti Michaelis Archangeli singulis annis solvend. pro omnibus aliis Redditibus Serviciis et Demand. quibuscumque proinde nobis Hered. vel Successoribus nostris quoquo modo reddend., solvend., vel faciend.

Et Ulterius, de ulteriori gracia nostra, Damus et per presentes Concedimus prefato Ricardo Gresham, Omnia Exitus, Redditus, Revenciones, et proficua omnium et singulorum predictorum Scituum, Maneriorum, Grangiarum, Terrarum, Tenemen-

torum, et ceterorum omnium et singulorum Premissorum, cum pertin., a festo Annunciacionis Beatæ Mariæ Virginis ultimo preterito huccusque provenien. sive crescen. HABEND. eidem Ricardo Gresham, ex dono nostro, absque Compoto seu aliquo alio proinde nobis, hered., et succ. nostris, quoquo modo reddend. solvend. vel faciend. ET ULTERIUS, VOLUMUS, ac per presentes pro nobis, Hered., et Succ. nostris, CONCEDIMUS prefato Ricardo Gresham, militi, hered. et assign. suis Quod, idem Ricardus Gresham hered., et assign. sui, imperpetuum, annuatim et de tempore in tempus, habebunt, tenebunt, et gaudebunt, ac habere, tenere, et gaudere valeant et possint, infra predicta Maneria, Terras, Ten., Communias, Moras, et cetera omnia et singula premissa superius expressa et specificat., et quamlibet inde parcell., tot, tanta, talia, eadem hujusmodi et consimilia Cur. Let., Vis. Franc. Pleg., ac omnia quæ ad Visus Franc. Pleg. pertinent, ac Assisam et Assaiam Panis, Vini, et Sereviciæ, Catalla Waviat. Extrahur., necnon liberas Warrenas, Parcos, Vivaria, liberas Piscarias, ac alia et omnimod. alia Jura, Commoditates, Emolumenta, et Proficua quecumque, quot, quanta, qualia, et quæ, et adeo plene et integre, ac in tam amplis, et eisdem, et in consimilibus modo et forma prout ultimus Abbas dicti nuper Monasterii de Fountaunce, et ultima Priorissa dicti nuper Prioratus de Swyne, et ultima Priorissa dicti nuper Prioratus de Nunnekelyng, aut eorum aliquis vel aliqui vel aliquæ Predecessorum predicti nuper Abbatis de Fontaunce, aut predictæ nuper Priorissæ de Swyne, ac predictæ nuper Priorissæ de Nunnekelyng, aut eorum alicujus, in jure eorum Monasteriorum et Prioratuum, seu eorum alicujus, aliquo tempore ante seperales Dissoluciones dictor. nuper Monasteriorum sive Prioratuum illorum, sive eorum alicujus, habuerunt, tenuerunt, vel gavisi fuerunt, habuit, tenuit, vel gavisus fuit seu gavisa fuit, seu habere, tenere, vel gaudere debuerunt aut debuit, in predictis Maneriis, Terris, Tenementis, Communiis, Moris, et ceteris omnibus et singulis Premissis, vel aliqua eorundem parcell., racione vel pretextu alicujus Doni, Concessionis seu Confirmacionis, aut aliquorum Donorum, Concessionum vel Confirmacionum, aut aliquorum Literarum Patencium per nos seu per aliquem Progenitorum nostrorum Angliæ prefat. nuper Abbati, vel nuper Priorissis, aut eorum alicui, vel aliqui Predecessorum suorum seu eorum alicujus, quoquo modo vel concess., aut racione vel pretextu alicujus Usus, Prescripcionis, seu Consuetudinis, aliquorum Usuum, Prescripcionum, seu Consuetudinum, seu aliter quocumque modo.

ET INSUPER VOLUMUS, et per presentes CONCEDIMUS prefato Ricardo Gresham, Hered., et Assign. suis, Quod, nos et Hered.

Successores nostri, imperpetuum, annuatim et de tempore in tempus, Acquietabimus, Exonerabimus, et indempnes Conservabimus, eundem Ricardum Gresham, Hered., et Assign. suos, versus nos, Hered., et Successores nostros, et versus quascumque alias personas, de omnibus et omnimodis Redditibus, Feod., Annuitatibus, Corrodiis, Pensionibus, Porcionibus, et Denariorum summis quibuscumque de predictis Maneriis, predictis Grangiis, Terris, Tenementis, et ceteris Premissis superius specificat., seu de aliqua inde parcell. quoquo modo exeuntibus, seu solvend., vel superinde oneratis seu onerand., preterquam de seperalibus Redditibus et Servicio superius, per presentes, nobis, Hered., et Successoribus nostris, in forma predicta, reservatis. VOLENTES enim., firmiter injungend. precipentes, tam Cancellario et Consilio dictæ Curiæ Augmentacionum Revencionum Coronæ nostræ pro tempore existen., quam quibuscumque Receptoribus, Auditoribus, et aliis Officiariis et Ministris nostris quibuscumque, Quod ipsi et eorum quilibet, super solam demonstracionem harum Literarum nostrarum Patencium, absque alio Brevi seu Warranto a nobis, Hered., vel Successoribus nostris quoquomodo impetrand. seu prosequend., super solucione dictorum seperalium annualium Reddituum, superius per presentes nobis reservat., plenam, integram, debitamque Allocacionem, Defalcacionem, Deduccionem, et Exoneracionem manifestam de omnibus et omnimodis hujusmodi Redditibus, Feod., Annuitatibus, Corrodiis et Denariorum summis de Premissis, seu de aliqua inde parcella, ut prefertur, exeun., seu solvend., vel super eisdem onerat. seu onerand., preterquam de predict. Redditibus et Servicio nobis, Hered., et Successoribus nostris, per presentes, in forma predicta, reservat., prefato Ricardo Gresham, Hered., et Assign. suis, de tempore in tempus facient et fieri causabunt. Et hæc Literæ nostræ Patentes erunt annuatim, et de tempore in tempus, tam. dict. Cancellario et Consilio dictæ Curiæ Augmentacionum Revencionum Coronæ nostræ pro tempore existen., quam quibuscumque Receptoribus, Auditoribus, et aliis Officiariis et Ministris nostris, Hered. et Successorum nostrorum, sufficien. Warrantum et Exoneracio in hac parte.

AC INSUPER VOLUMUS, et per presentes CONCEDIMUS prefato Ricardo Gresham, Quod habeat et habebit has Literas nostras Patentes sub magno Sigillo nostro Angliæ, debito modo fact. et sigillat., absque Fine seu Feod., magno vel parvo, nobis in Hanaperio nostro seu alibi, ad usum nostrum proinde quoquomodo reddend, solvend., vel faciend. Eo quod expressa mencio, &c. IN CUJUS rei, &c. T. R. apud Walden, primo die Octobris.

XC.—FOUNTANCE NUPER MONASTERIUM. TH' ACCOMPTE OF JOHN HALL, CLERKE,[1] RECEVOR TO SR. RICHARDE GRESHAM KNIGHT, MAID THE THIRDE DAY OF FEBRUARIE IN THE XXXV^TH YERE OF THE REIGNE OF OUR SOVERAIGNE LORD, KINGE HENRIE THE EIGHT, OF THE ARRERAGES, FINES, RENTES, AND DEBTES DUE TO THE SAID SR. RICHARDE GRESHAM, IN THE FEASTES OF THE ANNUNCIATION OF OUR LADIE, A^O REGNI REGIS HENRICI OCTAVI XXXIIII^TO, AND SAINT MICHAELL TH'ARCHANGELL, A^O XXXV^TO REGIS PREDICTI, FOR ONE WHOLE YERE ENDEDE AT MICHAELMAS AFORESAID, WITH THE ARRERAGIES DUE IN THE FEASTE OF SAINT MICHAELL, A^O XXXIIII^TO REGIS PREDICTI, AND RECEVID IN THE MONTHES OF MAY AND NOVEMBER, A^O XXXV^TO PREDICTI. [From the original at Studley Royal.][2]

ARRERAGIES due in the feaste of Saint Michaell th'archangell, A^o regni regis Henrici octavi xxxiiij^to, for one hole yere endede at the feast of saint Michaell aforesayde, cix*li.* x*s.* iij*d.*

(1) An Indenture, now at Studley Royal, dated 1st December, 32 Henry VIII., "Betwixt John Hall, Clerke, servante to William Blithman, the Kinge's Receivor of the laite Surrendryd Monasterie of Fontance, within the Cowntie of Yorke, of th'one pairtie, and Percivall Creswell, gentleman, servante and assigne to Syr Richarde Gresham, knyght, of th'oder pairtie, Witnessith that the said John Hall, in the name and behalf of the said William, by the letter and Commaundement of Syr Richarde Rich, knyght, haith deliveryd unto the said Percivall, to th'use of the' saide Syr Richarde Gresham, thes percelles of evidence hereafter ensuyng concernyng such percelles of lande as the saide Syr Richarde Gresham haith, bye his graunte in the Kinge's letters patentes appartenyng to the laite Monasterie of Fontance." Here follows the schedule.

There is also at Studley Royal, a Power of Attorney under the hand and seal of Sir Richard Gresham, dated the 12th June, 37 Henry VIII., enabling John Hall, clerk, "to enter into communication, and also to bargayne and sell, and finally to conclude with what parson or parsons my said attorney shall seme best, for my most proffet, comoditie and advantage, concerning severall sales to be made of all and singuler such mesuages, cotages, gardeyns, londs, tenements, rents, and services, with th'appurtenaunces, whatsoever they be, which I have and late purchased and bought of our soveraign lorde the King, by force of his said Majesties letters patents undre his highnes brode seale of Ingland, bearing date, at Grenewych, the seventh day of this present moneth of June, lieng and being aswell within the Citie of York as in the suburbs of the same Citie; And further to make, enseale, and for me, and in my name, to deliver as such and as many Evidences, Deades, Writinges, and Conveyauncys as shalbe nedefull and convenyent to be had and made for th'assurance and sure making of such severall parcells of the premisses aforsaid to any parson or parsons that shall bye the same.—And further to do all and every other thing and thinges, acte and actes in the law which, in the premisses, or aboute the execucion of the same, shalbe nedefull or convenyent to be had, made or don, as fully, as liberally, and as holy, to all purposes and ententes, as yf I, the said Sir Richard, were there personally present, Ratefieng and confirmyng all and whatsoever my said attorney shall do, or cause to be don, in execucion of the premisses." Witnesses: Percivall Creswell, Tho. Rese, and Tho. Pierson, scriptor.—*Seal:* A man's head.

(2) It will be observed that a few entries in this account relate to estates which had belonged to the Priories of Swine and Nunkeeling, and also to the manor of Withornwick-in-Holderness, lands at Lund-on-the-Wold, Thornton Risebrough, the prebend of Barnby and the parsonage of Donyngton, but as they contain novel information, it has not been thought desirable to omit them.

Thes arreragies and fynes followinge were due in the feaste of saint Michaell, A° xxxiij^to R. H. viij^vi, and before that feaste.

Summa patet.

BRYMBEM MANER.—*Arreragies.* Recevide, iij*li.* xiij*s.* iiij*d.* *Fines.* Recevede, ij*li.* *Rentes.* Ther by yere, cix*li.* xvj*s.* x*d.*

Summa of the arreragies, fines, and rents of this Maner is, cxiij*li.* x*s.* ij*d.*

BUERLEY MANER.—*Arreragies.* Recevyde, ij*li.* *Fines.* Recevyde, ij*li.* *Rentes.* Ther by yere, iiij^xx xj*li.* xvj*d.*

Summa, &c. iiij^xx xj*li.* xvj*d.* (*sic.*)

MERKINGTON MANER.—*Arreragies.* Recevede, iij*li.* x*s.* *Fines.* Recevede, ij*li.* *Rentes.* Ther by yere, cliij*li.* ix*s.* viij*d.*

Summa, &c. clvj*li.* xix*s.* viij*d.*

ALDEBURGH MANER.—*Arreragies.* Recevide, ij*li.* *Fines.* Recevide, ij*li.* *Rentes.* Ther by yere, iiij^xx j*li.* xvij*s.* ix*d.*

Summa, &c. iiij^xx j*li.* xvij*s.* ix*d.*

CRAVEN: MALHOM MANER.—*Arreragies.* Recevide ij*li.* *Fines.* Recevide iij*s.* *Rentes.* Ther by yere, iiij^xx ij*li.* xiiij*s.* iiij*d.* ob.

Summa, &c. iiij^xx ij*li.* xvij*s.* iiij*d.* ob.

LYTTON MANER.—*Arrerages.* Recevide ij*li.* *Fines.* Recevide xxxj*s.* ij*d.* *Rentes.* Ther by yere, lvj*li.* xiij*s.* ij*d.*

Summa, &c., lviij*li.* iiij*s.* iiij*d.*

KYLNESAY MANER.—*Arreragies.* Recevide, ij*li.* *Fines.* Recevide, ij*li.* *Rentes.* Ther by yere, xxx*li.* vij*s.* xj*d.*

Summa, &c. xxx*li.* vij*s.* xj*d.*

BORDELAY MANER.—*Arreragies.* Recevide, ij*li.* *Fines.* Recevide, vj*s.* viij*d.* *Rentes.* Ther by yere, xxvj*li.* vij*s.* ij*d.*

Summa, &c. xxvj*li.* xiij*s.* x*d.*

Summa totall of the arreragies of Fountance is, vij*li.* iij*s.* iiij*d.*

Summa totall of the fines ther is, xl*s.* x*d.*

Summa totall of the rentes ther with th'arreragies, due in festo Michaelis A° xxxiiij^to Hen. viij^vi, Dccxlj*li.* xviij*s.* v*d.* ob.

THE SHEPE PASTURES AND HOLLINGES. There by yere, xiij*li.* vij*s.* iiij*d.*

Summa totall ther, with shepe pastures and hollinges. Dcclv*li.* v*s.* ix*d.* ob.

Summa totall of the arrerages, fines, and rentes ther, with th'arrerages in festo Michaelis A° xxxiiij^to Regis predicti. Dclxiiij*li.* ix*s.* xi*d.* ob.

SWYNE MANER,[1] PURCHESYDE.—*Arreragies.* Recevide, ij*li.*

(1) There is an account of the Priory of Swine in *Poulson's Holderness*, vol. ii., p. 202.

Fines. Recevide, ij*li.* *Rentes.* Ther by yere, iij^{xx}viij*li.* xiij*s.*
Summa of the arreragies, fines, and rentes of this maner is iij^{xx}viij*li.* xiij*s.*

NUNKELINGE MANER,[1] PURCHESYDE.—*Arreragies.* Recevide, ij*li.* *Fines.* Recevide, ij*li.* *Rentes.* Ther by yere, iij^{xx}ix*li.* ij*s.* iiij*d.* Summa, &c. iij^{xx}ix*li.* ij*s.* iiij*d.*

Summa totall of the arreragies, fines and rentes, as well of Swyne as of Nunkelinge purcheside, ij*li.*

Summa totall of the fines ther is, ij*li.*

Summa total of the rentes ther is, cxxxvij*li.* xv*s.* iiij*d.*

Summa totall of the arreragies and rentes, as well of Swyne as of Nunkelinge purcheside, is, cxxxvij*li.* xv*s.* iiij*d.*

Summa of the arreragies, as well of Fontance as of Swyne and Nunkelinge purchesyde, is vij*li.* vij*s.* iiij*d.*

Summa totall of the fines ther, is - xl*s.* x*d.*

Summa totall of the rentes ther, with the arreragies due, in festo Michaelis A° xxxiiij^{to} R. pred. Dccciiij^{xx}xiij*li.* xiij*d.* ob.

Summa totall of the arreragies, fines and rentes of Fontance, Swyne, and Nunkelinge purcheside, with the arreragies due in festo Michaelis, Anno xxxiiij^{to} R. Henrici octavi pred. Dcccij*li.* v*s.* iij*d.* ob.

WYTHORNEWYK MANER IN HOLDERNES.[2]—*Rentes.* Ther by yere, xlv*li.* xv*s.* ix*d.*

LUNDE UPON THE WOLDE.—*Rentes.* Ther by yere, xix*li.* viij*s.* iiij*d.*

THORNTON RESBARGH IN PYKERINLYTH, WITH THE RENTES. Ther by zere, xxxvj*li.* xiij*s.* ij*d.*

Summa of the rentes of Wythornewick, Lunde, and Thornton Resbargh, with otheris, cj*li.* xvij*s.* iij*d.*

Summa totall of the arreragies, fines and rentes, as well of Fountance as of Swyne and Nunkelinge purchiside, and of Lunde, Thornton Resbargh, with other, and of the arreragies due in festo Michaelis, A° xxxiiij^{to} regis Henrici octavi pred. j^{m}iiij*li.* ij*s.* vj*d.* ob.

SWYNE MANER, DIMISIDE.—*Arreragies.* Recevide viij*li.* *Fines.* Recevide v*s.* *Rentes.* Ther by zere, cxxxiij*li.* xvij*s.* viij*d.*

Summa &c. cxlij*li.* ij*s.* viij*d.*

(1) *Poulson's Holderness*, vol. i., p. 373. (2) *Ibid.*, vol. i., p. 469.

NUNKELINGE MANER, DIMISYDE.—*Arreragies.* Recevide ij*li.* *Fines.* Recevide ij*li.* *Rentes.* Ther by yere, viij*li.*

Summa &c. viij*li.*

Summa totall of th'arrerages, as well of Swyne as of Nunkeling dimisyde, viij*li.* - -

Summa totall of the fines ther is, - - vs. -

Summa totall of the Rentes ther is, cxlj*li.* xvij*s.* viij*d.*

Summa totall of the arreragies, fines, and rentes of Swyne, Nunkeling dimiside, cl*li.* ij*s.* viij*d.*

Summa totall of the arreragies before written, as well purcheside as dimisyde, xv*li.* iij*s.* iiij*d.*

Summa totall of all the fines ther, is, xlv*s.* x*d.*

Summa totall of all the rentes ther, with the arreragies due in festo Mich. A° xxxiiij^to^ R. pred., 1^{M}cxlvj*li.* ij*d.* ob.

SUMMA TOTALL of all the forsaid arreragies, fines, and rentes of Fountance, Swyne, and Nunkelinge, as well purcheside as dimiside, with the arreragies due in festo Michaelis Anno xxxiiij^to^ R. Henr. octavi pred. 1^{M}clxiiij*li.* ix*s.* iiij*d.* ob.

THE PERSONAGE OF DONYNGTON.—*Rentes.* Ther by yere, xviij*li.* ij*s.*

THE PREBENDE OF BARNEBYE.—*Rentes.* Ther for half a yere due at the feaste of the purification of our ladie, A° xxxiiij^to^ Hen. viij. Summa vij*li.* x*s.*

WODDES SOLDE at Michaelmas anno R. R. Henrici octavi xxxiiij^to^.

Wodes; xx*li.* vj*s.* viij*d.*

Faggotes; $v^{M}v^{C}$, wherof solde iiij^{M}iiij^{C} for iiij*li.* vj*d.*; and remanyth in the wodde at Haddocksanes, callyd Ashede, xi^{C}. iiij*li.* vj*d.*

Summa of the Parsonage of Donyngton, the Prebend of Barneby, and woddes solde A° xxxiiij^to^ pred., xlix*li.* xix*s.* ij*d.*

Item, recevide of John Knoll, the xxiiij^th^ day of May, A° R. R. H. viij^vi^ xxxv^to^ in pairt of payment of his accompte for the two fermes in Foxope in Craven, due in saint Ellingmas laste, besides reprations and other costes and expenses, as apperith in th'accompte of the said John Knoll. iij*s.* vj*d.*

Item, recevide of James Wilson, the same day and yere, in pairt of payment of his debet, in redie monye. x*li.*

Item, recevide of William Rande and Will'm Bolton, the

xviijth day of May, ann. pred., in part of payment of his rent of the Personage of Swyne, for one hole yere endide in the feste of Saint Marke, anno xxxv^{to} R. pred xxxj*li.* x*js.* viij*d.* ob. q.

Item, recevide of John Style of Haddokstones, the xxiijth day of May, A° pred., in full contentacion of an obligacion. v*li.*

Item, recevide of Richarde Benson and Oswolde Chapman of of York, in part of payment of lv*li.* due for the corne and howses solde at Swyne, liij*li.* Item, recevide of them the xxth of October A° xxxv^{to} pred. in full contentation of ther payment, xl*s.* lv*li.*

SUMMA totall of all the premisses, with the arreragies due in the feaste of Saint Michaell the archangell, A° xxxiiij Regis Hen. viij^{to} pred. l^{M}cccxv*li.* iij*s.* ix*d.* q^{a}.

WHEREOF ALLOWANCES IN FESTO ANNUNCIAT. anno xxxiiij R. H. viij^{vi}.

Deliueryde to my Master, in monys and other allowances, as apperith in th'accompte maid at the feaste of the Annunciation of our Ladie, A° xxxiiij^{to} regis Henrici octavi, besides xxiij*li.* xv*js.* due of the arreragies in the feaste of Saint Michaell, Anno xxxiiij^{to} pred. R., than in the tenantes handes, and allowide in the same accompte, as in ther handes, Dxxiij*li.* xv*d.* ob.

Arrerages due in festo Mich. A° xxxiiij^{to} R. H. viij^{vi}.

Item, of the same, xxiij*li.* xv*js.*, due of th'arreragies in the feaste of saint Michaell, Anno xxxiiij^{to} R. pred. Firste; in the handes of Roger Bayn, of Brighouse in Nydderdaill, for one hole yere rente due in the feast of saint Michaell th'archaungell, A° xxxiiij^{to} pred., xlv*s.* William Dixon of Merkington, for a hole yere Free rent due in the feaste and yere aforesaid, vj*d.* Th'eres of Roger Lawson of Ilketon, for a hole yere Free rente due as before, vj*d.* Sir Christopher Danby, knight, for a hole yere Free rente at Wardonmarske, due as before, ij*s.* The freholders at Malhom, iij*s.*, for a hole yere Fre rentes, due as before, that is to say: Anthonye Yonge, ij*s.*, Sir Thomas Tempeste, knight, xij*d.* Thre tenantes of Malham, at will, l*s.*, that Mr. Richarde Bannaster toke, for blanche farme out of Freer Garth ther, to the Duchye of Lancaster, of every of them thre, xvj*s.* viij*d.*—l*s.* Richarde Proctor in parte of a free rent at Lytton, due as before, vj*d.* Two tenements in my M$^{r.}$ is handes at Foxope, by yere xlvj*s.* viij*d.*

Niniane Pullayne, for one hole yere rent of a Shepe pasture in Craven, du as before, xx*s*. Walter Pullayn for one hole yere rent of a shepe pasture ther, due as before, xx*s*. Richarde Proctor of Bordelay, for a hole yere rent of two shepe pastures ther, due as before, xx*s*. John Lushburne of Drypole in Holderness, behinde in pairt of his rent, for that the kinges majestie haith a parcell of his grounde, due as before, vj*s*. viij*d*. Agnes Sqwyer, in pairt of her rent, in lyke case as John Lusheburne is, due as before, xx*d*. Leonarde Potter, in pairt of a rent of a cotage ther, due as before, iij*s*. Alexander Caywodde, for a hole yere rent of a cotage ther, for that the howse is fallen to the grounde, due as before, xx*d*. Marmaduke Fauxe, for halfe a yere rente of the tithe of Northskirligh, due in the feaste of the Annunciation of our Ladie, Anno xxxiij^to^ R. Henrici octavi, l*s*. Ladie Constable, for a hole yere rent of the tythe of Constable-Burton, due as before, iij*li*. vj*s*. viij*d*., and for a hole yere rent of the tyth of Olberbye, lij*s*., due in the feaste of saint Michaell, A° xxxiiij^to^ pred. The heres of John Rokeby, for a fre rent for a myll in decay at Riston in Holdernes, due as before, by yere, iiij*d*. The lordes hollinges at Brasty Wodde, for one hole yere, due as before, vj*s*. viij*d*. The tenantes of Wyndesley, for one hole yere for certein hollinges ther, due as before, vij*s*. vj*d*. A parcell of the rent of Beuerley karre in decay, due as before, iij*s*. iiij*d*. xx*li*. vij*s*. viiij*d*.

Summa of thes arreragies and allowances, besides iij*li*. viij*s*. iiij*d*. recevede sence th'annunciation of our ladie A° xxxiiij^to^ pred. Of the arreragies is Dxliij*li*. viij*s*. xj*d*. ob.

Delyvere of Monye.

Item, delyveride to Richard Billingforth, the xv^th^ day of November, A° R. R. Henrici octavi xxxv^to^, as appereth by a bill beringe date the day and yere above written. cccciiij^xx^xvj*li*. iij*s*.

Allowances off fees for Fountance.

Item, paid to Maister William Tankerde,[1] for his hole yere fee, due in the feaste of Saint Michaell, A° xxxv^to^ pred., xxvj*s*. viij*d*.; and paid to Mr. Leonarde Bekwith,[2] for his hole yere fee, due in the feaste and yere aforesaid, iiij*li*.; and paid to Thomas Kydde,[3] for his hole yere fee, due in the feaste and yere aforesaid, xxx*s*.

(1) Of Boroughbridge, counsellor at law. See page 323, note 2.
(2) See page 308, note 3.
(3) Probably the late Prior of Fountains.

viij*d.*; and paid to John Know, for his hole yere fee, due in the feast and yere aforesaid, xx*s.*; and paid to Myles Hardcastell[1], for his hole yere fee due in the feaste and yere aforesaid, xxiiij*s.*; and paid to William Wright, for his hole yere fee due in the feaste and yere aforesaid, xxvj*s.* viij*d.*; and for my hole yere fee due in the feaste and yere aforesaid, vj*li.* xiij*s.* iiij*d.* xvij*li.* xvj*d.*

Bought into Fontance parke.

Item, bought into Fontance Parke of dyvers men, sence the feaste of Penticoste, Anno xxxv^to^ R. Henrici octavi pred. vj*li.* xiij*s.* iiij*d.*

Cariage and weyinge of leade.

Item, paid to Mr. Gylmyne, the Crain man at Yorke, for strikinge xlviij peces leade out of the Scailles, in the crain howse ther, whiche was delyveride towardes Hull, for every xx^ti^ peces viij*d.*, the xiiij^th^ of Decembre Anno R. R. Henrici octavi xxxiiij^to^, xix*d.*; and paid to him for like, the xxx^ti^ day of Decembre Anno xxxv^to^ R. pred., for lij peces, xxj*d.*; and paid to him for weyinge the same liij peces after xxvj Fother, le Fother v*d.*, in toto x*s.* x*d.*; and geven in regarde to the said Mr. Gylmyne v*s.*; and paid to the crain men, the same day, for takinge op, weyinge, and strikinge the same xxvj Fother, every Fother iij*d.*, in toto vj*s.* vj*d.*; and for cariage of the same xxvj Fother from Borowbrige to Yorke[2] every fother viij*d.*, in toto xvij*s.* iiij*d.*; and to Henrie Atkinson, for cariage of ix peces of the same leade from Fountance to Borowbrige, the xx^ti^ day of June, A° xxxv^to^ pred., every lode ij*s.* viij*d.*, in toto xiij*s.* iiij*d.*; and paid to Robert Elles, for cariage of xxij peces leade from his baill hill to Borowbrige, of the same leade, every fother v*s.*, in toto lv*s.* v*li.* vj*s.* iiij*d.*

Leade ure of Grenehow more,[3] *and bought of Bolton more.*[4]

Item, paid to Thomas Proctor for one folder leade ure[5] of Bolton more, liij*s.* iiij*d.*; and paid to John Scanoy of Grenehowe

(1) See page 352.

(2) By boats on the river Ure, as lead had most probably been carried from the Nidderdale mines, in the Roman period. By charter, dated 13 Edward I., Edmund Earl of Cornwall gave to the monks of Fountains, a free passage on the rivers "Jore et Ouse," between Boroughbridge and York.—*Coucher Book*, fol 238^b^.

(3) See page 344.

(4) Late the estate of Priory of Bolton.—See *Dr. Whitaker's Hist. Craven*, p. 477.

(5) The word ore is still so pronounced in Craven and Nidderdale.

more, one lode a half and xj stone, viij*s.* v*d.*; and of Richarde Day ther, one lode a half and xxvij stones, ix*s.* ix*d.*; and bought by Robert Elles, of Bolton More, two folders leade ure, v*li.* vi*s.* viij*d.*; and paid Robert Elles, for vij^{c} leade that he delyveride at Yorke, more than he recevide of the leade ure, le C. at ij*s.* viiij*d.* ob. q^{a}. in toto, xix*s.* j*d.* q^{a}.; and bought of Robert Elles, the laste day of Septembre, A^{o} xxxv^{to} R. pred.; for one folder leade, liij*s.* iiij*d.*; and paid to Robert Elles, the same day, for smelting one pece leade that was of the leade ashes whan the howse at Brymben was thekydde, vs.[1]; and paid to Thomas Sharpe, for washinge the leade ure at Grenehow more, viij*d.*

xij*li.* xvjs. iij*d.* q^{a}.

My expenses.

Item, for my expenses with Thomas Rase and Mermaduke Elles from London to Yorke, the viijth day of June, Anno xxxv^{to} R. H. viij^{vi}, xx*s.*; and for Mermaduke Elles expenses, from the xx^{ti} day of Auguste, A^{o} pred., that he pairtide from Mr. Percyvall at Depinge to London, and home, whan he carried to London the Duke of Suffolk grace is letter, viij*s.* iiij*d.*; and for my expenses, the xviijth day of June, A^{o} pred., for my daie, whan I was to geatte a plumber att Rippon for thekinge the howse at Brymbem, vij*s.* ij*d.*; and for my expenses, the xxvjth day of June, whan the howse was in thekinge, xiij*s.* iiij*d.*; and for my expenses at Brymbem, at the muster of your men, from the xijth day of August to the xxvjth of the same, xij*s.*; and for my expenses whan the cotes were in maikinge, the thirde day of Decembre v*s.*; and geven to a man for settinge[2] Thomas Kydde viij*d.*; and for Marmaduke Ellis expenses, the laste day of August, whan he served the injunction of Leonarde Weldon, xx*d.*; And for Richarde Melton, and his expenses, whan they servide the previe seales of the Forest men,[3] xx*d.*; and for Thomas Rhase and

(1) By the expression, to thatch or to theke a building, was then and, in some parts of the North, is still meant, to cover its roof either with straw, tiles, slates, or lead; though the term is generally limited to the use of straw, as in "theking a stack."

(2) Accompanying him on a journey.

(3) The Forest of Knaresbrough, belonging to the Duchy of Lancaster, which adjoined the abbey lands in the southern part of Nidderdale. On the 20th February, 35 Henry VIII., 1544, Sir Richard Gresham obtained from the King an Exemplification of a Royal Commission, dated 12th July, 17 Henry VII., 1502, to certain persons to ascertain the boundaries between the Forest of Knaresbrough and the Free Chace of Nydderdale, and also of the consequent return of the jurors. The dispute arose from the Convent of Fountains having asserted their just rights to certain mining ground, and an enclosure called "seperalis clausura de le Fulshawe," now indicated by Foldsham-lane, near Darley Beck.—See *Ord. Map*, six inch scale, sheets 135–136. The original instrument under the Duchy seal, and endorsed in a contemporary hand, "King Henry the viijth, his Commission for pacifying the Controversyes of the forest of Knaresb." is now at Studley Royal.

Marmaduke Elles expenses, whan they servide the processe of of them, the iiijth of Januarie, viij*d.*; and geven amongeste your tenantes, the vijth of Januarie, whan the boundes were ridden betwene the Forest of Knaresbrugh and you, ij*s.*

iij*li.* xij*s.* vj*d.*

Expenses for Mr. William Gresham, is mater.

Item, paid for a citacion againste Sir Henrie Waynman, to answer to Maister William Gresham is libell, vij*d.*; and for an other citacion againste him for the same, because he colde not be founde to be citide, ix*d.*; and for the copie of Sir Henrie Waynman's answer to Mr William Gresham libell, iiij*d.*; and the xijth of Octobre, anno xxxv^{to} of R. Hen. viij^{vi} to Mr. Turnebull, advocate, and Mr. Standeven, proctour, Mr. Gresham is counsail, in pairt of payment for ther fees, and for maykinge the proxe xlij*s.*; and for a citacion compulsarie for Thomas Blaike of Donyngton and other of his nebures to depose upon M^{r} William Gresham is libell, ix*d.*, and for ther expenses at Yorke, the xviijth day of Novembre, whan they were sworne, xvj*d.*; And for ther expenses, the thirde day of Decembre, whan they were examinyde, ij*s.* iiij*d.*; and to the Register at (*sic*) for th'examinacion of the witnesses, the xth of Decembre, in M^{r} William Gresham is mater, iij*s.* iiijd.; and the furste day of Januarie A^{o} xxxv^{to} pred., to Mr. Turnebull and M^{r} Standeven, Mr. William Gresham is counsaill, for the fees due in parte before the date herof, xxvj*s.* viij*d.* iij*li.* xviij*s.* j*d.*

Reparacions at Brymbem:[1] *to the Plummer.*

Item, paid to John Atkinson of Rippon, Plummer, for theking of the house at Brymbem in Julie, Anno xxxv^{to} R. Hen. viii^{vi} xl*s.*; and geven to his two servantes whan ther worke was finishide, viij*d.*; and for xv^{c} lede nailles, ij*s.* viij*d.*; and for v^{c} duble spikins, xx*d.*; and for iij^{c} single spikins, vj*d.*; and for one thousande stonebrode, xiij*d.*; and for ij^{c} Scotfyme, ij*d.* ob.; and for iij^{c} duble spikins, xij*d.*; and for sowther, iiij*d.*

xlviij*s.* j*d.* ob.

Reparations ther: to the carpenters.

Item, paid to two carpenters at Brymbem, for ix daies, at vi*d.*

(1) Sir John Gresham occasionally sojourned in the Manor-house at this wild and picturesque place. Sir Henry Darcy, also, whom Dugdale calls eldest son of Sir Arthur Darcy, summoned to Parliament 1 and 5 Elizabeth, resided for some time here.

the day, ix*s.*, and to the laborer iij daies, iij*s.* iij*d.*; and to a mason and his servante xvjd., and to two carpenters, one, two daies, and the other vj daies, and one laborer vj daies, vj*s.* xxij*s.* viij*d.*

Expenses of certeyn of my M^r is tenantes, concernyng my M^r is affaires.

Item, for M^r Percyvall Creswell[1] expenses at York, from the xxvij^th^ daye of Julie to the v^th^ day of August v*s.*; and for Miles Hardcastell and Henrie Pulleyne expenses at Yorke with ther horses for iiij daies, whan they were about the meter ther, concernyng the Foreste men, at th'assise time at Lammas A^o^ xxxv^to^ Hen. viij, iiij*s.*; and for Thomas Kydde and Richarde Fawcett expenses the same tyme, whan they were aboute your busynes ther, v*s.*; and yeven Scaif is man for setting John Lambert to my Lord President, iiij*d.*; and geven M^r Bekwith, clerke, for writinge the Courte rolles and estretes v*s.*; and for maykinge an indictement for him that stole the leade at Fountance, viij*d.*; and geven to the carier, for cariage of the Previe Seale that came owt of the Duchie, from London to Yorke, ij*d.*; and paid to George Bell, by my M^r is commandement, for that he paid to James Wilson for John Holt horse is grasse, iiij*s.* xxiiij*s.* ij*d.*

Expenses of kepinge the Courtes.

Item, páid for Mr. Leonarde Beckwith, Ambrose Bekwith his brother, and my men with them, M^r Percyvell, and my expenses at Brymbem, with other that dyd resorte to M^r Bekwith whan the courte was kepte at Brymbem; with ij*s.* j*d.* spent at the courte at Beuerley, and at the courte at Fontaunce[2] xij*d.*; and at Brymbem, whan we came from Aldeborough, the v^th^ day of August to the tenth day of the same monthe, xxiiij*s.* iiij*d.*; and for our expenses in Craven with M^r Marmaduke Bekwith, Myles Hardcastell, Hynrye Buke, Laurance Buke, Rafe Frere, William Wright, Roger Bayn, with other xij persones, whan we kepte the courtes ther and huntide from the x^th^ day of Auguste to the xiiij^th^ day of the same month, xxx*s.* viij*d.*; and for M^r Bek-

(1) Gentlemen of the household to Sir Richard Gresham. He was a younger son of George Cresswell of Cresswell, Co. Northumb. (*Hodgson's Hist. Northd.* vol. ii., pt. ii., p. 201), and settled on the Gresham's estate at Nunkeeling, where his descendants remained for several generations. —See *Poulson's Holderness*, vol. i., p. 383.

(2) Within the recollection of an aged person not long since deceased, a week often elapsed before the dispersion of the Jurors at the Liberty Court held in the abbey at Fountains. Men met each other there by appointment, as at a market or fair, and how they occupied themselves may easily be conjectured.

with, Mr. Ambrose Bekwith, with iiij of ther servantes, and for my expenses, the xvth day of Auguste at Brymbem, whan we came furth of Craven, ij*s.* ix*d.*; and for my expenses at Lunde at the courte ther, Mr. Percyvall, John Hornor, with two of Mr. Bekwith servantes, the xvjth day of Auguste, ij*s.*; and for our expenses, at Nunkelinge, the same nyght and the next day after, vj*s.* viij*d.*; and for Mr. Bekwith servantes and my expenses, at Wythorn Wyke,[1] with Walter Fenwike and Baldewyne Fenwyke, at the courte ther, iiij*s.*; and for my expenses at Beuerley, with iij of M^{r} Bekwith is servantes, that nyght whan I taride M^{r} Bekwith ther, and for brekefaste in the mornynge, ij*s.* x*d.*; and for Richarde Melton expenses and for his horse hyer, whan he came into Holdernes with the Duke of Suffolke grace is lettre, the xvijth of Auguste, ij*s.* iiij*d.*; and geven to a man that gydede him from Lunde to Kelinge,[2] viij*d.*

ij*li.* xix*s.* ij*d.*

White kairsey for my M^{r} is men that shulde have gone to the Borders.

Item, bought at Rippon, the xxvth day of Auguste, v^{xx}xiij yerdes white cloth, v*li.* xiij*s.* iiij*d.*; and geven to him that brought the same to Brymbem, ij*d.*; and for a taylor of Rippon and his men is deners, at Brymbem, vj*d.*--v*li.* xv*s.*; and for my expenses whan I bought the clothe, viij*d.*; and for two yerdes reade clothe, ij*s.* viij*d.*; and to a taylor for mayking fouretie cotes, vj*s.* viij*d.*; and for him and his servauntes commons whan the cotes were in maykinge, iiij*s.*; and for whit threde, x*d.*, and for blakke threde, ij*d.* vj*li.* x*s.*

William Northfolke commons.

Item, for William Northfolke commons at Fountance, whan he was ther with the Jenatt[3] for xj wekes, every weke xviij*d.*, from the xviijth day of May to thirde day of Auguste.

xvj*s.* vj*d.*

(1) "37 H. 8 the King granted license to Robert de Roos to alienate the manor to John and Thomas Gresham."—*Poulson's Holderness*, vol. i., p. 470.

(2) About twelve miles in a straight direction; but well did the man earn his reward for traversing that dreary tract.

(3) A Spanish or Barbary mare was, at this time, called a Jennet; but I am not certain that the word is so to be interpreted here.

Expences at the Collection.

Item, for my expenses at the collection in Craven, at saint Lawrancemas, xx*s*; and for my expenses at the Collection ther, at Saint Luke is mas, xiij*s* iiij*d*.; and for my expenses in Holdernes and at Brymbem, at Martinemas, xlj*s*. vj*d*. iij*li*. xiiij*s*. x*d*.

Delyvered William Wright, by my Mr is commandement.

Item, paid to William Wright, the thirde day of Januarie A° R.R. Hen. viij^{vi}., xxxv^{to} by my Master is commandement, as apperith by a bill dated the day and yere above written, iij*li*. vj*s*. viij*d*.

Allowance of the rent of Fountance parke and other, occupied to Mr. is use.

Item, halfe a yeres rent of Fountance parke, due in festo Michaelis A° xxv^{to} R. Hen. octavi, and occupied to my Mr. is use, viij*li*. vj*s*. viij*d*.; and two tenementes in Foxope in Craven, occupied to my Mr. is use, for one hole yere due as before, xlvj*s*. viij*d*.; and halfe a yeres rent of the tithe of the parsonage of Swyne and Drypole, in th'occupation of William Rand and William Bolton, due in the feaste of th'annunciation of our ladie, Anno xxxiiij^{to} R. pred., xxij*li*. xxxij*li*. xiiij*s*. iiij*d*.

Allowance to Rande and Bolton.

Item, allowide William Rande and William Bolton, for one hole yere endide at Michaelmas A° xxxv^{to} R. Henr. octavi pred., in the dismeanes of Swyne, for iiij acres medowe in Sutton ynges.[1]. iiij*s*.

Paid out of Wythornewyke.

Item, paid to the exchetor for fyne of respett of homage ther, vj*s*. viij*d*.; and to him for the Sherifgylde, ij*s*.; and for Wapintake fyne callyd castle worke, iij*s*. iiij*d*.; and for th'allowance of the nonage of th'eres of William Kirke, xviij*d*., due for a hole yere at Michaelmas A° xxxv^{to} R. pred., xiij*s*. vj*d*.

(1) Parcel of the lands of the Priory of Swine.

Philipe Gibson is collection.

Item, paid the ixth day of November A° xxxv^{to} pred., to Ambrose Bekwith.....fre rente out of Lunde-on-the-wolde, for a yere and a halfe.....at Whitesonday A° xxxv^{to} R. H. viij. pred. xxxvj*s.*

Allowance.....(torn out).....

[Item] paid at Martinmas A° xxxv^{to} to John Thorpe, for a hole yere.....in the feaste and yere aforesaid, liij*s.* iiij*d.*, and allowed William.....an of Bainton for the reparations of the myll ther, by indenture.....feaste of saint Mertine Anno xxxv^{to} pred. vj*s.* viiij*d.*, and to .....anke Clerke, desesid, for half a yere fee due in the feaste [of Pente]coste anno pred. xxvj*s.* viij*d.*; and paid for a fre rent to.....he of Beverley due in the feste of Saint Martine A° pred. xij*d.*, ...can, a fre rent from Malton late monasterie, iiij*d.* [...de]cay in the kinges hands in Kirkebye, iiij*li.* x*s.*

Allowance for the Spring att Haddekstones.

[Item g]even to Richarde Haxby, for over seyinge of woddes and the fag[gots] that were maid at Haddokstons vj*s.* viij*d.*; and paid to vj laborers, the xxixth day of Januarie A° xxxiiij^{to} R. Henr. octavi, for maiking a springe hedge abowte a copie at Haddokstons, callid Ashede,[1] for ccxxxj^{ti} rude of hedge; wherof cxlvij rude, at j*d.* the rude, xiij*s.* xj*d.*, and lxvj rude, at j*d.* ob. the rude, viij*s.* iij*d.*, xxij*s.* ij*d.* xxviij*s.* x*d.*

Arreragies due in the feaste of Saint Michaell R. H. viij. xxxv^{to}.

Item, Arreragies in the xxxvth yere of the reigne of our soveraigne lord, kinge Henrie th'eight, due in the feaste of saint Michaell, anno predicto. BRYMBEM MANER.—Richarde Mellon, in part of halfe a yere due in the feaste and yere aforesaid, iiij*li.* xvj*s.* viij*d.*; and the tenantes of Windesley, for hollinges for a hole yere, vij*s.* vj*d.*; and George Bell of Northe pasture howse, for half a yere due in the feaste of saint Michaell, anno pred. xxix*s.* ij*d.*; and Robert Sca[ife] of Felbek howse, for half a yere, due as before xxix*s.* ij*d.*.....BEURLEY MANER.—Roger

(1) See page 317.

Bayn, of Brighowse, for a [half yeres rent] due as before, xlv*s.*; James Thackwray of Sixforth.....for halfe a yere due as before x*s.*; and Myles Smyth.....Gyll in Nydderdaill, for halfe a yere due as before.....viij*d.* AND IN MERKINGTON MANER, Jane Haxbie.....a yere, for Safferon garthe, due as before, ij*s.* iiij*d.*; and.....Merkinfield for a free rent ther, for a hole yere, due as [before] xij*d.*; and William Dixon for lyke ther, due as before ..... vj*d.*; and William Cooke of Yngerthorpe, for halfe a yere, due as before v*s.* AND IN ALDEBURGH MANER, Alice Lambert [of Ilk]ton for halfe a yere, due as before xij*d.*; and Sir Christopher [Danby] knight, for a free rente out of Wardonmersk, for a hole [yere d]ue as before, ij*s.* AND IN MALHOM MANER, Anthony ..... for a hole yere free rent ther, due as before, ij*s.*; Sir Thomas [Te]mpeste, knight, due as before, for a hole yere free rent ther, xij*d.*; and Richarde Proctor, for half a yere rent of Malhom water terne, iij*s.* iiij*d.* The same Richard, for halfe a yere rent of Roughclose, x*s.* AND IN LYTTON MANER, th'eres of Richarde Proctor, in part of a free rent ther, vj*d.* AND IN BORDELEY MANER, the same Richarde, for halfe a yere of Nether Bordelay, xlviij*s.* iiij*d.* and for halfe a yere of Overbordeley, vj*s.* viij*d.*; and for half a yere of Cogilcote, xxxiij*s.* iiij*d.*; and for half a yere of Newhowse, xv*s.* due in the feaste of Saint Michaell Anno xxxv^to^ Henr. octavi. AND Lambert Bekwith, for Beverley rigges, a hole yere, due as before, iij*li.*; and the shepe pasture in Cogilcote, Richarde Proctor, a hole yere, x*s.*; and the same Richarde Proctor, for the shepe pasture callide Blaike banke, upon the hye merk, x*s.*; and the lordes hollinges in Brasty wodde, vj*s.* viijd. AND IN SWYNE purcheside, William Amonde of Dripole, for halfe a yere, due as before, iij*li.*; John Lusheburne, vj*s.* viij*d.* and Agnes Swyer, iij*s.* iiij*d.* for a percell of grounde the kinges maiestie haith of ther tenementes ther, due as before x.....*d.* AND IN SWYNE MANER demised, Mr. Leonarde Bekwith, for halfe a yere rent at Riston, due in the feaste of Saint Michaell, A° xxxv^to^, xiij*s.* iiij*d.*; and in Swyne villat., John Hercas, for half a yere, xviij*d.*; and John Kelsay, halfe a yere, xviij*d.*; and Silvester Waghen, halfe a yere, ij*s.* vj*d.*; and Leonarde Potter, a hole yere, iiij*s.*; and Adam Harlay, halfe a yere, ij*s.*; and Agnes Roper, halfe a yere, ij*s.*, due in the feaste of Saint Michaell, A° pred.; and the parsonage of Swyne, William Rande and William Bolton, for the tithe of the parsonage ther, and Drepole, lait in ther occupation in parte for halfe a yere due in the feaste of Saint Michaell, A° xxxv^to^ pred., ix*li.*; and John Saint Quintine, for the tithe of Ganstede for a hole year, due as before, iiij*li.*; and Thomas Ellerker, for the tythe of

Wyton, due as before, xiij*s.* iiij*d.*; and Ladie Constable, for the tithe of Constable-Burton, for a hole yere, due as before, iij*li.* vj*s.* viij*d.*, and the same Ladie Constable, for the tithe of Elberby, for a hole yere, due as before, lij*s.*; and Mr. Leonarde Bekwith, for the tithe of Benyngholme, for halfe a yere, due as before, xxv*s.*, and the same Mr. Bekwith, for the tithe of Benyngholme Grange, xj*s.* x*d.*; and Sir William Knolles, knight, for the tithe of Bilton, in parte of halfe a yere, due as before, vj*s.* viij*d.*; and Mr. William Danby, in part of a free rent out of Lunde, x*s.*; and Leonarde Weldon of Thornton Resbargh, for a hole yere rent due as aforesaide, xx*li.* lxix*li.* v*s.* ij*d.*

Allowance of Mr. Percyvall halfe yere rent.

Item, delyveride to my M^r^ at London, by Mr. Percyvall Creswell, for his halfe yeres rent of the dismeanes and personage at Nunkeling, due in the feaste of Saint Michaell, Anno xxxv^to^ predicto. xxix*li.*

Decaies.

Item, in decay this yere in the rent of Beuerley karre, v*s.*; and in decay of the shepe pasture at Malwater howse, this yere, xiij*s.* iiij*d.*; and in decay of the shepe pasture at Conyston, a hole yere rent, xx*s.*; and in decay of the shepe pasture at Chapel howse, a hole yere, x*s.*; and in decay in a tenement in Swyne, this year, ij*s.* iiij*d.*; and in decay for a free rent owt of Riston in Holdernes, for a myll that is blowne down, iiij*d.* lij*s.*

Summa from th'arreragies due in festo Michaelis, Anno xxxiiij^to^ Regis Hen. viij. Dccx*li.* xv*s.* x*d.* ob. q^a^.

Summa totall of the hole allowance is j^M^cclxiiij*li.* iiij*s.* x*d.* q. And so the said accomptant owe of this his accompte and is indebet, lx*li.* xviij*s.* xj*d.* [*Added, but in the same handwriting*]. The whiche some of lx*li.* xviij*s.* xj*d.* I paid to my M^r^, at London, the viij day of Februarie, A° R. R. Henrici octavi tricesimo quinto, as appereth by a bill beringe date the day and yere aforesaid, and is quite for this yere.

Summa totall is j^M^cccxv*li.* iij*s.* ix*d.* q^a^. et æque.

XCI.—A SURVEY OF THE WOODS AND TREES ON CERTAIN ESTATES OF THE LATE DISSOLVED MONASTERY OF FOUNTAINS, TAKEN IN OR ABOUT THE YEAR 1574.[1] [From the original at Studley-Royal.]

HADDOCKSTONES GRAUNGE.

Imprimis, one woodd, contening xxx acr. iij rodes, of xvij yeares groweth, whereof xx acr.[2] valewid at xxvj*s.* viij*d.* th'underwoodd therof th'old standes beinge left.[3] xxvj*li.* xiij*s.* iiij*d.*

Item, th'other x acr. iij roodes, which is but of x or xij yeares groweth and thyne growen, the underwoodd thereof valewid at xiij*s.* iiij*d.* the acr., vij*li.* ij*s.* iiij*d.*

Item, all the okes and ashes that will serve for timber in the

(1) This Survey, which is presented entire, with the exception only of formal repetitions of terms, and the sums shewing the value of each particular parcel or item, is preserved in the muniment room at Studley Royal, in the shape of a thin folio book, on paper; but it is deficient at its commencement, and is also undated. Since, however, it is followed by a Survey, in the same handwriting and in similar form, of "Wooddes in Suffolk and Norfolk, which be to sell this first of September, anno Dom. 1574," we may reasonably conclude that it is of or about the same period. The portion that is lost may have been but small; for by deducting the value of the parcels entered, from the total sum declared at the end of the survey of Fountains' lands, it will be found that woods of the value of 519*l.* 6*s.* 4*d.* remain to be accounted for, the greater part of which were probably included in Fountains Park.

Notwithstanding its imperfection, this Survey is a valuable topographical record, of a period, also, when such documents are uncommon, and presents such a picture of the sylvan aspect of this particular part of the country as cannot otherwise be obtained. It is probable that nearly all the trees were of native growth, and not the result of systematic plantation. The Great Wood at Aldborough, near Masham, no doubt sprung from the stocks which had existed at the time of the Norman Conquest, and furnished timber for the building of the abbey, while we may suppose that the oaks and ashes in Nidderdale were the representatives of that noble forest in which the early Mowbrays sought their chief pastime and recreation, and which was the subject of stringent stipulations with the monks when they freely bestowed on them champagne ground, not by the acre but by the mile. The relative value of the land and the timber, on comparison with the Survey of 1540, is remarkable; and the price of woods and underwoods of different ages, per acre; and the distribution of the parcels, both as regards the amount and the nature of the trees. With the exception of a few birches at Pott Grange, no other kind of timber trees but the oak and the ash are mentioned, The granges in Nidderdale were "replenished" with hazels, olders, and hollies, of twelve years' growth. The hollies supplied browsing for cattle in winter, and the hazels, besides affording materials for hedging, were so much valued for their nuts that it was enjoined in the Manor Court of Bewerley that a tenant who gathered a bushel of nuts should give one-half of them to the abbot. I need hardly point out for consideration that the value of the whole of the woods of Fountains purchased by Sir Richard Gresham, and as ascertained by the King's Surveyors before 1st October, 1541, amounted to 380*l.*, and that, in this survey, the woods growing on a portion of those estates are estimated to be worth £1905*l.* 13*s.*, irrespective of the sum of 519*l.* 6*s.* 4*d.*, which, as I have observed above, probably represented in a great measure the timber in Fountains Park. At the time of the last-mentioned survey, the woods were the property of Sir Thomas Gresham, founder of the Royal Exchange.

(2) In the Survey of the "Ferme of Balke," included in the present valuation, it is said the acres were reckoned at "vjxx to the hundreth, and xvj foote di. to the poole, according to the Statute."

(3) See the Ordinance for the preservation of woods.—Stat. 35 Hen. VIII., cap. 17.

said woode are valewid at xxvj*s.* viij*d.* the acr., xxx acr. iij roodes. xlj*li.*

The valewe of the woodd in Haddockstons Graung, £74. 16. 8.

ALBURGH GRAUNG AND WOODDES.

Flotwoode.

Imprimis, one woodd callid Flotwoode, w^{ch}. conteneth L. acr., the underwoodd therof beinge of xvij years growth, valewid at xxiij*s.* iiij*d.* the acr., lviij*li.* vj*s.* viij*d.*

Item, the timber therof; viz., okes, ashes, are valewid at vij*li.* the acr., beinge L. acr., iij^{c}l *li.*

There are in the same woodd, of okes and ashes of the best sort, xviij^{xx}, worth 9*s.* 6*d.* a tree; of the next sorte xviij^{xx}, worth vj*s.* iiij*d.* a tree; and of the third sort, xxiiij^{xx} at ij*s.* a tree; and of yonge saplings, speres of okes and ashes, xxiiij^{xx}, at viij*d.* a tree, which cometh by estimacion to the some of iij^{c}xlix*li.*

Thes particulers and division of the trees are noted, for that you maie understand what number of trees are within the said wood callid Flotwood.

Alburghe woodde.

Item, one woodd callid Alburghe woodd, conteninge iiij^{xx}x acr., whereof L. acr. of th'underwood is worth xxvj*s.* viij*d.* the acr. And th'other xl acr. is worthe bie estimacion xiij*s.* iiij*d.* the acar, which all cometh to iiij^{xx}xiij*li.* vj*s.* viij*d.*

Also, the timber of okes and ashes in the same woodd is worthe vij*li.* an acr., of iiij^{xx} acr., of the same, amounting to v^{c}lx*li.* And the other x acr. are worthe bie estimacon vj*li.* the acr., which cometh to lx*li.*; so in all, for the timber of the said iiij^{xx}x acr. the some of vj^{c}xx*li.*

Viz.:— Okes of the best sorte, xviij^{xx}, at xiij*s.* iiijd. a pice, ij^{c}xl*li.*; of the secound sorte, v^{c} okes, at vj^{xx} to th'undreth, at vj*s.* 8d. the pice, ij^{c}*li.*; also v^{c} okes of the third sort, at iij*s.* iiijd. a pice, j^{c}*li.*; also iij^{c} speres of okes, at xijd. a pice, xviij*li.*; also iij^{c} ashes at iij*s.* iiij*d.* a pice, lx*li.*; so in all, vj^{c}xviij *li.*

£1121. 13*s.* 4*d.*

In John Jackson's ferme, &c.

Cowe close.—Item, one close callid Cowe close, wherein is

lxxv okes valewid at iiij the tree, xv*li.* liij ashes at ij*s.* a tree. Of young oke spyres, ix^{xx}xij, at xij*d.* the pice. Small ashe spyres, xj^{xx}vij, at viij*d.*

Socling lond.—Item, in Sockling land close, in okes of the best sort j^{c}, at iiij*s.* a tree. xxiij ashes, valewid at ij the pice. In yonge okes iiij^{xx}xiij, at xij the tree. In ashes of the worst sort xxviij, at x*d.* the tree.

Litle feasant bushes.—Item, one close callid Litle feasant bushes, in the which is okes of the best sort, lx at iiij a pice. Item, of the best ashes xij, at xx*d.* a pice. More young okes at xiiij*d.* a pice. More of small ashes xvij, at xij*d.* the pice.

Great feasant bushes.—Item, in the same meadow callid Great feasant bushes, of the best sorte of okes, lx, at iiij*s.* a pice. Of the next sort of okes xliij, at ij*s.* vj*d.* More in smale saplings lxix, at xij*d.* the pice. ij ashes valewid at xvj*d.* a pice.

Heye and Lowe Lees.—Item, in one close callid Heye and Lowe Lees, in okes, xlvj, at ij*s.* the tree. More in ashes xvj, at xij*d.* the pice. In yong okes vij^{xx}xviij, at xij*s.* the tree. In yong ashes xxvj at viij*d.* a pice.

Lawe houndes and Greves.—Item, in one close callid Law houndes and Greves, fyve okes at ij*s.* a pice. In ashes xx, at ij*s.* vj*d.* a pice. In small ashes xvj, at xij*d.* a pice.

Biggens.—Item, in the close callid Biggens, in okes of the best sorte xxx, at ij*s.* a pice. In ashes xxxj, at xij*d.* a pice. Of yonge okes xxvij, at xij*d.* the pice. Of yong ashes xx, at viij*d.* a pice.

Killegarthe.—Item, in the close callid Killegarthe, in ashes vij, at ij*s.* viij*d.* the pice. iiij ashes, at xv*d.* the pice.

Woodd close.—Item, in the close callid Woodd close, ij shurbd okes at ij*s.* a pice. ij shrubed ashes, at xviij*d.* a pice.

Stye garthe.—Item, in the close callid Stye garth, ij old ashes at xviij*d.* a pice.

£131. 8*s.* 6*d.*

In William Browne his ferme, &c.

Backclose.—Item, in the close callid Backclose or Stable inge, of okes for timber ij, at ij*s.* a pice. xx ashes for timber, at ij*s.* a pice. Of yong okes ij, at xvj*d.* the pice. In ashes xx, at xij*d.* a pice.

Stable Inge.—Item, in a close callid Stable Inge, of okes for timber viij, at ij*s.* a pice. Ashes for timber iij, at ij*s.* a pice. Of yonge okes xxxix, at xiiij*d.* a pice. In ashes, xxviij, at xij*d.* a pice.

Yewe Close.—Item, in the close callid the Yew Close, in okes

viij, at ij*s.* a pice. In ashes for timber iij, at ij*s.* a pice. Of yong okes xxviij, at xiiij*d.* the pice. Ashes xxv, at x*d.* the pice.

Hall Close.—Item, in the close callid the Hall Close, of okes for timber vj at ij*s.* a pice. In yong ashes xj, at xij a pice. In okes ij, at xvj*d.* a pice.

Cowe pasture.—Item, in a close callid the Cowe pastur, of okes for timber v^{xx}vij, at ij*s.* vj*d.* a pice. For timber xvj ashes, at xvj*d.* a pice. In yong okes, xiij^{xx}xiij, at xij*d.* a pice. In ashes, in the same close, viij^{xx}, at xii*d.* a pice.

Cow close meadowe.—Item, in the close callid Cow close meadowe, of okes lj, at xx*d.* a pice; iij ashes, at xx*d.* a pice. Of yong okes lxix, at xij*d.* the pice; ashes iij, at xij*d.* pice.

Arkhard.—Item, in the close callid Arkehard, in okes xii, at xxj*d.* a pice; ij ashes, at xij*d.* the pice. In yonge okes xxv, at xij*d.* the pice. In ashes, vj, at xij*d.* the tree.

Arklewaye.—Item, in the close callid Arklewaie, okes xliij, at ij*s.* the pice; vij ashes, at xij the pice. Of yong okes xl, at xij*d.* a pice. In ashes xxxvij, at viij a pice.

Heigh nuke.—In one close callid Heigh nuke is okes lxij, at ij*s.* a pice; lxxvij okes, at xij a pice; lxvij ashes at xij a pice.

Roug close.—In the close callid Roug close iiij^{xx}vij okes, at xij*d.* a pice. Ashes lxvj, at xij*d.* a pice. Yong okes v^{xx} at xij*d.* a pice; more in ashes lxxvj, at xij*d.* a pice.

Rydinges.—Item, in the close callid Rydinges ix^{xx}j, okes, at ij*s.* vj*d.* a pice.; more in ashes xxij, at ij*s.* the pice. In yonge okes ix^{xx}xix tene, at xij a pice; in yonge ashes xxix, at xij*d.* a pice.

Theave-gille.—Item, in one close callid Theaves gille spring, of yonge oakes xlvj, at xvj*d*; ij ashes at xx*d.*; yonge okes lxxiiij, at xij*d.* Item, xxxv ashes, at xij a pice.

£142. 16*s.* 0*d.*

Christopher Beckwith his ferme.

Oxe Close.—Item, in the close callid th'oxe close, xxx okes, at ij*s.* a pice; ij ashes, at xx*d.* a pice. More in yonge okes lxx, at viij*d.* a pice. Nine ashes at viij*d.* a pice.

Greane close.—Tow okes, at ij*s.* a pice.; ij ashes, at xx*d.*; xix yonge okes, at viij*d.* the tree; xiij ashes valewed at viij*d.* a pice.

Horse close.—xl okes, at ij*s.* vj*d.*; iiij ashes at xvj*d.* In okes lxv, at viij*d.* In ashes vj, at viij*d.* a pice.

Calfe lye.—vj okes, at ij*s.*; ij ashes, at xij*d.*; ix yong okes, at viij*d.*; ij smale ashes, at vj*d.* the pice.

Ingelye.—ij okes, at xx*d*; iiij ashes, at ij*s.*; x yonge okes, at viij*d.*; iiij ashes, at viij*d.* a pice.

Cotehedd.—Item, xl okes, at iij*s.* vj*d.* a pice; xx okes, at ij*s.* a pice; xij ashes, at xx*d.*; lx yong okes, at viij*d.*; iiij ashes, at viij*d.*

Ockehedd.—Item, in the close callid Ockhedd, x okes, at xvj*d.* Of yonge okes v^{xx}iij, at xij*d.*

Cowclose.—iij okes, at xvj*d.*; ij ashes, at xx*d.*; xxxvij yong okes, at viij*d.*

Morefeld.—iij okes, at xx*d*; xxx yonge okes, at viij*d.* a pice.

Lathe close.—iiij okes, at xvj*d.* In yong okes at xij*d.* a pice.

£38. 10*s.* 4*d.*

Northcote Graunge. In Mrs. Lister's ferme.

Broke close.—lxiiij okes, at xx*d.* ix ashes, at xvj*d.* Yonge okes lij, at xij*d.* iij ashes, at xij*d.* a pice.

Drie close hill.—xxj yonge okes, at ij*s.* ij ashes, at xij*d.* Yonge okes xxxvj, at xij*d.* iij ashes, at xij*d.* a pice.

Cowe close.—Yong okes ij, at xij*d.* One ashe, at xij*d.* iiij yonge okes, at vj*d.* One ashe, at xij*d.*

Cowe pasture.—xx okes, at ij*s.* iiij*d.* x ashes, at ij*s.* xl yonge okes, at xij*d.* x ashes, at viij*d.*

Lonyton Inges.—xxxj small okes, at xviij*d.* iij ashe, at xvj*d.* Smale okes xxvj, at xij*d.* v ashes, at viij*d.* a pice.

Break plow bancke.—v okes, at xvj*d.* vij ashes, at ij*s.* viij yong okes, at xij*d.* iiij ashes, at viij*d.* a pice.

Hackeringes.—ij okes, at xvj*d.* xvj ashes, at xx*d.* yonge okes iiij, at viij*d.* xxiij ashes, at vj*d.* a pice.

Hawkbancke.—xvj okes, at xx*d.* ij ashes, at xvj*d.* xiiij yonge okes, at vj*d.* viij ashes, at iiij*d.* a pice.

£28. 9*s.* 8*d.*

Bramlye Graung, in the occupacion of William Manne.

Cow close.—Imprimis, in the close callid Cow close viij^{xx} okes, at xx*d.* a pice. Item, more of woodd ground x acr., replenishid with hassells, olders, and hollyns, at xiij*s.* iiij*d.* the acr.

New close.—lx okes, at iiij the pice. Of okes of the secound sort lx, at ij*s.* iiij*d.* Of okes of the third sort xl, valewid at xx*d.* Of the worst sort iij^{c}v^{xx} okes, at xij*d.* xx ashes, at vj*d.*

Horse close.—lx okes, at iiij the pice. Of the secound sort lx,

at ij*s.* Of the third sort iiij^{xx} okes, at xvj*d.* xvj ashes, at xvj*d.* iiij^{c} yonge okes, at viij*d.* Ashes xxiiij, at viij*d.* a pice.

Aldorshewe.—vj okes, at xx*d.* iiij ashes, valewid at xij*d.* Yonge okes xl, at viij*d.* viij ashes, at vj*d.*

Westinges.—xxx okes, valewid at xvj*d.* x ashes, at xij*d.* Of yonge okes iiij^{xx}x, valewid at viij*d.* xxx ashes, at vj*d.*

Estinges.—xxiij okes, at xij*d.* x ashes, at xij*d.* Okes of another sort lxxvij, at vj*d.* Ashes, at vj*d.* the pice, xxx.

Fulgate lees.—xxx okes, at xij*d.* viij ashes, at xij*d.* In okes of the second sort iiij^{xx}x, at viij*d.* xij ashes, at viij*d.* a pice.

Raye parke lees.—xl okes, at xiij*d.* vj ashes, at xij*d.* Of other okes ij^{c}v^{xx}, at vj*d.* xiiij ashes, at vj*d.* a pice.

Litle feld.—xvj ashes, valewid at ij*s.* iiij other ashes, valewid at xij*d.* a pice.

Summa totalis of the valewe of the wooddes within Bramleye Grang amounteth to j^{c}xxxviij*li.* v*s.* ij*d.*

Pott Graung, in th'occupacion of Marmaduke Danbie and John Beckwith.

Item, there is of woodd ground within the said Graung, replenishid with burche, hollen, hassell, and older, sixscore acars, which is litle worth, for that the same woods are in such grownes as they cannot be caried owte for rocks and dales, but elles the same weare worth [xiiij*s. struck out*] xx*s.* an acar, amountinge to [iiij^{xx}iiij*li. struck out*] j^{c}xx*li.*

Item, more in the said grownes vj^{xx} shurbd okes, valewid at vj*d.* a pice.

Item, more in Ashedd Grange iiij^{xx} shurbd okes, at vj*d.* a pice.

Summa totalis of the valewe of the woodd in Pott Grange and Ashed do amount to j^{c}xxv*li.*

NETHERDALE.

Thwheat howse grange, in the occupacion of Christopher Beckwith.—Imprimis, in the same graunge x acr. of ground replenishid with hassel, older, and hollen, of xx yeares groweth and more, valewid at x*s.* the acr.

Item, in the same ground xxxij shurbd ashes, valewid at vj*d.* a pice.

Summa of the valew of the same woodd, v*li.* xvj*s.*

Trope howse Graunge.

Imprimis, in the same graunge, by estimacion, vj acr. of ground replenishid with hassell and hollen of xx yeares groweth, and valewid at x*s.* an acar.

Item, in the same grange is xvj ashes, which be shurbd, at viij*d.* a pice.

Somme of the valewe of the same woodd iij*li.* x*s.* viij*d.*

T'other parte of Tropehowse grange, in th'occup. of Hardcastell.

Item, in the same graunge, bie estimacion, v acr. ground replenishid with hassell, hollen, and older, at x*s.* the acr.

Item, more in the said grange, other xvj shurbd ashes at vj*d.* a pice.

Somme of the valewe of the same woodd. lviij*s.*

Lofthowse grange, in th'occupacion of Myles Renard and Robert.

Imprimis, of woodd ground in the same grange x acr., replenishid with hassell, hollen, and older of xx yeares growethe, valewid at x*s.* the acar.

Item, in the same graunge xxij ashes, valewid at viij*d.* a pice.

v*li.* xiij*s.* viij*d.*

Sykhowse graunge in the occupacion of Willm. Servant.

Imprimis, of woodd ground bie estimacion xj acr., replenishid with hassell, older, and hollen of xx yeares groweth, at xij*s.* iij*d.* the acar.

Item, in the same graung xvj shurbd ashes, at x*d.* a pice.

viij*li.*

Burtheweat grang, in th'occupacion of Robert Browne and Francis Smithe.

Imprimis in the same graung ys bie estimacion, xxxv acr. of woodd ground replenished with hassell, hollen and older of xx yeares groweth, valewid at x*s.* the acar.

Item, more in the said graung, iiij^{xx} shurbd okes at xij*d.* a pice.

xxj*li.* x*s.*

Calf feld howse graunge, in th'occ. of Wm. Inman and Robert Benson.

Imprimis, in the same grange is, bye estimacion, xij acr of woodd grounds replenishid with hollen, hassell, and older of xx years groweth, at x*s.* the acr.

Item, more in the said graung, xxxij okes at x*d.* a tree.

vij*li.* vj*s.* viij*d.*

Westholmehowse, in th'occupacion of Elizabeth Toppon.

Imprimis, in the same grang, by estimacion, is x acr. of wood ground replenishid with hassell, hollen, and older, of xx years groweth, valewid at x*s.* the acr.

Item, in the same graunge is xlij okes, at xij a pice.

vij*li.* ij*s.*

Eastholmehowse grang, in th'oc. of Marmaduke Ratcliff, &c.

Imprimis, in the same grainge is, by estimacion, x acr. of woodd ground replenishid with hassell, hollen, and older of xx yeares groweth, valewid at x*s.* the acr.

Item, xlij okes, at xij*d.* a tree. Item, shurbd ashes xx, at xij*d.* a pice.

viij*li.* ij*s.*

Sykesworth Graung, in th'occupacion of Edward Thacquarye, &c.

Imprimis, in the said graung there is, bie estimacion, of woodd ground xxx acr., replenishid with hassell, hollen, and older, of xx yeares groweth and above, valewid at x*s.* the acr.

Item, of smale shurbed okes iij^{c}, at xij*d.* a tree. Item, xl ashes, valewid at x*d.* the tree.

xxxiiij*li.* xiij*s.* iiij*d.*

Somme totall of the valewe of all the wooddes before amount bie estimacion to the somme of

MMviij^{c}xxiij*li.* viij*d.*[1]

(1) That is to say—including woods on the Ferme of Balke, valued at £363 13*s.* 4*d.*, and those at Empthorpe £34 8*s.*, which did not belong to Fountains; and also woods valued on that portion of the survey which is lost amounting to £519 6*s.* 4*d.*, and probably situate in Fountains Park.

ADDENDA.

The following records were accidentaly omitted in their chronological order, among the Illustrative Documents.

CUSTODIA ABBATLÆ DE FONTIBUS COMMISSA. [Ex Rotulo Pat. 1 Hen. V., pars. 4.]

R. omnibus ad quos etc., salutem. Sciatis quod cum nuper Abbatia de Fontibus, Cisterciensis ordinis, Ebor diocesis, per mortem Roberti, ultimi Abbatis loci illius, Pastoris solacio destituta, certæ lites et dissensiones inter Rogerum Frank se pretendentem abbatem Abbatiæ predictæ, ex una parte, et quendam Johannem de Rypon, Abbatem de Melsa, ordinis et diocesis predictorum, se Abbatem dictæ Abbatiæ de Fontibus eciam pretendentem, ex altera, motæ fuissent et subortæ, ac processus inde in curiis nostris inter partes predictas ad earum graves et sumptuosas expensas pendeat indiscussus, et ea occasione bona et jocalia dictæ Abbatiæ de Fontibus in tantum consumpta deperdita et devastata; necnon dicti Rogerus ac confratres sui, monachi dictæ Abbatiæ de Fontibus, tot et tantis inquietacionibus et vexacionibus molestati indies existant quod divinus cultus et alia pietatis opera inibi abolitum fieri, stabilita et consueta enormiter subtrahuntur, ac de dispersione monachorum predictorum ibidem Deo serviencium, necnon finali destruccione et desolacione dictæ Abbatiæ de Fontibus verisimiliter sit timendum, nisi remedium congruum in hac parte celerius apponatur. Nos, pietatis affectu premissa considerantes, volentesque proinde ad honorem Dei, pro relevacione et conservacione dictæ Abbatiæ de Fontibus, ne taliter, quod absit, finaliter destruatur, providere, dictam Abbatiam de Fontibus, cum omnibus ad eam qualitercumque pertinentibus sive spectantibus, cepimus in manum nostram, ac custodiam maneriorum, terrarum et tenementorum, reddituum, ac aliorum rerum, possessionum, bonorum, et catallorum quorumcumque ad dictam Abbatiam de Fontibus pertinencium sive spectancium, venerabilibus patribus Henrico Archiepiscopo Eboracensi, Angliæ primati, et Thomæ Episcopo Dunolmensi, de quorum circumspeccione et industria plenam fiduciam optinentes, commisimus. Habendum regendum, et gubernandum, per se et sufficientes deputatos suos, ac pro eis disponendum et ordinandum pro melius, pro commodo, utilitate, et relevacione predictæ Abbatiæ de Fontibus, secundum eorum sanas discreciones viderint expedire, quousque aliud a nobis habuerint in mandatis. Ita, semper, quod omnia exitus, proventus, emolumenta et proficua inde provenencia, ultra necessariam sustentacionem dictorum Rogeri et Johannis, ac monachorum et servientium suorum, in moderato et necessario numero, sibi assistencium, in succursum et relevamen dictæ Abbatiæ de Fontibus ad annuitates pensiones et

corrodia ejusdem Abbatiæ de Fontibus supportandas et eorum debita persolvenda ponantur et applicentur et non in alios usus convertantur, seu expendantur. Et ulterius, de gracia nostra speciali, suscepimus ipsos Rogerum et Johannem, ac homines et servientes suos, ac dictam Abbatiam de Fontibus et monachos ejusdem, necnon maneria, terras, tenementa, possessiones, res, et facultates, ac bona et catalla quecunque ad eandem abbatiam de Fontibus quovis modo pertinencia sive spectancia, in proteccionem et defensionem nostras speciales. Volentes, insuper, et concedentes quod, predicti Archiepiscopus et Episcopus et deputati sui predicti, necnon dicti Rogerus et Johannes ac monachi, durante custodia supradicta, non implacitentur, inquietentur, molestentur, seu graventur, ratione annuitatum, corrodiorum, vel pensionum, seu arreragiorum eorundem, seu debitorum quorumcumque, sed quod, inde interim, quieti sint et exonerati. Damus autem tam prefatis Rogero et Johanni ac monachis supradictis, quam firmariis et custodibus maneriorum, terrarum, tenementorum, et possessionum ad eandem Abbatiam de Fontibus pertinencium sive spectancium, ceterisque ministris et servientibus quibuscumque Abbatiæ illius, quam universis et singulis vicecomitibus, majoribus, ballivis, ministris, ac aliis fidelibus et subditis nostris, tam infra libertates quam extra, tenore presencium firmiter in mandatis, quod, prefatis Archiepiscopo et Episcopo ac eorum in hac parte deputatis, in executione premissorum intendentes sint respondentes, obedientes, et auxiliantes, quociens et prout ipsi, seu eorum aliquis, fuerint, vel fuerit, requisiti aut requisitus ex parte nostra. In cujus etc. quamdiu iidem Archiepiscopus et Episcopus custodiam illam habuerint duratura. T. R. apud Westmonasterium xiiij die Decembris. Per ipsum Regem.

MONICIO FACTA PRO QUADAM OFFENSA CONTRA MONASTERIUM DE FONTIBUS PERPETRATA. [Reg. Dec. et Capit. Ebor. sede vac., 323 b.]

Capitulum, etc. Universis et singulis rectoribus, vicariis, et capellanis parochialibus per diocesim Ebor. ubilibet constitutis, salutem in Omnium Salvatore. Quamvis ulla causa..... non liceat cuiquam sanæ mentis in loco sacro et Deo dedicato, quicquam præjudiciale in contemptum libertatis ecclesiasticæ injuriose attemptare, jure refragante; quidam tamen veri ipsius Christianæ religionis inimici sathanæ sequentes et dampnabilis maledicionis alumpni, quorum nomina ignorantur et personæ, alias ad invicem confœderati, Dei timore postposito, ausu temerario et sacrilego in crastino Animarum ultimo præterito, ut clamosa et publica fama accepimus, in aurora ejusdem diei cum gladiis, arcubus, et sagittis in Monasterium de Fontibus, non per ostium sed aliunde ad instar furum et latronum per scalas murum transgrediendo hostiliter irruentes, ostia ecclesiæ et claustri ac eciam dormitorii et alia diversa ostia infra monasterium de Fontibus et in loco sacro, suo ducti patre diabolo, fregerunt et securibus secaverunt, ac cistas et archas plurimas rumpentes et aperientes certa bona et jocalia ipsius monasterii, maseria scilicet et coclearia argentea ac alia ceperunt et asportarunt; necnon in certos monachos ipsius monasterii sacerdotes manus violentas immittentes, ipsos tam minis quam verberibus ut ipsi maledictis ubi eorum esset abbas, quem interficere, ut dicitur, proposuerant, intimarent, crudeliter angariarunt et quatenus poterant coegerunt. Et hiis crudelitatibus non contenti, sed facinora facinoribus aggregantes, quendam fratrem Willelmum Esteby monachum ejusdem monasterii, qui propter furtum

et alia enormia contra suum abbatem et ipsum monasterium, ut dicebatur, perpetrata, juxta disciplinam et regulas ordinis fuerat ibidem imprisonatus et detentus, murum ipsius prisonæ rumpendo a vinculis abire fecerunt, et eum suæ restituentes libertati extra septa monasterii perduxerunt et abduci mandaverunt: multis quoque aliis probris et contumeliis idem monasterium et ipsius personas molestando et vexando Divinum cultum ab hora diei qua intrarunt sexta ante nonam usque ad horam octavam diei sequentis disturbarunt et fieri impediverunt: Necnon plurima alia violenta et enormia eidem monasterio fecerunt et intulerunt in ipsorum abbatis et monachorum dampnum non modicum, ecclesiasticæ libertatis læsionem, sacræ religionis contemptum, et aliis in exemplum perniciosum, majoris excommunicacionis sentenciam a sanctis patribus summis pontificibus et a constitutionibus legatinis et provincialibus contra hujusmodi malefactores editis latam, ipso facto dampnabiliter incurrendo. Quocirca vobis omnibus et singulis in virtute obedienciæ firmiter injungendo mandamus, quatinus in ecclesiis vestris publice et solempniter in genere moneatis omnes et singulos hujus rei conscios et dicti criminis perpetratores omnesque alios et singulos utriusque sexus homines, qui ad dicta fienda consilium vel auxilium præbuerunt et dederunt, primo, secundo, et tercio ac peremptorie quod infra xv dies monicionem vestram hujusmodi immediate sequentes veniant, et quilibet eorum veniat, ad præfatos abbatem et monachos de Fontibus et reatum suum humiliter recognoscant, necnon Deo et ecclesiæ ac ipsis religiosis viris de dampnis et offensis hujusmodi congrue satisfaciant: alioquin lapsis dictis xv diebus ipsos omnes et singulos hujus rei factores consiliarios et auxiliatores qui monicionibus hujusmodi non paruerint cum effectu in dictam majoris excommunicacionis sentenciam incidisse, et ipsos excommunicatos fuisse et esse dicta canonica monicione præmissa in genere publice denuncietis et denunciet quilibet vestrum requisitus. Data, etc.

Mandatum ad supersedendum execucioni præscriptæ monicionis quoad certas personas.

Capitulum, etc. Universis, etc., *ut proximo supra.* Licet nos alias pro quadam prætensa offensa contra abbatem et monachos de Fontibus, ut dicitur, perpetrata, quandam monicionem sub certa juris forma contra hujusmodi prætensæ offensæ factores fieri decrevimus, quidam tamen hujusmodi rei prætensæ conscii de domo et familia nobilis et insignis principis ac domini, nostri domini, H. comitis Northumbriæ coram nobis comparentes, se in hujusmodi prætensa offensa perpetrata interfuisse fatebantur et recognoscebant. Quapropter nos volentes unicuique fieri id quod est justum et partes prædictas ac jura communia remittere, vobis mandamus quatinus mandato nostro alias vobis in hac parte directo supersedeatis, et monicionem hujusmodi ac alia omnia et singula quæ sequi deberent ex eadem, necnon execucionem eorumdem quoad familiares et tenentes præfati domini nostri cum effectu differatis quousque aliud a nobis receperitis in mandatis. Data Ebor. xxix die Decembris, anno, etc. [1423.]

INDULGENCIA PRO CAPELLA DE WYNKESLEY NUPER PER ABBATEM DE FONTIBUS CONSTRUCTA. [Reg. Archiep. Savage, 88 b.]

Thomas permissione Divina Ebor. archiepiscopus, Angliæ primas et Apostolicæ sedis legatus universis et singulis abbatibus, prioribus, archidiaconis,

decanis, rectoribus, vicariis, capellanis, curatis et non curatis quibuscumque per nostras civitatem, diocesim, et provinciam Ebor. ubilibet constitutis salutem in Eo per quem fit remissio peccatorum. Inter cetera pietatis opera illud non modicum fore in conspectu Divino speramus quod ad construccionem, re-edificacionem, reparacionem et sustentacionem ecclesiarum et capellarum applicatur et convertitur, in quibus ipsa una et vera hostia carnis et sanguinis Domini nostri Jhesu Christi pro salute vivorum et requie defunctorum jugi sacerdotis ministerio offertur. Cum nuper, ut accepimus, venerabilis et religiosus vir Marmaducus abbas de Fontibus ob magnam et sinceram devocionem quam erga Sanctum Cuthbertum episcopum et beatum martirum Oswaldum regem gerit, unam capellam apud Wynkesley infra parochiam Ripon, nostræ Ebor. (diocesios) in honore Dei et Sanctorum prædictorum, ubi, ut dicitur, idem Sanctus Cuthbertus[1] aliquamdiu personaliter conversando et religiose vivendo sanctum ducebat vitam, suis propriis sumptibus opere lapideo sumptuose erexerit, construxerit, et edificaverit, in qua missæ et alia Divina officia pro animabus Christi-fidelium celebrari et Divino conspectui offerri valeant. Nos attendentes quod eadem capella in possessionibus et redditibus minime dotata et possessa sit unde poterit sustentari aut Divinum officium infra eandem haberi poterit, quodque facultates inhabitancium dictæ villæ ad sustentacionem et exhibicionem unius capellani idonei Divina infra eandem celebraturi (non) suppetant nisi eisdem ex Christi fidelium elemosinis eisdem succurratur; vestram igitur universitatem requirimus, rogamus et hortamur in Domino quatinus cum procurator sive nuncius dictæ capellæ hoc præsens scriptum ostendens ad vos, ecclesias, seu loca vestra, accesserit, fidelium elemosinas ad exhibicionem, sustentacionem, et supportacionem dicti capellani et capellæ prædictæ petiturus ipsum benigne et favorabiliter admittatis. Et ut mentes vestras et aliorum Christi fidelium ad præmissa allectivis indulgenciarum muneribus propecius excitemus, de Dei omnipotentis immensa misericordia et beatissimæ Virginis Mariæ matris suæ ac beatorum Petri et Pauli Apostolorum ejus necnon Sanctorum confessorum Willelmi, Johannis, et Wilfridi, patronorum nostrorum, omniumque Sanctorum meritis et precibus confidentes, cunctis Christi-fidelibus nostrarum civitatis et diocesios Ebor, et aliis quorum diocesani hanc nostram indulgenciam ratam habuerint pariter et acceptam de peccatis suis vere pœnitentibus contritis et

(1) St. Cuthbert came to Ripon, on the first establishment of that monastery, with his master Eata, and during their sojourn, attended to the reception of pilgrims and guests; in which capacity—his biographers say—he once entertained an angel unawares. When Eata was displaced, Cuthbert accompanied him to Melrose; whence, after some years, he was advanced to the See of Lindisfarne, where he died in the odour of sanctity in the year 688. He visited Ripon, however, again; for, three hundred and twenty-seven years after, when the Danes were ravaging the north of England, Aldune, bishop of Chester-le-Street, with his clergy, raised the body, and brought it with their valuables to Ripon, where they remained a few months. In a previous flight, which ended at Craike near Easingwold, in the year 882, Wessington, prior of Durham, says that, where the bishop and abbot for a while sojourned, many churches and chapels were afterwards built in honour of St. Cuthbert. Besides the chapel of Winksley, that of Pateley-Bridge, in the parish of Ripon, is dedicated to St. Cuthbert; and, whether he had retired awhile to these parts of the country while living, or was brought hither when dead, asceticism in the one case and security in the other, could not have been more effectually promoted than among the woods in the valleys of the Laver and the Skell. The chapel of Winksley, which, within memory was called "Huby's penitentiary chapel," was pulled down in the year 1823; but his pious deed is still commemorated by an inscription removed from it, and placed above the east window of the present structure:—SOLI DEO HONOR ET GLORIA. IN HONORE DEI, ET SANCTI CUTBERTI ET OSWALDI.

confessis qui ad dictam capellam in resurreccionis Dominicæ cum tribus diebus sequentibus, Penticostes cum tribus diebus sequentibus, Assumpcionis, Nativitatis, Purificacionis et Annunciacionis Beatæ Mariæ Virginis, aut Nativitatis Sancti Johannis Baptistæ, Apostolorum Petri et Pauli, Omnium Sanctorum, et commemoracionis Omnium Animarum festivitatibus, aut in quatuor festis dictorum Sanctorum Cuthberti et Oswaldi accesserint, ac eandem devocionis aut peregrinacionis causa visitaverint, et in eadem oracionem Dominicam cum Salutacione Angelica pro animabus omnium fidelium defunctorum pia mente dixerint, aut ad exhibicionem unius capellani in eadem capella Divina celebraturi, seu ad sustentacionem et supportacionem librorum, vestimentorum, aut aliorum ornamentorum ejusdem capellæ aliqua de bonis sibi a Deo collatis ibidem vel alibi ubicumque donaverint, legaverint, seu quovismodo assignaverint subsidia caritatis aut manus porrexerint adjuticies, tociens quociens præmissa aut aliquod præmissorum fecerint, quadraginta dies indulgenciæ misericorditer in Domino concedimus per presentes futuris perpetuis temporibus duraturos. Omnes vero indulgencias ab episcopis catholicis ad premissa concessas et imposterum concedendas ratificantes atque ratas habentes pariter et acceptas. Data sub sigillo apud Ribston, xiij^{mo} die mensis Februarii, anno Domini millesimo quingentesimo secundo, et nostræ translacionis anno secundo.

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FINIS.

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ADDENDA ET CORRIGENDA.

Preface, page xlvii, line 28, for *ere while*, read *ere long*.
„ „ xlviii, line 20, for *were*, read *was*.
„ „ lviii., line 2, for *councillors*, read *counsellors*.

Page 2, note 5, for *Clarevall*, read *Clairvaux*.
„ 3, line 8, for *servetur, imposterum*, read *servetur imposterum*,
„ 7, line 20, for *etate*, read *ætate*.
„ 9, note 17, dele *this was the celebrated St. Robert of Knaresbrough*.
„ 15, note 4, for *Ps. xci.* 14, read *Cant. Canticor. ii.* 4.
„ 47, line 5, for *mutato habitu Clarevallensi*, read *mutato habitu, Clarevallensi*.
„ 50, note 11, also page 80, note 6, for *Rivaux*, read *Rievaux*.
„ 54, note 2, for *Warkesdale*, read *Warkesale*.
„ 69, note 5, line 17, for *Corboil*, read *Corbeil*. Note 3, line 12, dele *that*.
„ 76, add to note 21, *Ezech. xx.* 20.
„ 85, line 17 of notes, for *Siege*, read *siége*.
„ 86, note 2, line 3, for 24*th of August*, read 22*nd of August*.
„ 87, line 7 of note, omit *and*.
„ 90, note 10, line 23, for *purpose*, read *intention*.
„ 104, note 4, line 4, for *dedicerat*, read *didicerat*.
„ 107, notes, line 41, dele, *and that the name of Fastolph does not occur among the extant records of the house*. See page 133, note 1.
„ 119, note 6, add *Esai x.*, 27.
„ 124, notes, line 31, for *possessionem* read *possessionum*.
„ 134, note 1, line 18, add after *Mon. Angl. vol.* 1, *p.* 74, *this person, however, was another William de Percy, the founder of Whitby abbey*.
„ 164, line 33, for *nos faciamus*, read *vos faciamus*.
„ 168, note, line 4, for *in saith*, read *in faith*.
„ 170, note, line 37, for *adventum est*, read *advectum est*.
„ 176, after the title to Document No. xviii., add *Honorius, &c. .. de Kirkehia et .... de Novoburgo Eboracensis dioc. et Sanctæ Andreæ Eboracen. Prioribus*. Anno. ix. Epist. 108.
„ 197, note, line 12, for *Gavaston*, read *Gaveston*.
„ 204, line 11, for *conventus* read *conventui*.
„ 206, line 1, for *consequenter, qui*, the original MS. which I have not now before me probably reads *consequentur, quibus*.
„ 221, note, line 41, for *the great art*, read *the whole art*.
„ 222, line 19, for *Ex. Orig.*, read *Ex Orig*.
„ 226, line 11, for *finalis*, read *finali*.
„ 238, eighth line from bottom, for *preter* read *præter*.
„ 281, note, line 18, for *wich they suggested*, read *which they suggested*.
„ 282, note, line 16, for *secu-*, read *secular*. In the 19th line, *the* is omitted.
„ 323, line 4, for *xii acres*, read *xiii acres*. Line 14, for *iii closes*, read *iiii closes*.
„ 328, line 3, for *Yone*, read *Youe*.
„ 359, note 1, line 11, for *how this "poore mayde condemned to die,"* read *how her sister Margaret, "a poore mayde condemned to die."*
„ 376, line 20, for *Roberti Lambe*, read *Roberti Lambert*.
„ 398, lines 30 and 40, for *zere*, read *yere*.

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